

1075
THE
22547
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR
JESUS CHRIST;

TRANSLATED OUT OF THE
LATIN VULGATE,
DILIGENTLY COMPARED WITH THE ORIGINAL GREEK,

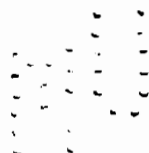
AND FIRST PUBLISHED BY
THE ENGLISH COLLEGE OF RHEIMS,
ANNO 1582.

WITH THE
ORIGINAL PREFACE,
ARGUMENTS AND TABLES,
MARGINAL NOTES,
AND
Annotations.

TO WHICH ARE NOW ADDED,
AN INTRODUCTORY ESSAY;
AND A
COMPLETE TOPICAL AND TEXTUAL INDEX.

NEW-YORK:
PUBLISHED BY JONATHAN LEAVITT,
182, Broadway.
BOSTON: CROCKER AND BREWSTER,
47, Washington-street.
1834.

**ENTERED, according to the Act of Congress, in the year 1833 in the Clerk's office of
the District Court of the Southern District of New-York.**



JOHN H. TURNEY'S STEREOTYPE.

NOTICE.

THE following recommendations of this edition of the Rhemish Testament, *by Ministers of the Gospel, and others, of various denominations*, will unfold the importance of the work, as a book of reference for all persons who desire to comprehend genuine Popery.

RECOMMENDATION.

Those who take an interest in the controversy now pending in the United States between the Protestants and Romanists, no doubt feel desirous of seeing exhibited, in the most authentic and unexceptionable manner, the genuine principles of Romanism, set forth, not by individuals whose statements and opinions it may be convenient to disavow, but by public and accredited bodies. Such a publication is the translation of the New Testament, made and given to the world at Rheims, in 1582. In this translation, and the notes which accompany it, we see what Roman Catholics were at that time willing to avow, and what they have been ever since willing to avow, as containing their views of Christian doctrine of worship. We rejoice that an American edition of this work is contemplated; and we hope American Protestants will read and understand it.

Signed:

J. S. Cannon, D. D., *New Brunswick*
S. B. Howe, ..
A. M'Clelland, ..
J. W. Alexander, *Princeton*
A. Alexander, D. D., ..
A. B. Dod, ..
C. Hodge, ..
J. Maclean, ..
P. Milledoller, D. D., ..
S. Miller, D. D., ..
B. H. Rice, D. D., ..

C. A. Goodrich, *Yale College*
J. J. Janeway, D. D., ..
B. Silliman, ..
N. W. Taylor, ..
W. Jenks, D. D., *Boston*
A. A. Phelps, ..
T. H. Skinner, D. D., *Andover, Mass*
E. Porter, D. D., ..
R. Emerson, D. D., ..
M. Stuart, ..
Leonard Woods, D. D., *Auburn*.

RECOMMENDATION

For the republication of the Roman Catholic New Testament, with all the Notes, as first published at Rheims, in the year 1582.

The Subscribers deem it of special importance, at the present time, that the Rhemish translation of the New Testament, containing Annotations or Notes, defending the DOCTRINES and WORSHIP of the Papacy, as published at Rheims, A. D. 1582, should be reprinted.

This edition, as it contains *all* the notes, should be carefully examined by all who feel an interest in the existing controversy between PROTESTANTS and ROMANISTS.—*September, 1833.*

Rev. Rufus Anderson, *Boston*.
.. R. G. Armstrong, *Fishkill, N. Y.*
.. W. E. Ashton, *Philadelphia*.
.. Leonard Bacon, *New-Haven, Ct.*
.. Elihu W. Baldwin, *New-York City*.
.. Eli Baldwin, D. D., ..
.. Methusaleh Baldwin, *Scotchtown, N. Y.*
.. Daniel Beers, *Southampton, L. I.*
.. Nathan S. S. Beman, D. D., *Troy, N. Y.*
.. E. P. Benedict, *Patterson, N. Y.*
.. S. R. Bertron, *Philadelphia*.
.. John Breckinridge, ..
.. J. Brodhead, D. D. *New-York City*.

Rev. Wm. C. Brownlee, D. D., *New-York City*.
C. Bushnell, Esq., *Hudson, N. Y.*
Rev. H. Bushnell,
.. J. B. Campbell, *Albany, N. Y.*
.. D. L. Carroll, *Brooklyn, L. I.*
.. Calvin Chapin, D. D., *Wethersfield, Ct.*
.. E. Cheever, *New-York City*.
.. P. Church, *Providence, R. I.*
.. Wm. Cogswell, D. D., *Boston, Mass.*
.. E. W. Crane, *Jamaica, L. I.*
.. Charles Cummings, D. D., *Florida, N. Y.*
.. C. C. Cuyler, D. D., *Poughkeepsie, N. Y.*
.. A. H. Dashiell, *Philadelphia*.

- Rev. Jer. Day, D. D. L.L.D., New-Haven, Ct.**
 .. Thomas De Witt, D. D., *New-York City.*
 .. Wm. R. De Witt, *Harrisburg, Pa.*
 .. L. D. Dewey, *New-York City.*
 .. J. R. Dodge, *Philadelphia.*
 .. D. R. Downer, *New-York City.*
 .. D. Dunbar,
 .. Sereno E. Dwight, D. D., *Clinton, N. Y.*
 .. Chauncey Eddy, *Utica, N. Y.*
 .. Ezra Styles Ely, D. D., *Philadelphia.*
 .. Thomas Eustace,
 .. J. Fillmore, *Providence, R. I.*
 .. Charles G. Finney, *New-York City.*
 .. J. Goldsmith, *Newtown, L. I.*
 .. John L. Grant, *Philadelphia.*
 .. Ashbel Green, D. D.,
 .. Jacob Green, *Bedford, N. Y.*
 .. Thomas Grier, *Coldspring, N. Y.*
 .. W. Hague, *Boston.*
 .. Charles Hall, *New-York City.*
 .. Joel Hawes, D. D., *Hartford, Ct.*
 .. Heman Humphrey, D. D., *Amherst, Mass.*
 .. S. S. Jocelyn, *New-Haven, Ct.*
 .. John Johnston, *Newburgh, N. Y.*
 .. A. Judson, *Philadelphia.*
 .. Alfred Ketchum, *Green Post, L. I.*
 .. John Knox, D. D., *New-York City.*
 .. John M. Krebbs,
 .. D. C. Lansing, D. D.,
 .. John N. Lewis, *Brooklyn, L. I.*
 .. A. Maclay, *New-York City.*
 .. N. J. Marsellus,
 .. Wm. Marshall, *Peekskill, N. Y.*
 .. Erskine Mason, *New-York City.*
 .. Thos. M'Anley, D. D.,
 .. Wm. M'Calla, *Philadelphia.*
 .. Robert M'Cartee, D. D., *New-York City.*
 .. John M'Dowell, D. D., *Philadelphia.*
 .. Wm. A. M'Dowell, D. D.,
 .. J. M'Elroy, D. D., *New-York City.*
 .. E. H. Newton, *Glenn's Falls, N. Y.*
- Rev. J. Nimmo, Sweet Hollow, N. Y.**
 .. Herman Norton, *New-York City.*
 .. J. J. Owen,
 .. Wm. Page, *Poughkeepsie, N. Y.*
 .. Joel Parker, *New-York City.*
 .. James Patterson, *Philadelphia.*
 .. Wm. Patton, *New-York City.*
 .. A. Peters, D. D.,
 .. Thomas Picton,
 .. Philo F. Phelps,
 .. W. W. Phillips, D. D.,
 .. J. J. Pierce, *Elkton, Ken.*
 .. Noah Porter, D. D., *Farmington, Ct.*
 .. James Richards, D. D., *Auburn Sem. N. Y.*
 .. Phineas Robinson, *Middle District, L. I.*
 .. Washington Roosevelt, *Sandy Hill, N. Y.*
 .. Stephen Saunders, *South Salem, N. Y.*
 .. John W. Scott, *Philadelphia.*
 .. Reuben Smith, *Waterford, N. Y.*
 .. Wm. D. Snodgrass, D. D., *New-York City.*
 .. J. S. S. Spencer, *Brooklyn, L. I.*
 .. Gardiner Spring, D. D., *New-York City.*
 .. G. Stebbins, *New-Rochelle, N. Y.*
 .. J. H. Thomas, *New-Windsor, N. Y.*
 .. A. Thompson, *Mount Hope, N. Y.*
 .. Wm. Timlow, *Amity, N. Y.*
 .. Mark Tucker, D. D., *Troy, N. Y.*
 .. P. J. Van Pelt, *Staten Island.*
 P. Van Zandt, Jr. M. D.
Rev. W. C. Walton, Hartford, Ct.
 .. T. T. Waterman, *Providence, R. I.*
 .. Charles Webster, *Hempstead, L. I.*
 Noah Webster, Esq., *New-Haven, Ct.*
Rev. Henry White, New-York City.
 .. T. Williams, *Providence, R. I.*
 .. J. Wilson,
 .. J. G. Wilson, *New-Leeds.*
 .. D. T. Wood, *Middletown, N. J.*
 .. J. Woodbridge, D. D., *New-York City.*
 .. Richard Wynkoop, *Yorktown, N. Y.*
 .. Elisha Yale, *Johnstown, N. Y.*

CERTIFICATE.

We have compared this New-York edition of the Romish Testament and Annotations with the first publication of that volume, which was issued at Rheims in 1582; and after examination, we do hereby certify, that the present reprint is an exact and faithful copy of the original work, without abridgment or addition, except that the Latin of a few phrases which were translated by the annotators, and some unimportant expletive words were undesignedly omitted. The orthography also has been modernized.

JOHN BRECKINRIDGE.
 WILLIAM C. BROWNLEE, D. D.
 THOMAS DE WITT, D. D.
 DUNCAN DUNBAR.
 ARCHIBALD MACLAY.
 WILLIAM PATTON.

INTRODUCTORY ADDRESS

TO PROTESTANTS.

It is a remarkable fact, that notwithstanding the Vulgate New Testament, as it was translated and expounded by the members of the Jesuit College at Rheims, in 1582, has been republished in a great number of editions, and their original annotations, either more or less extensively, have been added to the text ; yet as soon as it is appealed to as an authority, the Roman Priests deny both the value of the book, and the obligation of the Papists to believe its contents.

We have a very striking modern instance to prove this deceitfulness. The Douay Bible is usually so called ; because although the New Testament was first translated and published at Rheims, yet the Old Testament was printed some years after at Douay ; the English Jesuits having removed their monastery from Rheims to Douay, before their version of the Old Testament was completed. In the year 1816, an edition, including both the Douay Old, and the Rhemish New Testament, was issued at Dublin, containing a large number of comments, replete with impiety, irreligion, and the most *fiery* persecution. That edition was published under the direction of all the dignitaries of the Roman Hierarchy in Ireland ; and about three hundred others of the most influential subordinate Priests. The notes which urged the hatred and murder of Protestants attracted the attention of the British churches ; and to use the words of T. Hartwell Horne, that edition of the Rhemish Testament printed at Dublin in 1816, “ corrected and revised and approved by Dr. Troy, Roman Catholic Archbishop of Dublin, was reviewed by the British Critic, vol. 8. Page 296—308 ; New series ; and its dangerous tenets both civil and religious were exposed.”

This publication, with many others of a similar character, produced so great an excitement in Britain, that finally several of the most prominent of the Irish Roman Prelates were called before the English Parliament to prove their own work. Then, and upon oath, with all official solemnity, they peremptorily disclaimed the volumes published by their own instigation, and under their own supervision and auspices, as books of no authority ; because they had not been ratified by the Pope, and received by the whole Papal church.

Since that period, only *expurgated* editions are permitted to appear before Protestants. There are several editions printed at Dublin, each having the

same title. In all of them, the most exceptionable notes are omitted, and nevertheless the volume is presented to Protestants as genuine. The original and the suppressed editions contain lengthened annotations on all the dogmas of Romanism; but Protestant money cannot *now* buy a copy of those editions in the United States. They are reserved for the initiated "*faithful*" only, who can obtain an order for that purpose from the Vicars-General of the different Romish dioceses.

The Douay Bible, and the various editions of the Rhemish Testament published in this country are approved and denied in a manner exactly similar. If Protestants exhibit the errors in doctrine which they promulge, the palpable incorrectness of the translations, and the corruption which is inculcated in the notes; they are instantly told that the book is of no obligation, that the notes are the private opinions of individuals only; and, consequently, that the Papists as a community are not responsible for the unauthorized act or sentiments of any one person—notwithstanding, it is undeniable, that the Romanists in the United States receive those doctrines as infallible; and practice them whenever their Priests enjoin their obedience.

In this republic, it is the unvarying practice to deny both the genuineness and the authority of every work which contains the most dangerous articles in the baneful creed of the Romanists. It is of no importance in their estimate, by what monastic order their dogmas were adopted and practised; or by how many Popes and Councils they have been approved. The repulsive theories and pernicious results of the Popish system are bluntly denied; thereby to conceal the abominations of the apocalyptic Babylon, and to mask "the mystery of iniquity."

All the grosser idolatry, pollutions and malignity, which are continually taught in their Catechisms, and enforced in their Confessionals, are not yet appended to *their* text of the scriptures, as an infallible exposition, in the editions published in the United States; although the European copies are constantly imported, and *privately* sold to those Papists who can read, and who can purchase, or by any other means obtain the priestly dispensation to peruse them—and therefore, when the Roman Priests are charged with thus implanting in the minds and hearts of their disciples all antichristian heresy, and perverseness, and revenge; they deny the fact, and appeal to the ordinary mutilated Romish comments upon the scriptures as their justification.

Three years ago, a series of extracts from this original edition of the Rhemish Testament was published in the New-York Protestant, which were denied by the Papists, and disbelieved by the members of the Reformed churches; because in the common editions, none of those notes are embodied.

Circumstances, however, in Divine Providence have since transpired, which demand the reprint of the Romish Testament complete, as it was first published at Rheims in 1582.

T. Hartwell Horne, in his "*Introduction to the Critical Study and Knowledge of the Holy Scriptures*," Vol. II. page 246; thus writes in reference to the work, of which this volume is an exact and unabridged copy, without addition or alteration; except that the orthography has been necessarily modernized. "In the year 1582, the Romanists finding it impossible to withhold the scriptures any longer from the common people, printed an English New Testament at Rheims; which was translated not from the original Greek, but from the Latin Vulgate. The editors, whose names are not known, retained the words *azymes*, *tunike*, *holocaust*, *pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Hence, the historian Fuller took occasion to remark, that it was a translation "*which needed to be translated*," and that its editors "*by all means laboured to suppress the light of truth* under one pretext or other."

From the original volume, the ensuing work has been exactly printed; and it is believed, that this is the only perfect edition of the Rhemists' version, with their original annotations, "*cum superiorum permissu*, with the permission of their superiors," which has been issued from the press during the last 215 years.

As a work of this character would have been almost useless, without a complete topical and textual Index, no labour or pains have been spared to render it perfect. According to ancient custom, the principal subject of each note in the original work was mentioned in the margin. All these have been incorporated in the Index, and usually in the precise words of the Annotators, so that the phraseology even of the terms is in the Author's antiquated form.

Probably it may be asked; why was this edition of the Rhemish Testament published? and why is the Papal poison which it disseminates vended without the Christian antidote?—In reply to these inquiries; it must be observed—the American people, and particularly the Churches of Christ in the United States, until recently have displayed a morbid incredulity in reference to the Papal system, and an almost settled determination not to be convinced of the "damnable heresies" and soul-killing abominations of Popery. To extirpate this deadly distemper, it is indispensable to administer a strong and plenteous surfeit; which shall excite an irresistible necessity for both the counteracting antidote and the healthful restorative.

This volume is a genuine, minute, and strikingly exact portraiture of the Papacy, delineated by their own Master Artists. The Roman Priests and the Jesuits know, that *this, their* Babylonian image, will not be worshipped by Americans. The external drapery, however gorgeous and imposing, is too thin to conceal the interior deformity; and therefore they have craftily withheld their dominant goddess from Protestant scrutiny; we only perform that duty, which, in the present state of Romanism in the United States, they are not sufficiently daring to execute

This Popish volume, we trust, will be duly examined by our Protestant Brethren; especially, as it is intended to publish uniform with this unspeakable fallacious comment, the replies of Fulke and Cartwright to the Rhemish annotations. A more acceptable and well-timed present cannot be offered to American Christians and citizens. The character of these Protestant Champions may be accurately comprehended by another quotation from Horne's Introduction to the Scriptures. "Our learned countryman, Thomas Cartwright was solicited by Sir Francis Walsingham, to refute this translation; but after he had made considerable progress in this work, he was prohibited from proceeding further by Archbishop Whitgift; who judging it improper that the defence of the doctrine of the Church of England should be committed to a Puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great spirit and ability. Fulke's work appeared in 1617; and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot; both of them were accompanied with the Rhemish translation of the New Testament."

To this testimony it may justly be added—their almost unequalled erudition, their high-toned evangelical principles, their powerful reasonings, their accumulated historical knowledge, their caustic wit, their indignant sarcasm, and their pungent exposures of the grand "MYSTERY, BABYLON THE GREAT," combine an exhaustless storehouse of the purest didactic and profoundest controversial theology; and we hope, that they will speak in all their power and efficacy to modern Americans, as they did to our Puritan ancestors. The replies of Fulke and Cartwright to the Jesuits of Rheims, were both published exactly at the period when our glorified Brethren were preparing to migrate from Europe across the Atlantic in search of that liberty of conscience which James I. and his profligate associated despots, in church and state, refused them in Britain. Fulke, although a minister of the English established church, was a decided anti-sectarian Christian Philanthropist; and his persecuted Brother Cartwright was an unflinching evangelical combatant for gospel truth; and an advocate for civil and religious freedom, not less bold, intrepid, and persevering, than those dignitaries who shall be "held in everlasting remembrance," John Owen, William Russel, John Locke, and George Washington.

This volume is confidently recommended to our Christian Brethren of all denominations; with fervid prayer to Immanuel, the Prince and Saviour of his church, that with its associated successor, it may constitute a "standard against the enemy who cometh in like a flood," effectually lifted up by the Spirit of the Lord.

New-York, November, 1833.

P R E F A C E ,

TREATING OF THESE POINTS:

The translation of Holy Scriptures into the vulgar tongues; and, namely, into English; the causes why the New Testament is translated according to the vulgar Latin text; and the manner of translating the same.

THE Holy Bible, long since translated by us into English; and the Old Testament, lying by us for lack of good means to publish the whole, in such sort as a work of so great charge and importance requireth: we have at length fully furnished all the New Testament; which is the principal, most profitable, and comfortable piece of Holy Writ; and as well for all other institution of life and doctrine, as specially for deciding the doubts of these days, more proper and pregnant, than the other part, not yet printed.

2. Which translation we do not for all that publish, upon erroneous opinion of necessity, that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language: or that they were not often, through man's malice and infirmity, pernicious, and much hurtful to many: or that we generally, and absolutely, deemed it more convenient in itself, and more agreeable to God's word and honour, or edification for faith, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical learned languages. Not for these, or any such like causes, do we translate this Sacred Book, but upon special considerations of the present time, state, and condition of our country, unto which divers things are either necessary, or profitable and medicinable now, that otherwise, in the peace of the church, were neither much requisite, nor perchance wholly tolerable.

3. In this matter, to mark only the wisdom and moderation of holy church, and the governors thereof, on the one side, and the indiscreet zeal of the popular, and their factious leaders, on the other, is a high point of prudence. These latter, partly of simplicity, partly of curiosity, and specially of pride and disobedience, have made claim in this case, for the common people, with plausible pretences many, but good reasons none at all. The other, to whom Christ hath given charge of our souls, the dispensing of God's mysteries, and measures, among which Holy Scripture is no small store; and the feeding his family in season, with food fit for every sort, have

neither of old, nor of late, ever wholly condemned all vulgar versions of Scripture; nor have, at any time, generally forbidden the faithful to read the same; yet they have not, by public authority, prescribed, commanded, or authentically ever recommended any such interpretation to be indifferently used of all men.

4. The *Armenians* say, they have the Psalter and some other pieces, translated by Chrysostem, into their language, when he was banished among them; and Gregory the Patriarch, in writing his life, signifieth no less. "The *Sclavonians* assume they have the Scriptures in their vulgar tongue, turned by *Hierome*, and some would gather so much by his own words, in his Epistle to Sophronius; but the place, indeed, proveth it not. *Vulphilas* surely gave the Scriptures to the Goths, in their own tongue, and that before he was an Arian. It is almost three hundred years since James, Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V. the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses. In our country, notwithstanding the Latin tongue was ever, to use venerable Bede's words, common to all the provinces of the same, for meditation, or study of Scriptures; and no vulgar translation commonly used, or occupied, of the multitude; yet they were extant in English, even before the troubles that *Wickliff*, and his followers, raised in our church, as appeareth, as well by some pieces yet remaining, as by a provincial constitution of Thomas Arundel, Archbishop of Canterbury, in a council holden at Oxford, where strait provision was made, that no heretical version set forth by *Wickliff*, or his adherents, should be suffered, nor any other, in or after his time, be published, or permitted to be read, being not allowed and approved by the Diocesan before: alleging *Hierome* for the difficulty and danger of interpreting the Holy Scripture, out of one tongue into another, though by learned and Catholic men. So also, it is there insinuated, that neither the translations set forth before that heretic's time, nor other afterward,

being approved by the lawful ordinaries, were ever, in our country, wholly forbidden, though they were not, to say the truth, in quiet and better times, much less when the people were prone to alteration, heresy, or novelty, either hastily admitted, or ordinarily read of the vulgar, but used only, or specially, of some devout, religious, and contemplative persons, in reverence, secrecy, and silence, for their spiritual comfort.

5. Now since Luther's revolt also, divers learned Catholics, for the more speedy abolishing of a number of false and impious translations, put forth by sundry sects, and for the better preservation or reclaim of many good souls endangered thereby, have published the Bible in the several languages of almost all the principal Provinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures; poisoning the people under colour of divine authority, and not many other remedies, being more sovereign against the same, if it be used in order, discretion, and humility than the true, faithful, and sincere interpretation opposed thereunto.

6. Which causeth the holy Church not to forbid utterly any Catholic translation, though she allow not the publishing or reading of any absolutely, and without exception or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom, these her Master's and Spouse's gifts are to be bestowed, to the most good of the faithful: and therefore neither generally permitteth that which must needs do hurt to the unworthy, nor absolutely condemneth that which may do much good to the worthy. Whereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalf, and confirmed by supreme authority, that the holy Scriptures, though truly and Catholicly translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express license thereunto of their lawful Ordinaries: with good testimony from their Curates or Confessors, that they be humble, discreet, and devout persons, and like to take much good and no harm thereby. Which prescript, though in these days of ours it cannot be so precisely observed, as in other times and places, where there is more due respect of the Church's authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the meanwhile with such moderation, meekness, and subjection of heart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, Reason, and Religion do require.

7. Wherein, though for due preservation of this divine work from abuse and profanation, and for the better bridling of the intolerable insolence of proud, curious, and contentious wits, the Governors of the Church, guided by God's Spirit, as ever before, so also upon more experience of the malady of this time then before, have taken more exact order both for the Readers and Translators of these later ages, than of old: yet we must not imagine, that in the Primitive Church, either every one that understood the learned Tongues, wherein the Scriptures were written, or other Languages into which they were translated, might without reprehension read, reason, dispute, turn, and toss the Scriptures: or that our forefathers suffered every Schoolmaster, Scholar, or Grammarian, that had a little Greek or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar Tongues, were in the hands of every Husbandman, Artificer, Prentice, Boys, Girls, Mistress, Maid, Man: that they were sung, played, alleged, of every Tinker, Taverner, Rhymer, Minstrel: that they were for Table-talk, for Ale-benches, for Boats and Barges, and for every profane person and company. No; in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed Book of Christ: neither was there any such easy means, before printing was invented, to disperse the copies into the hands of every man, as now there is.

8. They were then in Libraries, Monasteries, Colleges, Churches, in Bishop's, Priest's, and some other devout principal laymen's houses and hands: who used them with fear and reverence, and specially such parts as pertained to good life and manners, not meddling, but in pulpit and schools, and that moderately too, with the hard and high mysteries and places of greater difficulty. The poor ploughman could then, in labouring the ground, sing the Hymns and Psalms either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom S. Hierome in diverse Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories and imitable examples of chastity, humility, obedience, clemency, poverty, penance, renouncing the world: they noted specially the places that did breed the hatred of sin, fear of God's judgment, delight in spiritual cogitations: they referred themselves in all hard places, to the judgment of the ancient Fathers, and their masters in Religion, never presuming to contend, control, teach, or talk of their own sense

and fantasy, in deep questions of Divinity. Then the Virgins did meditate upon the places and examples of chastity, modesty, and demureness: the married, on conjugal faith and continency: the parents, how to bring up their children in the faith and fear of God: the Prince, how to rule: the subject, how to obey: the Priest, how to teach: the people, how to learn.

9. Then the Scholar taught not his Master, the Sheep controlled not the Pastor, the young Student set not the Doctor to school, nor reproved their fathers of error and ignorance. Or if any were in those better days, as in all times of Hecresy such must needs be, that had itching ears, tickling tongues and wits, curious and contentious disputers, hearers, and talkers, rather then doers of God's word: such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. S. Hierome in his Epistle to Paulinus, after declaration, that no handy-craft is so base, nor liberal science so easy, that can be had without a master, which S. Augustine also affirmeth, *De utilitate Cred. cap. 7.* nor that men presume in any Occupation to teach that they never learned, *Only, saith he, the art of Scripture is that which every man challengeth: this the chatting old wife, this the doting old man, this the babbling Sophist, this on every hand, men presume to teach before they learn it. Again, some with poise of lofty words devise of Scripture matters among women: others, fie upon it, learn of women what to teach men, and lest that be not enough, by facility of tongue, or rather audacity, teach that to others, which they understand never a whit themselves. To say nothing of such as be of my faculty: who stepping from secular learning to holy Scriptures, and able to tickle the ears of the multitude with a smooth tale, think all they speak to be the Law of God.* This he wrote then, when this malady of arrogancy and presumption in divine matters, was nothing so outrageous as now it is.

10. Gregory Nazianzen made an Oration of the moderation that was to be used in these matters: where he saith, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three words, and them ill couched together, out of Scriptures. But he there divinely discourseth of the orders and differences of degrees: how in Christ's mystical body some are ordained to learn, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures and Divinity: that the people went not up to talk with God in the Mountain, but Moses, Aaron, and Elea-

zar: nor they either, but by the difference of their callings, that they that rebel against this Ordinance, are guilty of the conspiracy of Korah and his accomplices; that in Scripture there is both milk for babes, and meat for men, to be dispensed, not according to every one's greediness of appetite, or wilfulness, but as is most meet for each one's necessity and capacity; that it is a shame for a Bishop or Priest to be unlearned in God's mysteries, so for the common people it is oftentimes profitable to salvation, not to be curious, but to follow their Pastors in sincerity and simplicity: wherefore excellently saith Augustine, "*Being fed with the simplicity and sincerity of faith, as it were with milk, so let us be nourished in Christ: and when we are little ones, let us not covet the meats of the elder sort.*" Who in another place testifieth, that the word of God cannot be preached, nor certain mysteries uttered to all men alike, but are to be delivered according to the capacity of the hearers: as he proveth both by S. Paul's example, who gave not to every sort strong meat, but milk to many, as being not spiritual, but carnal and not capable: and by our Lord's also, who spake to some plainly, and to others in parables, and affirmed, that he had many things to utter which the hearers were not able to hear.

11. How much more may we gather, that all things that be written, are not for the capacity and diet of every of the simple readers, but that very many mysteries of holy Writ, be very far above their reach, and may and ought to be, by as great reason, delivered them in measure and mean most meet for them? which indeed can hardly be done, when the whole book of the Bible lieth before every man in his mother tongue, to make choice of what he list. For which cause the said Gregory Nazianzen wisheth the Christians had as good a law as the Hebrews of old had, who, as Hierome also witnesseth, took order among themselves, that none should read the *Cantica Canticorum*, nor certain other pieces of hard Scriptures, till they were thirty years of age.

12. And truly there is no cause why men should be more loth to be ordered and moderated in this point by God's Church, and their Pastors, than they are in the use of the holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receive them, and not be our own carvers: so hath he given us doctors, prophets, expounders, interpreters, teachers, and preachers, to take the law and our faith at their mouths: because our faith and religion cometh not to us properly or principally by reading of Scriptures, but, as the Apostle

saith, by hearing of the preachers lawfully sent : though reading in order and humility, much confirmeth and advanceth the same. Therefore this holy book of the Scriptures is called of Ambrose, *the book of priests*, at whose hands and disposition we must take and use it. *Lib. 2. ad. Grat.*

13. The wise will not regard what some wilful people do mutter, that the Scriptures are made for all men, and that it is of envy that the Priests do keep the holy book from them. Which suggestion cometh of the same serpent that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth *knowledge falsely so called*: and to embar them from the true knowledge of Christ. She would have all wise, but *unto sobriety*, as the Apostle speaketh : she knoweth the Scriptures be ordained for every state, as meats, elements, fire, water, candle, knives, swords, and the like : which are as needful, most of them, for children as old folks, for the simple as the wise : but yet would mar all, if they were at the guiding of other than wise men, or were in the hands of every one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, envieth no man's commodity, but giveth order how to do it to edification, and not destruction : how to do it without casting *the holy to dogs*, or *pearls to hogs* : Chrysostom, *hom. 24. in Matt.* declaring these dogs and hogs to be carnal men and heretics, that take no good of the holy mysteries, but thereby do both hurt themselves and others : how to do it agreeably to the sovereign sincerity, majesty, and depth of mystery contained in the same. She would have the presumptuous heretic, notwithstanding he allege them never so fast, flying as it were through the whole Bible, and quoting the Psalms, Prophets, Gospels, Epistles, never so readily for this purpose, as Vincentius Lirinensis saith, such men's fashion is : yet she would according to Tertullian's rule, have such mere usurpers quite discharged of all occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to heretics at all, whom Origen calleth, *thieves of the Scriptures*. She would have the unworthy repelled, the curious repressed, the simple measured, the learned humbled, and all sorts so to use them or abstain from them, as is most convenient for every one's salvation : with this general admonition, that none can understand the meaning of God in the Scriptures excep-

Christ open their sense, and make them partakers of his Holy Spirit, in the unity of his mystical body : and for the rest, she committeth it to the Pastor of every province and people, according to the difference of time, place, and persons how and in what sort the reading of the Scriptures is more or less to be procured or permitted.

14. Wherein, the variety of circumstances causeth them to deal diversely : as we see by Chrysostom's people of Constantinople, who were so delicate, dull, worldly, and so much given to dice, cards, specially stage plays, or theatres, as Gregory Nazianzen witnesseth, that the Scriptures, and all holy elections of divine things were loathsome unto them. whereby their holy Bishop was forced in many of his sermons to cry out against their extreme negligence and contempt of God's word, declaring, that not only Hermits and Religious, as they alleged for their excuse, but Secular men of all sorts might read the Scriptures, and often have more need thereof in respect of themselves, than the other that live in more purity and contemplation : further, insinuating that though divers things be high and hard therein, yet many godly histories, lives, examples, and precepts of life and doctrine be plain : and finally, that when the Gentiles were so cunning and diligent to impugn their faith, it were not good for Christians to be too simple or negligent in the defence thereof, as, in truth, it is more requisite for a Catholic man in these days when our adversaries be industrious to impeach our belief, to be skilful in Scriptures, than at other times when the Church had no such enemies.

15. To this sense, said Chrysostom divers things, not as a teacher in school, making exact and general rules to be observed in all places and times, but as a pulpit man, agreeable to that audience and the people's default : nor making it therefore, as some perversely gather of his words, a thing absolutely needful for every poor Artificer to read or study Scriptures, nor any wit favouring the presumptuous, curious, and contentious jangling and searching of God's secrets, reproved by the aforesaid fathers, much less approving the excessive pride and madness of these days, when every man and woman is become not only a reader, but a teacher, controller, and judge of Doctors, Church Scriptures and all : such as either condemn or easily pass over, all the moral parts, good examples, and precepts of life, by which as well the simple as learned might be much edified, and only in a manner occupy themselves in dogmatical, mystical, high and hidden secrets of God's counsels, as of predestination, reprobation, election, prescience, forsaking of the Jews,

vocation of the Gentiles, and other incomprehensible mysteries, *Languishing about questions* of only faith, fiduce new phrases and figures, *ever learning*, but *never coming to knowledge*, reading and tossing in pride of wit, conceit of their own cunning, and upon presumption of I cannot tell what spirit, such books especially and Epistles, as Peter foretold that the unlearned and unstable would deprave to their own damnation.

16. They delight in none more than the Epistle to the Romans, the *Cantica canticorum*, the Apocalypse, which have in them as many mysteries as words, they, find no difficulty in the sacred book clapsed with seven seals, they ask for no expositor with the holy Eunuch, they feel no such depth of God's science in the Scriptures, as Augustine did, when he cried out, "*O wonderful profoundness of thy words : wonderful profoundness, my God, wonderful profoundness : it maketh a man quake to look on it : to quake for reverence, and to tremble for the love thereof.*" They regard not that which the same Doctor affirmeth, that the depth and profundity of wisdom, not only in the words of holy Scripture, but also in the matter and sense, is so wonderful, that live a man never so long, be he of never so high a wit, never so studious, never so fervent to attain the knowledge thereof, yet when he endeth, he shall confess he doth but begin : they feel not with *Hierome*, that the text hath a hard shell to be broken, before we come to the kernel, they will not stay themselves in only reading the sacred Scriptures thirteen years together, with *Basil* and *Gregory Nazianzen*, before they expound them, nor take the care, as they did, never otherwise to interpret them, than by the uniform consent of their forefathers and tradition Apostolic.

17. If our new Ministers had had this cogitation and care that these and all other wise men have, and ever had, our Country had never fallen to this miserable state of religion, and that under pretence, colour and countenance of God's word : neither should virtue and good life have been so pitifully corrupted in time of such reading, toiling, tumbling, and translating the book of our life and salvation : whereof the more precious the right and reverent use is, the more pernicious is the abuse and profanation of the same : which every man of experience by these few years' proof, and by comparing the former days and manners to these of ours, may easily try.

18. Look whether your men be more virtuous, your women more chaste, your children more obedient, your servants more trusty, your maids more modest, your friends more faithful, your laity more just in dealing, your clergy more devout in praying : whether there

be more religion, fear of God, faith, and conscience in all states now, than of old, when there was not so much reading, chatting, and jangling of God's word, but much more sincere dealing, doing, and keeping the same. Look whether, through this disorder, women teach not their husbands, children their parents, young fools their old and wise fathers, the scholars their masters, the sheep their pastor, and the people the priest. Look whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockery, amorous ballads, and detestable letters of love and lewdness : their delicate rhymes, tunes, and translations much increasing the same.

19. This fall of good life and profaning the divine mysteries, everybody seeth : but the great corruption and decay of faith hereby, none see but wise men, who only know, that, were the Scriptures never so truly translated, yet Heretics and ill men, that follow their own spirit and know nothing, but their private fantasy, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation : and that the curious simple and sensual men which have no taste of the things that be of the spirit of God, may of infinite places take occasion of pernicious errors, for though the letter or text have no error, yet, saith Ambrose, the Arian, or, as we may now speak, the Calvinian interpretation hath errors, *lib. 2. ad. Gratianum cap. 1.* and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De præscript.* Hilary also speaketh thus : *Heresy riseth about the understanding, not about the writing : the fault is in the sense, not in the word. Lib. 2. de Trinit. in principio :* and Augustine saith, that many hold the Scriptures as they do the Sacraments, *to the outward show, and not to salvation. de Baptism. cont. Donat. lib. 3. cap. 19.* Finally all sect-masters and ravening wolves, yea the devils themselves pretend Scriptures, allege Scriptures, and wholly shroud themselves in Scriptures, as in the wool and fleece of the simple sheep. Whereby the vulgar, in these days of general disputes, cannot but be in extreme danger of error, though their books were truly translated, and were truly in themselves God's own word indeed.

20. But the case now is more lamentable : for the Protestants, and such as Saint Paul calleth *walking in deceitfulness*, have so abused the people, and many other in the world, not unwise, that by their false translations, they have instead of God's Law and Testament, and for Christ's written will and word, given them their own wicked writing and fantasies, most shamefully in all their versions, Latin,

English, and other tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful means : specially where it serveth for the advantage of their private opinions. For which, they are bold also, partly to disauthorize quite, partly to make doubtful, divers whole books allowed for Canonical Scripture by the universal Church of God these thousand years and upward : to alter all the authentical and Ecclesiastical words used since our Christianity, into new profane novelties of speeches agreeable to their doctrine : to change the titles of works, to put out the names of the Authors, to charge the very Evangelist with following untrue translation, to add whole sentences proper to their sect, into their Psalms in metre, even into the very Creed in rhyme, all which the poor deceived people say and sing, as though they were God's own word, being in deed through such sacrilegious treachery, made the devil's word.

21. To say nothing of their intolerable liberty and license, to change the accustomed callings of God, angels, men, places, and things used by the Apostles and all antiquity, in Greek, Latin, and all other languages of Christian Nations, into new names, sometimes falsely, and always ridiculously and for ostentation taken of the Hebrews : to frame and fine the phrase of holy Scriptures after the form of profane writers, sticking not, for the same to supply add, alter or diminish as freely as if they translated Livy, Virgil, or Terence. Having no religious respect to keep either the majesty, or sincere simplicity of that venerable style of Christ's Spirit, as Augustine speaketh, which kind the Holy Ghost did choose of infinite wisdom to have the divine mysteries rather uttered in, than any other more delicate, much less in this meretricious manner of writing, that sundry of these new translators do use : of which sort Calvin himself and his pue-fellows so much complain, that they profess Satan to have gained more by these new interpreters, their number, levity of spirit, and audacity increasing daily, than he did before by keeping the Word from the people. And for a pattern of this mischief, they give Castalion ; adjuring all their Churches, and scholars to beware of his translation, as one that hath made a very sport and mockery of God's holy word. So they charge him : themselves, and the Zuinglians of Zurich, whose translations Luther therefore abhorred, handling the matter with no more fidelity, gravity, or sincerity than the other ; but rather with much more falsification, or, to use the Apostle's words, *cauponation* and *adulteration* of God's word, than they, besides many

wicked glosses, prayers, confessions of faith, containing both blasphemous errors, and plain contradictions to themselves, and among themselves, all privileged and authorized to be joined to the Bible, and to be said and sung of the poor people, and to be believed as articles of faith, and wholly consonant to God's word.

22. We therefore having compassion to see our beloved countrymen, with extreme danger of their souls, to use only such profane translation, and erroneous men's mere fantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons : have set forth the New Testament to begin with all, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you have been forced to occupy. How well we have done it, we must not be judges, but refer all to God's Church and our superiors in the same. To them we submit ourselves, and this, and all other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abolished : most humbly desiring pardon, if through our ignorance, temerity, or other human infirmity, we have any where mistaken the sense of the Holy Ghost, further promising, that if hereafter we espy any of our own errors, or if any other, either friend of good will, or adversary for desire of reprehension, shall open unto us the same : we will not, as Protestants do, for defence of our estimation, or of pride and contention, by wrangling words wilfully persist in them, but be most glad to hear of them, and in the next edition, or otherwise to correct them : for it is truth that we seek for, and God's honour : which being had either by good intention, or by occasion, all is well. This we profess only, that we have done our endeavour with prayer, much fear and trembling, lest we should dangerously err in so sacred, high, and divine a work : that we have done it with all faith, diligence, and sincerity : that we have used no partiality for the disadvantage of our adversaries, nor no more license than is sufferable in translating of holy Scriptures : continually keeping ourselves as near as is possible to our text, and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning ; acknowledging with Hierome, that in other writings it is enough to give in translation, sense for sense, but that in Scripture, lest we miss the sense, we must keep the very words. *Ad Pammach, epist. 101, cap. 2. in princip.* We must, saith Augustine, speak according to a set rule, lest license of words breed some wicked opinion

concerning the things contained under the words. *De civit. lib. 10. cap. 12.* Whereof our holy forefathers and ancient Doctors had such a religious care, that they would not change the very barbarisms or incongruities of speech, which by long use had prevailed in the old readings or recitings of Scriptures, as *Neque nubent, neque nubentur*, in Tertullian lib. 4. in Marcion, in Hilary, in cap. 22. Matt. and in all the Fathers. *Qui me confusus fuerit, confundar, et ego cum*, in Saint Cyprian, epist. 63. num. 7. *Talis enim nobis decebat sacerdos*, which was an elder translation than the vulgar Latin that now is, in Saint Ambrose cap. 3. *De fuga seculi*, and Hierome himself, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously, as himself professeth, *Præfat. 4. Evang. ad Damasum*, these and the like speeches, *Nonne vos magis pluris estis illis?* and *filius hominis non venit ministrari, sed ministrare*: and *Neque nubent, neque nubentur*: in his Commentaries upon these places, and *Non capit Prophetam perire extra Hierusalem*, in his Commentaries in cap. 2. Joel, *sub finem*. And Augustine, who is most religious in all these phrases, counteth it a special pride and infirmity in those that have a little learning in tongues, and none in things, that they easily take offence of the simple speeches or solecisms in the Scriptures. *De doctrina Christ. lib. 2. cap. 13.* See also the same holy Father, lib. 3. *de doct. Christ. cap. 3.* and *Tract. 2. in Evang. Joan.*

23. Now, though the text thus truly translated, might sufficiently, in the sight of the learned and all indifferent men, both control the Adversary's corruptions, and prove that the holy Scripture, whereof they have made so great vaunts, make nothing for their new opinions, but wholly for the Catholic church's belief and doctrine, in all the points of difference between us: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition, who we see given over into a reprobate sense, to whom the Gospel, which in itself is the odour of life to salvation, is made the odour of death to damnation, over whose eyes for sin and disobedience God suffereth a veil or cover to lie, while they read the New Testament, even as the Apostle saith the Jews have till this day, in reading of the old, that as the one sort cannot find Christ in the Scripture, read they never so much, so the other cannot find the Catholic Church, nor her doctrine there neither, and finding by experience this saying of Augustine to be most true, *If the prejudice of an erroneous persuasion preoccupate the mind, whatsoever the Scripture hath to the contrary, men take it for a figurative speech*: for these

causes, and somewhat to help the faithful Reader in the difficulties of divers places, we have also set forth large ANNOTATIONS, thereby to shew the studious Reader in most places pertaining to the controversies of this time, both the heretical corruptions and false deductions, and also the Apostolic tradition, the exposition of the holy Fathers, the decrees of the Catholic Church and most ancient Councils: which means whosoever trusteth not, for the sense of the holy Scriptures, but had rather follow his private judgment, or the arrogant Spirit of these Sectaries, he shall worthily through his own wilfulness be deceived, beseeching all men to look with diligence, sincerity, and indifference, into the case that concerneth no less than every one's salvation or damnation.

24. Which if he do, we doubt not but he shall to his great contentment, find the holy Scriptures most clearly and invincibly to prove the articles of Catholic doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to God's word, or at least not contained in the same, and finally he shall prove this saying of Augustine to be most true. "*Many senses of holy Scriptures lie hidden, and are known to some few of greater understanding: neither are they at any time avouched more commodiously and acceptably than at such times when the care to answer Heretics doth force men thereunto. For then even they that be negligent in matters of study and learning shaking off sluggishness, are stirred up to diligent hearing that the Adversaries may be repelled. Again how many senses of holy Scriptures, concerning Christ's Godhead, have been avouched against Photinus: how many of his Manhood, against Manichæus: how many, of the Trinity, against Sabellius: how many, of the unity, in Trinity, against the Arians, Eunomians, Macedonians: how many of the Catholic Church dispersed throughout the whole world, and of the mixture of good and bad in the same, until the end of the world, against the Donatists and Luciferians, and other of the like error: how many against all other Heretics, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved authors and avouchers, should otherwise either not be known at all, or not so well known as the contradictions of proud Heretics have made them.*"

25. Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or Heretics, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giveth us this godly rule to be followed in all, as he exemplifieth in one. *Then do we hold, saith he, the verity*

of the Scriptures, when we do that which now hath seemed good to the Universal Church, which the authority of the Scriptures themselves doth commend: so that, forasmuch as the holy Scripture cannot deceive, whosoever is afraid to be deceived with the obscurity of questions, let him therein ask council of the same CHURCH, which the holy Scripture most certainly and evidently sheweth, and appointeth unto. Aug. lib. 1. cont. Crescon. c. 13.

26. Now to give thee also intelligence in particular, most gentle Reader, of such things as it behoveth thee especially to know concerning our Translation: We translate the old vulgar Latin text, not the common Greek text, for these causes.

It is so ancient, that it was used in the Church of God above thirteen hundred years ago, as appeareth by the Fathers of those times.

It is that, by the common received opinion, and by all probability, which Hierome afterward corrected according to the Greek, by the appointment of Damasus, then Pope, as he maketh mention in his preface before the four Evangelists, unto the said Damasus: and in *Catalogo in fine*, and *ep. 102*.

Consequently it is the same which Augustine so commendeth and alloweth in an Epistle to Hierome.

It is that which for the most part ever since hath been used in the Church's service, expounded in sermons, alleged and interpreted in the commentaries and writings of the ancient Fathers of the Latin Church.

The holy Council of Trent, for these and many other important considerations, hath declared and defined this only of all other Latin translations, to be authentical, and so only to be used and taken in public lessons, disputations, preachings, and expositions, and that no man presume upon any pretence to reject or refuse the same.

It is the gravest, sincerest, of greatest majesty, least partiality, as being without all respect of controversies and contentions, especially these of our time, as appeareth by those places which Erasmus and others translate much more to the advantage of the Catholic cause.

It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretics therefore reprehended it of rudeness. And that it followeth the Greek far more exactly than the Protestant's translation, beside infinite other places, we appeal to these. Tit 3. 14. *Curent bonis operibus præesse, ποιοῦσθαι*. Eng. bib. 1577. *to maintain good work*. And Heb. 10, 20. *viam nobis initia vit, συγκαταίνασθαι*. English bib. *he prepared*. So in these words *Justificationes, Traditiones, Idola,*

&c. In all which they come not near the Greek, but avoid it of purpose.

The adversaries themselves, namely, BEZA, preferred it before all the rest. *In præfat. no. Test. an.* 1556. And again he saith, that the old Interpreter translated very religiously. *Annot. in Luk. 1. v. 1.*

In the rest, there is such diversity and dissension, and no end of reprehending one another, and translating every man according to his fantasy, that Luther said, If the world should stand any long time, we must receive again, which he thought absurd, the Decrees of Councils, for preserving the unity of faith, because of so divers interpretations of Scripture. And Beza, in the place above mentioned, noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, than seem themselves to have said or written nothing. And Beza's translation itself, being so esteemed in our country, that the Geneva English Testaments be translated according to the same, yet sometime goeth so wide from the Greek, and from the meaning of the Holy Ghost, that themselves which protest to translate it, dare not follow it. For example, Luke 3. 36. They have put these words, *The son of Cainan*, which he wittingly and wilfully left out: and Acts 1, 14. they say, *With the women*, agreeable to the vulgar Latin: where he saith, *cum uxoribus*, *With their wives*.

It is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.

27. The proof hereof is evident, because most of the ancient Heretics were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complain. Tertullian noteth the Greek text which is at this day, 1 Cor. 15, 47. to be an old corruption of Marcion the Heretic, and the truth to be as in our vulgar Latin. *The second man from heaven, heavenly*. So read other ancient Fathers, Erasmus thinketh it must needs be so, and Calvin himself followeth it. *Inst. lib. 2. c. 13. parag. 2.* Again, Hierome noteth that the Greek text, 1 Cor. 7, 33. which is at this day, is not the *Apostolical verity*, or the true text of the Apostle: but that which is in the vulgar Latin, *He that is with a wife, is careful of worldly things, how he may please his wife, and is divided or distracted*. The Ecclesiastical history called the Tripartite, noteth the Greek text that now is, 1 John 4, 3, to be an old corruption of the ancient Greek copies, by the Nestorian Heretics, and the true reading to be as in our vulgar Latin, *Every spirit that dissolveth Jesus, is not of God*: and Beza confesseth that Socrates in his Ecclesiastical history readeth so in the

Greek : παν πνευμα ο λαος τον Ιησουν Χριστον.

28. But the proof is more pregnant out of the adversaries themselves. They forsake the Greek text as corrupted, and translate according to the vulgar Latin; namely, Beza and his scholars, the English translators of the Bible; in these places, Heb. 9, 1; saying, *the first covenant*; for that which is in the Greek, the first tabernacle, where they put covenant, not as in the text, but in another letter, as to be understood according to the vulgar Latin, which most sincerely leaveth it out altogether, saying, "the former, also, indeed, had justifications." Again, Rom. 11, 21. They translate not according to the Greek text, "serving the time," which Beza saith, must needs be a corruption, but according to the vulgar Latin, "serving the Lord." Again, Apoc. 11, 2; they translate not the Greek text, "the court which is within the temple," but clean contrary, according to the vulgar Latin, which Beza saith is the true reading, "the court which is without the temple." Only in this last place, one English Bible of the year 1562, following the error of the Greek. Again, 2 Tim. 2, 14; they add *but*, more than is in the Greek, to make the sense more commodious and easy, according as it is in the vulgar Latin. Again, James 5, 12, they leave the Greek, and follow the vulgar Latin, saying, "lest you fall into condemnation." I doubt not, saith Beza, but this is the true and sincere reading; and I suspect the corruption of the Greek came thus, &c. It were difficult to set down all such places where the adversaries, especially Beza, follow the old vulgar Latin, and the Greek copy agreeable thereto, condemning the Greek text that now is of corruption.

29. Erasmus, the best translator of all the latter, by Beza's judgment, saith, that the Greek sometimes hath superfluities corruptly added to the text of holy Scripture, as Mark 6, to the end of the Paternoster, these words: "Because thine is the kingdom, the power, and the glory forevermore;" which he calleth *trifles*; rashly added to our Lord's prayer, and reprehendeth *Ulla* for blaming the old vulgar Latin, because it hath it not. Likewise, Romans 11, 6: these words in the Greek, and not in the vulgar Latin: "but if of works, it is not now grace: otherwise the work is no more a work; and Mark 10, 29; these words, *or wife*, and such like. Yea, the Greek text, in these superfluities, condemneth itself, and justifieth the vulgar Latin exceedingly, as being marked throughout in a number of places, that such and such words, or sentences, are superfluous, in all which places our vulgar Latin hath no such thing, but is agreeable to the Greek, which remaineth after

the superfluities to be taken away. For example, that before mentioned in the end of the Paternoster, hath a mark of superfluity in the Greek text; and Matt. 6, 11; these words: "Amen, I say unto you it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city;" and Matt. 20, 22; these words, "and be baptized with the baptism that I am baptized with," which is also superfluously repeated again, verse 23, and such like places, exceeding many, which being noted superfluous in the Greek; and being not in the vulgar Latin, prove the Latin in those places to be better, truer, and more sincere than the Greek.

30. Whereupon we conclude, of these premises, that it is no derogation to the vulgar Latin text, which we translate, not to disagree from the Greek text, whereas it may, notwithstanding, be not only as good, but also better, and this the adversary himself, their greatest and latest translations of the Greek, doth avouch against Erasmus, in behalf of the old vulgar Latin translation, in these notorious words: "how unworthily, and without cause, saith he, doth Erasmus blame the old interpreter, as dissenting from the Greek! he dissented, I grant, from those Greek copies which he had gotten; but we have found not in one place, that the same interpretation which he blameth is grounded upon the authority of other Greek copies, and those most ancient. Yea, in some number of places, we have observed that the reading of the Latin text of the old interpreter, though it agree not sometimes with our Greek copies, yet it is much more convenient, for that it seemeth he followed some better and truer copy." In which words Beza unwittingly, but most truly, justifieth, and defendeth the old vulgar translation against himself, and all other cavilers that accuse the same, because it is not always agreeable to the Greek text. Whereas it was translated out of other Greek copies, partly extant, partly not extant, at this day, either as good and as ancient, or better and more ancient; such as Augustine speaketh of, calling them the more learned and diligent Greek copies, whereunto the Latin translations that fail in every place must need yield. *Lib. 2. de doct. Christ.* 25. And if it were not too long to exemplify and prove this, which would require a treatise by itself, we could show, by many, and most clear examples, throughout the New Testament, these sundry means of justifying the old translation.

If it agree with the Greek text, as commonly it doth, and in the greatest places, concerning the controversies of our time, it doth most certainly: so far the adversaries have

not to complain, unless they will complain of the Greek also, as they do ; James 4, 2 ; and 1 Pet. 3, 21 : where the vulgar Latin followeth exactly the Greek text ; but Beza, in both places, correcteth the Greek text as false.

If it disagree here and there from the Greek text, it agreeth with another Greek copy set in the margin ; whereof see examples in the aforesaid Greek Testament of Stevens and Crispin, throughout, namely : 2 Pet. 1, 12 ; and Mark 8, 7.

If these original Greek copies be thought less authentical than the Greek text, the adversaries themselves tell us the contrary, who in their translations often follow the marginal copies, and forsake the Greek text ; as in the examples above mentioned ; Rom. 11. Apoc. 11. 2 Tim. 2. James 5, &c. it is evident.

If all Erasmus' Greek copies have not that which is the vulgar Latin, Beza had copies which have it, and these most ancient, as he saith, and better : and if all Beza's copies fail in this point, and will not help us, *Gagneiz* found Greek copies that have, just according to the vulgar Latin, and that in such place as would seem otherwise less probable, as James 3, 5. "Behold ! how much fire, what a great wood it kindleth !" A man would think it must be rather as in the Greek text. "A little fire, what a great wood it kindleth ! But an approved ancient Greek copy, alleged by *Gagneiz*, hath, as it is in the vulgar Latin ; and if *Gagneiz*'s copies also fail sometimes, then Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin, as Jude 5, 19. Likewise Eph. 2, 2, and 2 Cor. 9.

If all their copies be not sufficient, the ancient Greek Fathers had copies and expounded them, agreeable to our vulgar Latin, as 1 Tim. 6, 20. So readeth Chrysostom and expoundeth it against heretical and erroneous novelties. Yet now we know no Greek copy that readeth so. Likewise Jno. 10. 29. So readeth Cyril and expoundeth it *lib. 7. in Jno. c. 10.* likewise 1 Jno. 4. 3. So readeth *Ireneus lib. 3. c. 18. August. tract. 6. in Jno. Leo epist. 10. c. 5.* beside Socrates in his Ecclesiastical history, *lib. 7. c. 22.* and the Tripartite *lib. 12. c. 4.* who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copy extant at this day is there this text Jno. 5. 2. and yet Chrysostom, Cyril, and Theophilus read so in the Greek, and Beza saith it is the better reading, and so is the Latin text of the Roman Mass book justified, and eight other Latin copies that read so, for our vulgar Latin here, is according to the Greek text, Ro. 5. v. 17. so readeth Theodoret in Greek, and Luke 2.

v. 14. Origen and Chrysostom read, and Beza liketh it better than the Greek text that now is.

Where there is no such sign or token of any ancient Greek copy in the Fathers, yet these later Interpreters tell us, that the old Interpreter did follow some other Greek copy, as *Mar. 7. 3.* Erasmus thinketh that he did read in the Greek, often : and Beza and others commend his conjecture, yea and the English Bibles are so translated, whereas now it signifieth the length of the arm up to the elbow. And who would not think that the Evangelist should say, The Pharisees wash often, because otherwise they eat not, rather than thus, *Unless they wash up to the elbow, they eat not ?*

If all such conjectures, and all the Greek Fathers help us not, yet the Latin Fathers with great consent will easily justify the old vulgar translation, which for the most part they follow and expound, as Jno. 7. 39. so readeth Augustine *lib. 4. de Trin. c. 20.* and *lib. 83. quæst. q. 62.* and *tract. 52. in Joan. Leo ser. 2 de Pentecoste.* Whose authority were sufficient, but indeed Dydimus also, a Greek Doctor, readeth so *lib. 2. de Sp. Sancto*, translated by Hierome, and a Greek copy in the Vatican, and the Syriac New Testament. Likewise Jno. 21, 22, so read Ambrose in *Psal. 45,* and *Psal. 118. octonario Resh.* Augustine and venerable Bede upon John's Gospel.

And lastly, if some other Latin Fathers of ancient time, read otherwise, either here, or in other places, not all agreeing with the text of our vulgar Latin, the cause is the great diversity and multitude that was then of Latin copies, whereof Hierome complaineth, till this one vulgar Latin grew only into use. Neither doth their divers reading make more for the Greek, than for the vulgar Latin differing oftentimes from both, as when Hierome in this last place readeth, *lib. 1. adv. Jov.* it is according to no Greek copy now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same : let Beza, that is, let the Adversary himself, tell us his opinion in this case also, *Whosoever*, saith he, *shall take upon him to correct these things*, speaking of the vulgar Latin translation, *out of the ancient Fathers' writings, either Greek or Latin, unless he do it very circumspectly, and advisedly, he shall surely corrupt all, rather than amend it, because it is not to be thought, that as often as they cited any place, they did always look into the book, or number every word.* As if he should say, We may not by and by think that the vulgar Latin is faulty, and to be corrected, when we read otherwise in the Fathers, either

Greek or Latin, because they did not always exactly cite the words, but followed some commodious and godly sense thereof.

31. Thus then we see that by all means the old vulgar Latin translation is approved good, and better than the Greek text itself, and that there is no cause why it should give place to any other text, copies, or readings. Marry, if there be any faults evidently crept in by those that heretofore wrote or copied out the Scriptures, as there be some, then we grant no less, than we would grant fault now-a-days committed by the Printer, and they are exactly noted of Catholic writers, namely, in all Plantin's Bibles, set forth by the divines of Lovain: and the holy Council of Trent willeth that the vulgar Latin text be in such points thoroughly mended, and so to be most authentical. Such faults are these, *In fide*, for, *in fine*: *Præscientiam*, for *præsentiam*: *Suscipiens*, for *Suspiciens*: and such like very rare, which are evident corruptions made by the copyists, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text, which is most sincere, and in our opinion, and as we have proved, incorrupt. The Adversaries contrary, translate that text, which themselves confess, both by their writings and doings, to be corrupt in a number of places, and more corrupt than our vulgar Latin, as is before declared.

32. And if we would here stand to recite the places in the Greek, which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so plead otherwise for the Greek text, as though there were no other truth of the New Testament but that: or how they translate only that, to deface, as they think, the old vulgar Latin, which themselves so shamefully disgrace, more than the vulgar Latin, inventing corruptions where none are, nor can be, in such universal consent of all, both Greek and Latin copies. For example, *Matt. 10. The first Simon, who is called Peter.* Think, saith Beza, this word, *first*, hath been added to the text, of some that would establish Peter's Primacy. Again, *Luk. 22. The Chalice, that is shed for you.* It is most likely, saith he, that these words being sometimes but a marginal note, came by corruption out of the margin into the text. Again, *Act 7. Figures which they made, to adore them.* It may be suspected, saith he, that these words, as many other, have crept by corruption into the text, out of the margin. And *1 Cor. 15. He thinketh the Apostle said not, victory, as it is in all Greek copies, but contention.* And *Act. 13, he calleth it a manifest error, that in the Greek it is, four*

hundred years, for three hundred. And *Act. 7. v. 16. he reckoneth up a whole catalogue of corruptions, namely, Mark 12. v. 42, which is a farthing: and Act. 8. v. 26. This is desert: and Act. 7. v. 16. the name of Abraham, and such like. All which he thinketh to have been added or altered into the Greek text by corruption.*

33. But among other places, he laboureth exceedingly to prove a great corruption, *Act. 7, 14. where it is said, according to the Septuaginta, that is, the Greek text of the old Testament, that Jacob went down into Egypt with seventy-five souls. And Luk. 3. v. 36. he thinketh these words, Which was of Cainan, to be so false, that he leaveth them clean out in both his editions of the new Testament: saying, that he is bold so to do, by the authority of Moses. Whereby he will signify, that it is not in the Hebrew text of Moses, or of the old Testament, and therefore it is false in the Greek of the New Testament. Which consequence of theirs, for it is common among them, and concerneth all Scriptures, if it were true, all places of the Greek text of the new Testament, cited out of the old, according to the Septuaginta, and not according to the Hebrew, which they know are very many, should be false, and so by tying themselves only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new; or if they will maintain the Greek of the new, they must forsake sometimes the Hebrew in the old, but this argument shall be forced against them elsewhere.*

34. By this little, the Reader may see what gay patrons they are of the Greek text, and how little cause they have in their own judgments to translate it, or vaunt of it, as in derogation of the vulgar Latin translation, and how easily we might answer them in a word, why we translate not the Greek: forsooth, because it is so infinitely corrupted. But the truth is, we do by no means grant it so corrupted as they say, though in comparison, we know it, less sincere and incorrupt than the vulgar Latin, and for that cause, and others before alleged, we prefer the said Latin, and have translated it.

35. If yet there remain one thing which perhaps they will say, when they cannot answer our reasons aforesaid: to wit, that we prefer the vulgar Latin before the Greek text, because the Greek maketh more against us: we protest that as for other causes we prefer the Latin, so in this respect of making for us or against us, we allow the Greek, as much as the Latin, yea, in sundry places, more than the Latin, being assured that they have not one, and that we have many advantages in the Greek, more than in the Latin, as by the

Annotations of this new Testament, shall evidently appear: namely, in all such places where they dare not translate the Greek, because it is for us, and against them, as when they translate *ordinances*, and not *justifications*, and that of purpose, as Beza confesseth, *Luk. 1, 6. ordinances*, or instructions, and not *traditions*, in the better part, *2 Thess. 2, 15. Elders*, and not *Priests: Images*, rather than *Idols*, and especially when Luke in the Greek so maketh for us, the vulgar Latin being indifferent for them and for us, that Beza saith it is a corruption crept out of the margin into the text. What need these absurd devices and false dealings with the Greek if it made for them more than for us, yea, if it made not for us against them? But that the Greek maketh more for us, see *1 Cor. 7*. In the Latin, *Defraud not one another, but for a time, that you give yourselves to prayer*, in the Greek, *to fasting and prayer*, *Act. 10, 30*. In the Latin Cornelius saith, *From the fourth day past, until this hour I was praying in my house, and behold a man, &c.* in the Greek, *I was fasting and praying*, *1 Jno. 5, 18*. In the Latin, *We know that every one which is born of God, sinneth not, but the generation of God preserveth him, &c.* In the Greek, *But he that is born of God preserveth himself*, *Apoc. 22, 14*. In the Latin, *Blessed are they that wash their garments in the blood of the Lamb, &c.* In the Greek, *Blessed are they that do his commandments, Rom. 8, 38. Certus sum, &c. I am sure that neither death nor life, nor other creature is able to separate us from the charity of God, as though he were assured, or we might and should assure ourselves of our predestination. In the Greek, I am probably persuaded that neither death nor life, &c.* In the Evangelists, about the Sacrifice and blessed Sacrament, is the Latin thus, *This is my blood that shall be shed for you: and in Paul, This is my body which shall be betrayed, or delivered for you: both being referred to the time to come, and to the sacrifice on the Cross. In the Greek, This is my blood which is shed for you: and, my body which is broken for you: both being referred to that present time when Christ gave his body and blood at his supper, then shedding the one, and breaking the other, that is, sacrificing it sacramentally and mystically. Lo, these and the like our advantages in the Greek, more than in the Latin.*

36. But is the vulgar translation for all this Papistical, and therefore do we follow it? for so some of them call it, and say it is the worst of all other. If it be, the Greek, as you see, is more, and so both Greek and Latin, and consequently the holy Scriptures of the new Testament is Papistical. Again, if the vul-

gar Latin be Papistical, Papistry is very ancient, and the Church of God, for so many hundred years wherein it hath used and allowed this translation, hath been Papistical. But wherein is it Papistical forsooth in these phrases and speeches, *Pœnitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus*, and such like. First, doth not the Greek say the same! See the Annotations upon these places. Secondly, could he translate these things Papistically, or partially, or rather prophetically, so long before they were in controversy? Thirdly, doth he not say for, *Pœnitentiam agite*, in another place, *Pœnitementi*: and doth he not translate other mysteries, by the word *Sacramentum*, as *Apoc. 17. Sacramentum mulieris*, and as he translateth one word, *Gratia plena*, so doth he not translate the very like word, *plenus ulceribus*, which themselves do follow also? is this also Papistry? when he said, *Heb. 10, 29, Quanto deteriora merebitur supplicia, &c.* and they like it well enough, might he not have said, according to the same Greek word, *Vigilate ut mereamini fugere ista omnia, et stare ante filium hominis. Luk. 21, 36, and. Qui merebuntur sæculum illum et resurrectionem ex mortuis, &c. Luk. 20, 35, and Tribulationes quas sustinetis, ut mereamini regnum Dei, pro quo et patimini. 2 Thes. 1, 5.* Might he not, if he had partially affected the word merit, have used it in all these places, according to his and your own translation of the same Greek word, *Heb. 10, 29!* which he doth not, but in all these places saith simply, *Ut digni habeamini*, and *Qui digni habebuntur*. And how can it be judged Papistical, or partial, when he saith, *Talibus hostiis promeretur Deus, Heb. 13!* Was Primasius also, Augustine's scholar, a Papist, for using this text, and all the rest, they have done the like? Was Cyprian a Papist, for using often this speech, *Promerere Dominum justis operibus, pœnitentia, &c.*? or is there any difference, but that Cyprian useth it as a deponent more Latinly, the other as a passive less finely? Was it Papistry to say, *Senior* for *Presbyter*, *Ministrantibus* for *sacificantibus*, or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te salvum fecit* sometimes for *sanum fecit*? Or shall we think he was a Calvinist for translating thus, as they think he was a Papist, when any word soundeth for us?

37. Again, was he a Papist in this kind of words only, and was he not in whole sentences? as, *Tibi dabo claves, &c. Quicquid solveris in terra, erit solutum et in cælis, and Quorum remisitis peccata, remittuntur eis, and Tunc reddat unicuique; secundum opus suum. and Nunquid poterit fides salvare eum? Ex operibus justificatur homo et non ex fide tan-*

tum, and Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt, and Mandata eius gravia non sunt, and Asperxit in remunerationem. Are all these, and such like papistical translations, because they are most plain for the Catholic faith which they call Papistry? Are they not word for word as in the Greek? and the very words of the Holy Ghost? And if in these there be no accusation of papistical partiality, why in the other? Lastly, are the ancient Fathers, General Councils, the Churches of all the West part, that use all these speeches and phrases now, so many hundred years, are they all Papistical? Be it so, and let us, in the name of God, follow them, speak as they spake, translate as they translated, interpret as they interpreted, because we believe as they believed. And thus far, for defence of the old vulgar Latin translation, and why we translated it before all others.

37. In this our translation, because we wish it to be most sincere, as becometh a Catholic translation, and have endeavoured so to make it: we are very precise and religious in following our copy, the old vulgar approved Latin: not only in sense, which we hope we always do, but sometimes in the very words also and phrases, which may seem to the vulgar Reader, and to common English ears not yet acquainted therewith, rudeness or ignorance: but to the discreet Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntary translator may miss the true sense of the Holy Ghost, we doubt not but our consideration and doing therein shall seem reasonable and necessary: yea, and that all sorts of Catholic readers will in short time think that familiar, which at the first may seem strange, and will esteem it more, when they shall otherwise be taught to understand it, than if it were the common known English.

For example, we translate often thus, *Amen, Amen, I say unto you.* Which as yet seemeth strange: but after a while it will be as familiar, as *Amen*, in the end of all prayers and Psalms, and even as when we end with *Amen*, it soundeth far better than *So be it*: so in the beginning, *Amen, Amen*, must needs by use and custom sound far better, than *Verily, Verily*. Which indeed doth not express the asseveration and assurance signified in this Hebrew word, besides that it is the solemn and usual word of our Saviour to express a vehement asseveration, and therefore is not changed, neither in the Syriac, nor Greek, nor vulgar Latin Testament, but is preserved and used of the Evangelists and Apostles themselves, even as Christ spake it,

as Augustine saith of this and of *Alleluia*, for the more holy and sacred authority thereof, lib. 2. doct. Christ. c. 11. And therefore do we keep the word *Alleluia*, Apoc. 19. as it is both in Greek and Latin, yea and in all the English translations, though in their books of Common prayer, they translate it, *Praise ye the Lord*. Again, if *Hosanna, Raca, Belial*, and such like, be yet untranslated in the English Bibles, why may not we say, *Corbana*, and *Parasceve*: specially, when they Englishing this latter thus, *The preparation of the Sabbath*, put in three words more into the text, than the Greek word doth signify. Matt. 27. 62. And others saying thus, After the day of preparing, make a cold translation and short of the sense, as if they should translate Sabbath, *the resting*: for, *Parasceve* is as solemn a word for the Sabbath eve, as *Sabbath* is for the Jews' seventh day, and now among Christians much more solemn, taken for Good-Friday only. These words then we thought far better to keep in the text, and to tell their signification in the margin or in a table for that purpose, than to disgrace both the text and them with translating them. Such are also these words, *The Pasche*, *The feast of Azymes*, *The bread of proposition*. Which they translate, *The Passover*, *The feast of sweet bread*, *The shew bread*. But if *Pentecost*, Acts 2. be yet untranslated in their Bibles, and seemeth not strange: why should not *Pasche* and *Azymes* so remain also, being solemn feasts, as *Pentecost* was? or why should they English one rather than the other? especially whereas *Passover* at the first was as strange, as *Pasche* may seem now, and perhaps as many now understand *Pasche* as *Passover*. And as for *Azymes*, when they English it, *The feast of sweet bread*, it is a false interpretation of the word, and nothing expresseth that which belongeth to the feast, concerning unleavened bread. And as for their term of *shew bread*, it is very strange and ridiculous. Again, if *Proselyte* be a received word in the English Bibles, Matt. 23. Acts 2. why may not we be bold to say, *Neophyte*, 1 Tim. 3? especially when they translating it into English, do falsely express the signification of the word thus, *a young scholar*. Whereas it is a peculiar word to signify them that were lately baptized, as *Catechumenus* signifieth the newly instructed in faith not yet baptized, who is also a young scholar rather than the other, and many that have been old scholars, may be *Neophytes* by differing baptism. And if *Phylacteries* be allowed for English, Mat. 23. we hope that *Didragmes* also, *Prepuce*, *Paraclete*, and such like, will easily grow to be current and familiar. And in good sooth, there is in all these such necessity, that

they cannot conveniently be translated, as when St. Paul saith, *concisio non circumcisio*: how can we but follow his very words and allusion? And how is it possible to express *Evangelizo*, but as we do *Evangelize*? for *Evangelium* being the Gospel, what is *Evangelizo* or to *Evangelize*, but to show the glad tidings of the Gospel, of the time of Grace, of all Christ's benefits? All which signification is lost, by translating as the English Bibles do, *I bring you good tidings*, Luke 2. 10. Therefore we say, *Depositum*, 1 Tim. 6. and, *He exinanited himself*, Phil. 2. and, *You have refLOURISHED*, Phil. 4. and to *exhaust*, Heb. 9. 28. because we cannot possibly attain to express these words fully in English, and we think much better, that the reader staying at the difficulty of them, should take an occasion to look in the table following, or otherwise to ask the full meaning of them, than by putting some usual English words that express them not, so to deceive the reader. Sometimes also we do it for another cause, as when we say, *The advent of our Lord*, and, *imposing of hands*, because one is a solemn time, the other a solemn action in the Catholic Church, to signify to the people, that those and such like names come out of the very Latin text of the Scriptures. So did *Penance*, *doing penance*, *Chalice*, *Priest*, *Deacon*, *Traditions*, *altar*, *host*, and the like, which we exactly keep as Catholic terms, proceed even from the very words of Scripture.

38. Moreover, we presume not in hard places to mollify the speeches or phrases, but religiously keep them word for word, and point for point, for fear of missing, or restraining the sense of the Holy Ghost to our fantasy, as Ephes. 6. *Against the spirituals of wickedness in the celestials*, and, *What to me and thee woman?* whereof see the Annotation upon this place, and 1 Pet. 2. *As infants even now born, reasonable, milk without guile desire ye*. We do so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text: or to milk that followeth after, as in other Latin copies, and in the Greek. John 3. we translate, *The Spirit breatheth where he will*, &c. leaving it indifferent to signify either the Holy Ghost, or wind: which the Protestants translating *wind*, take away the other sense more common and usual in the ancient Fathers. We translate, Luke 8. 23. *They were filled*, not adding of our own, *with water*, to mollify the sentence, as the Protestants do, and cap. 22. *This is the Chalice, the New Testament*, &c. not, *This chalice is the New Testament*, likewise Mark 13. *Those days shall be such tribulation*, &c. not as the adversaries, *In those days*, both our text and theirs being other-

wise. Likewise James 4. 6. *And giveth greater grace*, leaving it indifferent to the Scriptures, or to the Holy Ghost, both going before. Whereas the adversaries too boldly and presumptuously add, saying, *The Scripture giveth*, taking away the other sense, which is far more probable. Likewise Heb. 12. 21. we translate, *So terrible was it which was seen, Moses said*, &c. neither doth Greek or Latin permit us to add, *that Moses said*, as the Protestants presume to do. So we say, *Men brethren*, *A widow woman*, *A woman a sister*, *James of Alphaus*, and the like. Sometimes also we follow of purpose the Scriptures' phrase, as, *The hell of fire*, according to Greek and Latin, which we might say perhaps, *the fiery hell*, by the Hebrew phrase in such speeches, but not *hell fire*, as commonly it is translated. Likewise Luke 4. 36. What word is this, that in power and authority he commandeth the unclean spirits? as also Luke 2. Let us pass over and see the word that is done. Where we might say, *thing*, by the Hebrew phrase, but there is a certain majesty and more signification in these speeches, and therefore both Greek and Latin keep them, although it is no more the Greek or Latin phrase, than it is the English. And why should we be squeamish at new words or phrases in the Scripture, which are necessary: when we do easily admit and follow new words coined in court and in courtly and other secular writings.

39. We add the Greek in the margin for divers causes. Sometimes when the sense is hard, that the learned reader may consider of it, and see if he can help himself better than by our translation, as Luke 11. Sometimes to take away the ambiguity of the Latin or English, as Luke 11. Which we must needs English, *and house upon house shall fall*. By the Greek the sense is not, one house shall fall upon another. But, if one house rise upon itself, that is, against itself, it shall perish, according as he speaketh of a kingdom divided against itself, in the words before. And Acts 14. (*Sacerdos Jovis qui erat*; in the Greek, *qui*,) is referred to Jupiter. Sometimes to satisfy the reader, that might otherwise conceive the translation to be false, as Phil. 4. v. 9. *But in every thing by prayer*, &c. not, *in all prayer*, as in the Latin it may seem. Sometimes when the Latin neither doth, nor can, reach to the signification of the Greek word, we add the Greek also as more significant. *Him only shalt thou serve*. And Acts 6. *Nicholas a stranger of Antioch*, and Rom. 9. *The service*, and Eph. 1. *Wherein he hath gratified us*, and Eph. 6. *Put on the armour*, and a number the like. Sometimes, when the Greek hath two senses, and the Latin but one,

we add the Greek. 2 Cor. 1. *By the exhortation wherewith we also are exhorted*, the Greek signifieth also *consolation*, &c. and 2 Cor. 10. *But having hope of your faith increasing, to be*, &c. where the Greek may also signify, *as* or *when your faith increaseth*. Sometimes for advantage of the Catholic cause, when the Greek maketh for us more than the Latin, as, Seniores. *Ut digni habeamini. Qui effundetur. Præcepta*, and John 21, *Pasce et rege*. And sometimes to show the false translation of the heretic, as when Beza saith, *Hoc poculum in meo sanguine qui*. Luke 2. 2. and *Quem oportet celo contineri*. Acts 3. Thus we use the Greek divers ways, and esteem of it as it is worthy, and take all commodities thereof for the better understanding of the Latin, which being a translation, cannot always attain to the full sense of the principal tongue, as we see, in all translations.

Item, we add the Latin word sometimes in the margin, when either we cannot fully express it, as Acts 8. They took order for Stephen's funeral, and, All take not this word, or when the reader might think it cannot be as we translate, as Luke 8. A storm of wind descended into the lake, and *they were filled*, and John 5. When Jesus knew that he had now a long time, meaning, in his infirmity.

The precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of Books, in the first page, Matthew, Paul: because it is so neither in the Greek nor Latin, though in the top of the leaves following, where we may be bolder, we add, Matthew, &c. to satisfy the reader. Much unlike to the Protestants our adversaries, which make no scruple to leave out the name of Paul in the title of the Epistle to the Hebrews, though it be in every Greek book which they translate. And their most authorised English Bibles leave out Catholic in the title of James' Epistle and the rest, which were famously known in the Primitive Church by the name of *Catholica*

Epistola. Eusebius, *Histor. Eccles. lib. 2. cap. 22*.

Item, we give the reader in places of some importance, another reading in the margin, especially when the Greek is agreeable to the same, as John 4.

We bind not ourselves to the points of any copy print, or edition of the vulgar Latin, in places of no controversy, but follow the pointing most agreeable to the Greek and to the Fathers' Commentaries. As Col. 1. 10. *Walking worthy of God, in all things pleasing*. Eph. 1. 17. We point as in the Greek, and Chrysostom, and Hierome, both in text and commentaries. Which the Catholic reader especially must mark, lest he find fault, when he seeth our translation disagree in such places from the pointing of his Latin Testament.

We translate sometimes the word that is in the Latin margin, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another, as, in *fine*, not in *fide*, 1 Pet. 3. v. 8. *presentiam*, not *prescientium*, 2 Pet. 1. v. 16. Heb. 13. *lutuerunt*, not *plucuerunt*.

40. Thus have we endeavoured by all means to satisfy the indifferent reader, and to help his understanding every way both in the text, and by annotations: and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Farewell, reader, and if we profit thee anywhat by our poor pains, let us for God's sake be partakers of thy devout prayers, and together with humble and contrite heart call upon our Saviour Christ to cease these troubles and storms of his dearest spouse: in the mean time comforting ourselves with this saying of Augustine, *That heretics when they receive power corporally to afflict the Church, do exercise her patience: but when they oppugn only by their evil doctrine or opinions, then they exercise her wisdom*. De civit. Dei. lib. 18, cap. 51.

THE BOOKS OF THE NEW TESTAMENT, ACCORDING TO THE COUNT OF THE CATHOLIC CHURCH.

GOSPELS, 4.

The Gospel of S. Matthew.
The Gospel of S. Mark.
The Gospel of S. Luke.
The Gospel of S. John.
The Acts of the Apostles.

S. PAUL'S EPISTLES, 14.

The Epistle to the Romans.
The First Epistle to the Corinthians.
The Second Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The First Epistle to the Thessalonians.

The Second Epistle to the Thessalonians.
The First Epistle to Timothy.
The Second Epistle to Timothy.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrews.

THE CATHOLIC EPISTLES, 7.

The Epistle of S. James.
The First Epistle of S. Peter.
The Second Epistle of S. Peter.
The First Epistle of S. John.
The Second Epistle of S. John.
The Third Epistle of S. John.
The Epistle of S. Jude.
The Apocalypse of S. John.

INTRODUCTORY REMARKS.

1. *The infallible authority and excellence of them above all other writings.* "The excellency of the Canonical authority of the Old and New Testament, is distinguished from the book of latter writers: which being confirmed in the Apostle's times by the successions of Bishops, and propagation of Churches, is placed as it were in a certain throne on high, whereunto every faithful and godly understanding must be subject and obedient. There, if any thing move or trouble thee as absurd, thou mayest not say, The Author of this book held not the truth: but either the copy is faulty, or the translator erred, or thou understandest not. But in the works of them that wrote afterward, which are contained in infinite books, but are in no case equal to that most sacred authority of CANONICAL SCRIPTURES: in whichsoever of them is found even the same truth, yet the authority is far unequal." *August. lib. 11. contra. Faus. cap. 5.*

2. *The discerning of Canonical from not Canonical, and of their infallible truth, and sense, cometh unto us, only by the credit we give unto the Catholic Church: through whose commendation we believe both the Gospel and Christ himself. Whereas the Sectaries measure the matter by their fancies and opinion.* "I for my part, would not believe the Gospel, unless the authority of the CATHOLIC CHURCH moved me. They therefore whom I obeyed, saying, Believe the Gospel: why should I not believe them, saying, believe not Manichæus, Luther, Calvin? Choose whether thou wilt. If thou wilt say, Believe the Catholics: lo, they warn me that I give no credit unto you: and therefore believing them, I must needs not believe thee. If thou say, believe not the Catholics: it is not the right way, by the Gospel to drive me to the faith of Manichæus, because I believed the Gospel itself by the preaching of the Catholics." *August. Epist. fundam. cap. 5.* "I see that concerning Christ himself, I have believed none, but the confirmed and assured opinion of people and nations, and that these

people have on every side possessed the mysteries of the CATHOLIC CHURCH. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moved to believe that Christ did command some profitable thing? Wilt thou, O Heretic, tell me better what he said? whom I would not think to have been at all, or to be, If I must believe, because thou sayest it. What gross madness is this, to say, Believe the Catholics, that Christ is to be believed: and learn of us what he said." *August. de util. creden. cap. 14.* "Thou seest then in this matter what force the authority of the CATHOLIC CHURCH hath, which even from the most grounded and founded seats of the Apostles, is established until this day, by the line of Bishops succeeding one another, and by the consent of so many people. Whereas thou sayest, this is Scripture, or, this such an Apostle's, that is not: because this soundeth for me, and the other against me. Thou then art the rule of truth, whatsoever is against thee, is not true." *August. con. Faust. lib. 11. cap. 1.*

3. *No Heretics have a right to the Scriptures, but are usurpers: the Catholic Church being the true owner and faithful keeper of them. Heretics abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrary.* *Tertullian de præscriptionibus*, bringeth in the CATHOLIC CHURCH speaking thus to all Heretics. Who are you, and from whence came you? What do you in my possession, that are none of mine? By what right, Marcion, Luther. Zuinglius, Calvin, dost thou cut down my wood? Who gave thee license, O Valentine, to turn the course of my fountains? By what authority, Apelles, dost thou remove my bounds? And you the rest, the scholars and followers why do you sow and seed for these companions at your pleasure? It is my possession, I possessed it of old, I have assured origins thereof, even from those Authors whose the thing was. I am heir of the Apostles. As they provided by their Testament, as they

committed it to my credit, as they adjured me, so do I hold it. You surely they disinherited always, and have cast you off, as foreigners, as enemies. Encountering with such by Scriptures, availeth nothing, but to overturn a man's stomach or his brain. This Heresy receiveth not certain Scriptures: and if it do receive some, yet by adding and taking away, it perverteth the same to serve their purpose: and if it receive any, it doth not receive them wholly: and if after a sort it receive them wholly, nevertheless by devising divers expositions, it turneth them clean another way, &c.

4. *Yet do they vaunt themselves of Scriptures exceedingly, but they are never the more to be trusted for that.* "Let them not flatter themselves, if they seem in their own conceit to affirm that which they say, out of the chapters of Scriptures: whereas the Devil also spake some things out of the Scriptures, and the Scriptures consist not in the reading, but in the understanding. *Hierom. adv. Luciferianos in fn.* "Here perhaps some man may ask, whether Heretics also use not the testimonies of divine Scripture. Yes, indeed do they, and that vehemently: For thou shalt see them fly through every one of the sacred books of the Law, through Moses, the books of the Kings, the Psalms, the Apostles, the Gospels, the Prophets. For, whether among their own fellows, or strangers: whether privately, or publicly: whether in talk, or in books: whether in banquets, or in the streets: they I say, allege nothing of their own, which they endeavour not to shadow with the words of Scripture also. Read the works of Paulus Samosatenus, of Priscillian, of Eunomian, of Jovinian, of Calvin, of Juel, and the rest of the other plagues and pestilences: thou shalt find an infinite heap of examples, no page in a manner omitted or void, which is not painted or coloured with the sentences of the new or old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurk under the shadows of God's divine Law. For they know their stinks would not easily please any man almost, if they were breathed out nakedly and simply themselves alone, and therefore they sprinkle them as it were with certain precious spices of the hea-

venly word: to the end that he which would easily despise the error of man, may not easily condemn the oracles of God. So that they do like unto them, which when they will prepare certain bitter portions for children, do first anoint the brim of the cup with honey, that the unwary age, when it shall first feel the sweetness, may not fear the bitterness. *Vincent. Lirinensis cont. Novat.*

5. *The cause why, the Scriptures being perfect, yet we use other ecclesiastical writings and tradition.* "Here some man perhaps may ask, forasmuch as the Canon of the Scriptures is perfect, and in all points very sufficient in itself, what need is there, to join thereunto the authority of the Ecclesiastical understanding? For this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepness thereof; but the speeches thereof, some interpret one way, and some another way, so that there may almost as many senses be picked out of it, as there be men: for Novatian doth expound it one way, and Sabellius another way, otherwise Donatus, otherwise Arius, Eupomius, Macedonius, otherwise Photinus, Apollinaris, Priscillianus, otherwise Jovinian, Pelagius, Celestius, lastly otherwise Nestorius, otherwise Wickliffe, Luther, Calvin, Puritans. And therefore very necessary it is, because of so great windings and turnings of divers errors, that the line of Prophetical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholic sense or understanding." *Vincent. Lirinensis cont. Novat.* "Of such Articles of Religion as are kept and preached in the Church, some were taught by the written word, otherwise some we have received by the tradition of the Apostles, delivered unto us it were from hand to hand in mystery secretly: both which be of one force to Christian Religion: and this no man will deny that hath any little skill of the Ecclesiastical rites or customs, for if we go about to reject the customs not contained in Scripture, as being of small force, we shall unwittingly and unawares mangle the GOSPEL itself in the principal parts thereof, yea rather, we shall abridge the very preaching of the Gospel, and bring it to a bare name." *Basil de Spirit. sanct. cap. 27*

THE SUM OF THE NEW TESTAMENT.

THAT which was the sum of the Old Testament, to wit, *Christ and his Church*, as Augustine saith, catechising the ignorant: the very same is the sum of the New Testament also. For in the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. In the Old doth the New lie hidden, and in the New doth the Old lie open. And thereupon our Saviour said: *I am not come to break the Law or the Prophets, but to fulfil them. For assuredly I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass of the Law, till all be fulfilled.* In which words he sheweth plainly, that the New Testament

is nothing else but the fulfilling of the Old.

Therefore to come to the parts: *The Gospels* do tell of Christ himself, of whom the Old Testament did foretel, and that even from his coming into the world, unto his going out thereof again. *The Acts of the Apostles* do tell of his Church, beginning at Jerusalem the head city of the Jews, and of the propagation thereof to the Gentiles and their head city Rome. And the *Apocalypse* doth prophesy of it, even to the consummation thereof: which shall be in the end of the world. *The Epistles of the Apostles* do treat partly of such questions as at that time were moved, partly of good life and good order.

THE SUM OF THE FOUR GOSPELS.

THE Gospels do tell historically the life of our Lord Jesus, showing plainly, John xx. 31., that he is Christ or the King of the Jews, whom until then, all the time of the Old Testament, they had expected: and withal, that they of their own mere malice and blindness, the iniquity beginning of the Seniors, but at the length the multitude also consenting, would not receive him, but ever sought his death: which for the redemption of the world, he at length permitted them to compass, they deserving thereby most justly to be refused of him, and so his Kingdom or Church to be taken away from them and given to the Gentiles. For the gathering of which Church after him, he chooseth twelve and appointeth one of them to be the chief of all, with instructions both to them and him accordingly.

The story hereof is written by four: who in Ezekiel and in the Apocalypse are likened to four living creatures, every one according as his book beginneth. S. Matthew to a man, because he beginneth with the pedigree of Christ as he is man. S. Mark to a lion, because he beginneth with the preaching of S. John Baptist, as it were the roaring of a lion

in the wilderness. S. Luke to a calf, because he beginneth with a priest of the Old Testament, Zachariah the father of S. John Baptist, which Priesthood was to sacrifice calves to God. S. John to an eagle, because he beginneth with the Divinity of Christ, flying so high as more is not possible.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. John Baptist. Wherefore S. John the Evangelist writing after them all, doth omit his doings in Galilee, save only one which they had not written of, the wonderful bread which he told the Capharnaumites he could and would give, John vi., and reporteth first what he did whilst John Baptist as yet was preaching and baptizing: then, after John's imprisonment, what he did in Jewry every year about Easter. But of his Passion all four do write at large.

Where it is to be noted, that from his baptizing, which is thought to have been upon twelfth day, what time *he was beginning to be about thirty years old*, Luke iii., unto his passion, are numbered three months and three years, in which there were also four Easters.

THE ARGUMENT OF S. MATTHEW'S GOSPEL.

Saint Matthew's Gospel may be well divided into five parts. The first part, as touching the infancy of our Lord Jesus: Chap. 1. and 2. The second, of the preparation that was made to his manifestation: Chap. 2 and a piece of the 4. The third, of his manifesting of himself by preaching and miracles, and that in Galilee: the other piece of the 4 Chap. unto the 19. The fourth, of his coming into Jewry towards his Passion: Chap. 19. 20. The fifth, of the holy week of his Passion in Jerusalem: Chap. 21. unto the end of the book.

Of Saint Matthew we hear, Matt. 9. Mar. 2. Luke 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luke 6. Mar. 3. Mat. 10. How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles, and out of them again he was chosen, and none but he and St. John, to be one of the four Evangelists. Among which four also, he was the first that wrote, about eight or ten years after Christ's Ascension.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO MATTHEW.

CHAPTER I

The pedigree of Jesus, to show that he is Christ, promised to Abraham and David. 18 That he was conceived and born of a Virgin, as Isaias prophesied of him.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac, and Isaac begat Jacob. And Jacob begat Judas and his brethren. 3 And Judas begat Phares and Zara of Thamar, and Phares begat Esron. And Esron begat Aram. 4 And Aram begat Aminadab. And Aminadab begat Nasson. And Nasson begat Salmon. 5 And Salmon begat Booz, of Rahab. And Booz begat Obed, of Ruth. And Obed begat Jesse. 6 And Jesse begat David the King. And David the King begat Solomon, of her that was the wife of Urias. 7 And Solomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. 8 And Asa begat Josophat. And Josophat begat Joram. And Joram begat Ozias. 9 And Ozias begat Jotham. And Jotham begat Achaz. And Achaz begat Ezechias. 10 And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. 11 And Josias begat Jechonias and his brethren in the Transmigration of Babylon. 12 And after the Transmigration of Babylon, Jechonias begat Salathiel. And Salathiel begat Zorobabel. 13 And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. 14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob. 16 And Jacob begat Joseph the husband of MARY: of whom was born JESUS, who is called CHRIST. 17 Therefore all the generations from Abraham unto David, fourteen generations. And from David to the Transmigration of Babylon, fourteen generations. And from the Transmigration of Babylon unto CHRIST, fourteen generations. 18 And the generation of CHRIST was in this wise. When his mother MARY was spoused to Joseph, before they came together, she was found to be with child by the Holy Ghost. 19 Whereupon Joseph, for that he was a just man, and would not put her to open shame: was minded secretly to dismiss her. 20 But as he was thus thinking, behold the Angel of our Lord appeared to him in sleep, saying: Joseph son of David, fear not to take MARY thy wife, for that which is born in her, is of the Holy Ghost. 21 And she shall bring forth a Son: and thou shalt call his name JESUS. For he shall save his people from their sins. 22 And all this was done that it might be fulfilled which our Lord spake by the Prophet, saying, 23 *Behold a Virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted, is *God with us*. 24 And Joseph rising up from sleep, did as the Angel of our Lord commanded him, and took his wife. 25 And he knew her not till she brought forth her first born Son: and called his name JESUS.

ANNOTATIONS.

ver. 1. *The book.* This Gospel is most solemnly sung in holy Church at Matins upon Christmas day. As also it is the Gospel of the *Conception* and *Nativity* of our B. Lady: because here is declared the pedigree of her also.

ver. 3. *Thamar.* Christ abhorred not to take flesh of some that were ill, as he chose Judas among his Apostles: Let not us disdain to receive our spiritual birth and sustenance, of such as be not always good.

ver. 16. *Joseph.* Joseph marrying our Lady as near of kin, for so was the Law, by his pedigree sheweth hers, and consequently Christ's pedigree from David.

ver. 16. *Husband.* True and perfect mar-

CHAPTER I.

riage, and continual living in the same, without carnal copulation. *Aug. lib. 2. Consen. Evang. c. 1.*

ver. 20. *Born in her.* The triple good or perfection of marriage accomplished in the parents of Christ, to wit, Issue, Fidelity, Sacrament. *Aug. de nup. et conc. lib. 1. c. 11.*

ver. 23. *A virgin.* Our Saviour born in marriage, but yet of a virgin, would honour both states: and withal, teacheth us against Jovian the old heretic, and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. *Hier. adv. Jov. et Greg. Naz. Serm. 20. de studio in pauperes.*

ver 23 *A virgin.* As our Lady both a virgin and a mother, brought forth Christ the head

CHAPTER II.

The Gentiles come unto Christ with their offerings, and that so openly, that the Jews cannot pretend ignorance. 3 The Jews with Herod conspire against him. 13 He thereupon fleeth from them into Egypt. 16 They afterward, seeing their subtlety prevailed not, imagined to oppress him by open persecution. 19 But they at length died, and he returned to the land of Israel: all according to the Scriptures.

1 When Jesus therefore was born in Bethlehem of Juda in the days of Herod the King, behold, there came Sages from the East to Jerusalem, 2 Saying, where is he that is born King of the Jews? For we have seen his Star in the East, and are come to adore him. 3 And Herod the King hearing this, was troubled, and all Jerusalem with him. 4 And assembling together all the high Priests, and the Scribes of the people, he inquired of them where Christ should be born. 5 But they said to him, in Bethlehem of Juda. For so it is written by the Prophet: 6 *And thou Bethlehem the land of Juda, art not the least among the Princes of Juda: for out of thee shall come forth the Captain that shall rule my people Israel.* 7 Then Herod secretly calling the Sages, learned diligently of them the time of the Star which appeared to them: 8 And sending them into Bethlehem, said, Go and inquire diligently of the Child: and when you shall find him, make report to me, that I also may come and adore him. 9 Who having heard the King, went their way: and behold the Star which they had seen in the East, went before them, until it came and stood over where the Child was. 10 And seeing the Star, they rejoiced with exceeding great joy. 11 And entering into the house, they found the child with MARY his mother, and falling down adored him: and opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. 12 And having received an answer in sleep that they should not return to Herod, they went back another way into

ANNOTATIONS.

corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. lib. de Virg. cap. 2.*

ver. 23. *And bring forth.* The heretic Jovianian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. her. 28. lib. 1. cont. Julian. c. 2.*

ANNOTATIONS.

ver. *Behold.* Our Lord's Apparition or Epiphany to these Sages, being Gentiles, their pilgrimage to him, and in them the first homage of Gentileity done unto him the twelfth day after his Nativity: and therefore is *Twelfth day* highly celebrated in the Catholic Church, for joy of the calling of us Gentiles. His Baptism also and first miracle are celebrated on the same day.

ver. 2. *Star.* Christ's Nativity depended not upon this Star, as the Priscillianists falsely surmised: but the Star upon his Nativity, for the service whereof it was created. *Greg. Hom. 10.*

ver. 2. *Come to adore.* This coming so far of devotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his person: and warranteth the faithful in the like kind of external worship done to holy persons, places, and things.

ver. 4. *Inquired of them.* The high Priests were rightly consulted in question of their law and religion, and be they never so ill, are often forced to say the truth by privilege of their unction: as here and after, they did concerning the true Messiah.

ver. 11. *Adored him.* This body, saith Chrysostom, the Sages adored in the crib. Let us at the least imitate them: thou seest him not now in the crib, but on the altar: not a woman holding him, but the Priest present, and the holy Ghost poured out abundantly upon the sacrifice. *Hom. 24. in 1 Cor. hom. 7. in Matt. de sanct. Philogonio.*

ver. 11. *Treasures.* These treasures are as

CHAPTER I.

ver. 52. *Till First born.* Helvidius of old abused these words, *till*, and *first born*, against the perpetual virginity of our B. Lady, *Hier. cont. Helv.* which truth, though not expressed in Scripture, yet our adversaries also do grant, and Helvidius for denial thereof was condemned for a heretic by tradition only. *Aug. her. 84.*

CHAPTER 2.

it were the first fruits of those riches and gifts, which according to the Prophecies of David and Isaias, Gentileity should offer to Christ and his Church, and now have offered, specially from the time of Constantine the great. As also these three Sages, being principal men of their Country, represent the whole state of Princes, Kings, and Emperors, that were according to the said Prophecies to believe in Christ, to humble themselves to his cross, to foster, enrich, adorn and defend his Church. Whereupon it is also a very convenient and agreeable tradition of antiquity, and a received opinion among the faithful, not lacking testimonies of ancient writers, and much for the honour of our Saviour, that these three also were Kings, to wit, either according to the state of those Countries, where the Princes were *Magi*, and *Magi* the greatest about the Prince: or as we read in the Scriptures, of Melchisedec King of Salem, and many other Kings that dwelt within a small compass: or as Job's three friends are called Kings. These are commonly called the three Kings of Colen, because their bodies are there, translated thither from the East Country: their names are said to have been Gasper, Melchior, Baltasar.

ver. 11. *Gifts.* These Sages were three, and their gifts three, and each one offered every of the three, to express our faith of the Trinity. The Gold, to signify that he was a King: the frankincense, that he was God: the myrrh, that he was to be buried as man. *August. Ser. 1. de Epiph.*

their country. 13 And after they were departed, behold an Angel of our Lord appeared in sleep to Joseph, saying: Arise, and take the Child and his mother, and flee into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy him. 14 Who arose and took the Child and his mother by night, and retired into Egypt: and he was there until the death of Herod: 15 That it might be fulfilled which was spoken of our Lord by the Prophet, saying, *Out of Egypt have I called my Son.* 16 Then Herod perceiving that he was deluded by the Sages, was exceeding angry: and sending, murdered all the men children that were in Bethlehem, and in all the borders thereof, from two years old, and under, according to the time which he had diligently sought out of the Sages. 17 Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, 18 *A voice in Rama was heard, crying out and much wailing: Rachel bewailing her children, and would not be comforted, because they are not.* 19 But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Egypt. 20 Saying, Arise, and take the child and his mother, and go into the Land of Israel, for they are dead that sought the life of the child. 21 Who arose, and took the Child and his mother, and came into the Land of Israel. 22 But hearing that Archelaus reigned in Jewry for Herod his father, he feared to go thither: and being warned in sleep, retired into the quarters of Galilee. 23 And coming he dwelt in a City called Nazareth: that it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

CHAPTER III.

John Baptist by his Hermit's life, by his preaching and baptism, calleth all unto penance, to prepare them to Christ. 10 *He preacheth to the Pharisees and Sadducees, threatening to them unless they truly do penance, reprobation here, and damnation hereafter: and for salvation sendeth them to Christ and his baptism, which being far more excellent than John's, yet Christ himself among those penitents vouchsafeth to come unto John's baptism, where he hath testimony from Heaven also.*

1. And in those days cometh John the Baptist preaching in the desert of Jewry. 2 And saying, Do penance: for the Kingdom of heaven is at hand. 3 For this is he that was spoken of by Isaias the Prophet, saying, *A voice of one crying in the desert, prepare ye the way of our Lord, make straight his paths.* 4 And the said John had his garment of Camel's hair, and a girdle of a skin about his loins: and his meat was locusts and wild honey. 5 Then went forth to him Jerusalem and all Jewry, and all the country about Jordan: 6 And were baptized of him in

ANNOTATIONS.

ver. 15. *Out of Egypt.* This place of the Prophet and the like in the New Testament here applied to Christ, whereas in the letter it might seem otherwise, teacheth us how to interpret the Old Testament, and that the principal sense is of Christ and his church.

ver. 16. *Murdered.* By this example we learn how great credit we owe to the Church in

ANNOTATIONS.

ver. 1. *Desert.* Of this word *desert*, in Greek *eremus*, cometh the name *Hermitages*, and *Hermits*, that live a religious and austere life in deserts and solitary places, by the example of John Baptist, whom the holy Doctors therefore call the Prince and as it were the author of such profession. *Chrysost. hom. 1. in Marcum, and hom. de Jo. Baptista. Hier. ad Eustoch. de custod. virg. Isidor. lib. 2. c. 15. de div. off. Bernardus de excel. Jo. Baptistæ*, wherewith the Protestants are so offended, that they say, Chrysostom spake rashly and untruly. And no marvel, whereas the Evangelist himself in this place maketh a perfect pattern of penance and Hermitical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate meats, according to our Saviour's testimony also of him, *Matt. 11. 8. Luk. 7. 33.* they are not ashamed to pervert all with this strange commentary, that it was a desert, full of towns and villages, his garment was camel, his meat such as the country gave and the people there used: to make him thereby but a common man like to the rest, in his manner of life: clean against Scriptures, Fathers, and reason.

CHAPTER 2

canonizing Saints, and celebrating their holy days: by whose only warrant, without any word of Scripture, these holy Innocents have been honoured for Martyrs, and their holy day kept ever since the Apostles' time, although they died not voluntarily, nor all perhaps circumcised, and some the children of Pagans. *August. epist. 28. Orig. hom. 3. in diversos.*

CHAPTER 3.

ver. 2. *Do penance.* So is the Latin, word for word, so readeth all antiquity, namely, Cyprian ep. 52. often, and Augustine, lib. 13. Confess. c. 12. and it is a very usual speech in the New Testament, specially in the preaching of John Baptist, Christ himself, and the Apostles: to signify perfect repentance, which hath not only confession and amendment, but contrition or sorrow for the offence, and painful satisfaction: Such as Cyprian speaketh of in all the foresaid Epistle. But the adversaries of purpose, as namely Beza protesteth, mislike that interpretations, because it favoureth Satisfaction for sin, which they cannot abide: where if they pretend the Greek word, we send them to these places, *Matt. 11. 21. Luk. 10. 13. 2. Cor. 7. 9.* where it must needs signify, sorrowful, painful, and satisfactory repentance: we tell them also, that Basil, a Greek Doctor, calleth the Ninevites' repentance, with fasting and hair-cloth and ashes, by the same Greek word *με τανοιαν*. And more we will tell them in other places.

ver. 6. *Confessing their sins.* John did prepare the way to Christ and his Sacraments, not only by his baptism, but by inducing the

Jordan, confessing their sins. 7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Ye viper's brood, who hath showed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father: for I tell you, that God is able of these stones to raise up children to Abraham. 10 For now the axe is put to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire. 11 I indeed baptize you in water unto penance: but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost and fire. 12 Whose fan is in his hand, and he shall clean purge his floor, and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire. 13 Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. 14 But John stayed him, saying, I ought to be baptized of thee, and comest thou to me? 15 And Jesus answering, said to him, Suffer me for this time: for so it becometh us to fulfil all justice. Then he suffered him. 16 And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17 And behold a voice from heaven, saying, This is my beloved son, in whom I am well pleased.

CHAPTER IV.

Christ going into the desert to prepare himself before his Manifestation, overcometh the devil's temptations. 12 Beginning in Galilee, as the Prophet said he should: 18 He calleth four Disciples: and with his preaching and miracles draweth unto him innumerable followers.

Then Jesus was led of the Spirit into the desert, to be tempted of the devil. 2 And when he had fasted forty days and forty nights, afterward he was hungry. 3 And the tempter

ANNOTATIONS.

people to confession of their sins: which is not to acknowledge themselves in general to be sinners, but also to utter every man his sins.

ver. 8. *Fruit worthy.* He preacheth satisfaction by doing worthy fruits or works of penance, which are, as Hierome saith, in 2 Joel, fasting, praying, alms, and the like.

ver. 10. *The axe.* Here Preachers are taught to dehort from doing evil for fear of Hell, and to exhort to do good in hope of Heaven: which kind of preaching our Adversaries do condemn.

ver. 11. *In water.* John's baptism did not remit sins, nor was comparable to Christ's baptism, as here it is plain, and in many other places. *Hiero. adv. Lucifer. Aug. de Bapt. cont. Donat. lib. 5. c. 9. 10. 11.* Yet it is an article of our Adversaries, that the one is no better than the other: which they say not to extol John's, but to derogate from Christ's baptism, so far, that they make it of no more value or efficacy for remis-

ANNOTATIONS

ver. 1. *Desert.* As John the Baptist, so our Saviour by going into the desert, and there living in contemplation even among brute beasts, and subject to the assaults of the Devil for our sins, giveth a warrant and example to such holy men as have lived in wilderness for penance and contemplation, called Hermits.

ver. 2. *Fasted forty days.* Elias and Moses, saith Hierome, by the fast of forty days were filled with the familiarity of God, and our Lord himself in the wilderness fasted as many, to leave unto us the solemn days of fast, that is Lent. *Hiero. in c. 48. Esa.* Augustine, also hath the very words, *ep. 119.* And generally all the ancient Fathers, that by occasion or of purpose speak of the Lent-fast, make it not only an imitation of our Saviour's fast, but also an Apostolical tradition, and of necessity to be kept. *Contemn not Lent,* sayeth Ignatius, for it containeth the imitation of our Lord's conversation. And Ambrose sayeth plainly, that it was not ordained, by men, but consecrated by God: nor invented by any earthly cogita-

CHAPTER 3.

sion of sins, and grace, and justification, than was John's: thereby to maintain their manifold heresies, that baptism taketh not away sins, that a man is no cleaner nor juster by the Sacrament of baptism than before, that it is not necessary for children unto salvation, but it is enough to be born of Christian parents, and such like erroneous positions well known among the Calvinists.

ver. 12. *Floor.* This floor is his Church militant in earth, wherein are both good and bad here signified by corn and chaff, till the separation be made in the day of judgment: contrary to the doctrine of the Heretics, that hold the Church to consist only of the good:

ver. 16. *Opened.* To signify that Heaven was shut in the old Law, till Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrary to the doctrine of the Heretics. *Heb. 9 8. and 11 40.*

CHAPTER 4.

tion, but commanded by the heavenly Majesty. And again, that it is sin not to fast all the Lent, Hierome's words also be most plain: *we, saith he, fast forty days, or, make one Lent in a year, according to the tradition of the Apostles, in time convenient.* This time most convenient is, as Augustine saith, *ep. 119.* immediately before Easter, thereby to communicate with our Saviour's Passion: and as other writers do add thereby to come the better prepared and more worthily, to the great solemnity of Christ's Resurrection: besides many other godly reasons in the ancient fathers, which for brevity we omit. See twelve notable sermons of Leo the Great, *de Quadragesima*, of Lent: namely, ser. 6. and 9. where he calleth it the Apostle's ordinance by the doctrine of the Holy Ghost. See Ambrose from the 23. sermon forward: in Bernard seven sermons, and in many other Fathers the like. Last of all, note well the saying of Augustine, who affirmeth, that by due observation thereof, the wicked be separated from the good, Infidels from Christians, Heretics from faithful Catholics.

approached and said to him, If thou be the son of God, command that these stones be made bread. 4 Who answered and said, It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.* 5 Then the devil took him up into the holy City, and set him upon the pinnacle of the Temple, 6 And said to him, If thou be the son of God, cast thyself down, for it is written, *That he will give his Angels charge of thee, and in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone.* 7 Jesus said to him again, It is written, *Thou shalt not tempt the Lord thy God.* 8 Again the devil took him up into a very high mountain: and he showed him all the kingdoms of the world, and the glory of them. 9 And said to him, All these will I give thee, if falling down thou wilt adore me. 10 Then Jesus saith to him, Avaunt Satan: for it is written, *The Lord thy God shalt thou adore, and him only shalt thou serve.* 11 Then the devil left him: and behold, Angels came, and ministered to him. 12 And when Jesus had heard that John was delivered up, he retired into Galilee: 13 And leaving the city Nazareth, came and dwelt in Capharnaum, a sea town, in the borders of Zabulon and Nephthalim. 14 That it might be fulfilled which was said by Isaias the Prophet. 15 *Land of Zabulon and land of Nephthalim, the way of the sea beyond Jordan of Galilee, of the Gentiles:* 16 *The people that sat in darkness, hath seen great light: and to them that sat in a country of the shadow of death, light is risen to them.* 17 From that time Jesus began to preach, and to say, Do penance, for the Kingdom of Heaven is at hand. 18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. 19 And he saith to them, Come ye after me, and I will make you to be fishers of men. 20 But they incontinent leaving the nets, followed him. 21 And going forward from thence, he saw other two brethren, James of Zebedee, and John his brother in a ship with Zebedee their father, repairing their nets: and he called them. 22 And they forthwith left their nets and father, and followed him. 23 And Jesus went round about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom: and healing every malady and every infirmity in the people. 24 And the bruit of him went into all Syria: and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and lunatics, and sick of the palsy, and he cured them: 25 And much people followed him from Galilee and Decapolis, and Jerusalem, and from beyond Jordan.

CHAPTER V.

First, 3 he promiseth rewards, 13 and he layeth before the Apostles their office. 17 Secondly, he protesteth unto us that we must keep the commandments, and that more exactly than the Scribes and Pharisees, whose justice was counted most perfect: but yet that it was insufficient, he sheweth in the precepts of 21 Murder, 27 Adultery, 31 Divorce, 33 Swearing, 39 Revenge, 42 Usury, 43 Enemies.

And seeing the multitudes, he went up into a mountain: and when he was set, his Disciples came unto him, 2 And opening his mouth, he taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are the meek: for they shall possess the land. 5 Blessed are they that mourn: for they shall be comforted. 6 Blessed are they that hunger and thirst after justice: for they shall have their fill. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the clean of heart: for they shall see God. 9 Blessed are the peace-makers: for they shall be called the children of God. 10 Blessed are they that suffer persecution for justice: for theirs is the kingdom of heaven. 11 Blessed are ye when they shall revile you, and persecute you, and speak all that naught is against you, untruly, for my sake: 12 Be glad and rejoice, for your reward is very great

ANNOTATIONS.

ver. 6. *It is written.* Heretics allege Scriptures, as here the devil doth, in the false sense: the Church useth them, as Christ doth, in the true sense, and to confute their falsehood. *Aug. cont. lit. Petil. lib. 2. c. 5. 1. to 7.*

ver. 12. *Him only serve.* It was not said, saith Augustine. The Lord thy God only shalt thou adore, as it was said, Him only shalt thou serve: in Greek *λατρεύσεις*. *Aug. sup. Gen. q. 61.* whereupon the Catholic Church hath always used this most true and necessary distinction: that there is an honour due to God only, which to give unto any creature, were idolatry: and there is an honour due to creatures also according to their dignity, as to Saints, holy things, and holy places. *Euseb. Hist. Ec. lib. 4.*

ANNOTATIONS.

ver. 10. *For justice.* Heretics and other malefactors sometimes suffer willingly and stoutly: but they are not blessed, because they suffer not for justice. For, saith Augustine, they cannot suffer for justice, that have divided the Church: and, where sound faith or chari-

CHAPTER 4.

c: 14. *Hierom cont. Vigil. ep. 53. Aug. lib. 10. Civit. c. 1. Lib. 1. Trin. c. 6. Conc. Nic. 2. Damasc. lib. 1. de Imag. Bed. in 4. Luk.*

ver. 17. *Do penance.* That penance is necessary also before baptism, for such as be of age: as John's, so our Saviour's preaching declareth, both beginning with penance.

ver. 23. *Healing every malady.* Christ, saith Augustine, by miracles got authority, by authority found credit, by credit drew together a multitude by a multitude obtained antiquity, by antiquity fortified a religion, which not only the most found new rising of Heretics using deceitful wiles, but neither the drowsy old error of the very Heathen with violence setting against it, might in any part shake and cast down. *Aug. de util. cred. cap. 14*

CHAPTER 5

ty is not, there cannot be justice. *Cont. Epist. Parm. lib. 1. cap. 9. Epist. 50. Psal. 34. Conc. 2.* And so by this scripture are excluded all false Martyrs, as Augustine often declareth, and *Cypr. de Unit. Eccle. nu. 8.*

ver. 12. *Reward.* In Latin and Greek the

in heaven. For so they persecuted the Prophets, that were before you. 13 You are the salt of the earth. 14 But if the salt lose his virtue, wherewith shall it be salted? It is good for nothing any more, but to be cast forth, and to be trodden of men. 15 You are the light of the world. A city cannot be hid, situated on a mountain. 16 Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. 17 So let your light shine before men: that they may see your good works, and glorify your Father which is in heaven. 18 Do not think that I am come to break the Law, or the Prophets. I am not come to break: but to fulfil. 19 For assuredly I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the Law: till all be fulfilled. 20 He therefore that shall break one of these least commandments, and shall so teach men: shall be called the least in the kingdom of heaven. But he that shall do and teach; he shall be called great in the kingdom of heaven. 21 For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. 22 You have heard that it was said to them of old, Thou shalt not kill: and whoso killeth, shall be in danger of judgment. 23 But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca: shall be in danger of a council. And whosoever shall say, Thou fool: shall be guilty of the hell of fire. 24 If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath aught against thee: 25 Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. 26 Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 27 Amen, I say to thee, thou shalt not go out from thence, till thou repay the last farthing. 28 You have heard, that it was said to them of old, Thou shalt not commit adultery. 29 But I say to you, that whosoever shall see a woman to lust after her, hath already committed adultery with her in his heart. 30 And if thy right eye scandalize thee, pluck it out, and cast it from thee, for it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell. 31 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish, rather than that thy whole body go into hell. 32 It was said also, whosoever shall dismiss his wife, let him give her a bill of divorcement. 33 But I say to you, whosoever shall dismiss his wife, excepting the cause of fornication, maketh her to commit adultery: And he that shall marry her that is dismissed, committeth adultery. 34 Again you have heard that it was said to them of old, Thou shalt not commit perjury: but thou shalt perform thy oaths to our Lord. 35 But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is the foot-stool of his

ANNOTATIONS.

word signifieth very wages and hire due for works, and so presupposeth a meritorious deed.

ver. 15. *The light.* This light of the world, and city on a mountain, and candle upon a candlestick, signifieth the clergy, and the whole Church, so built upon Christ the mountain, that it must needs be visible, and cannot be hid nor unknown. *August. cont. Fulg. Donat. c. 18. lib. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not under a bushel, but shining to all in the house that is in the world, what shall I say more, saith Augustine than that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 2. in epi. 10.*

ver. 17. *Your light.* The good life of the Clergy edifieth much, and is God's great honour: whereas the contrary dishonoureth him.

ver. 20. *One of these.* Behold how necessary it is, not only to believe, but to keep all the commandments, even the very least.

ver. 21. *Your Justice.* It is our justice, when it is given of God. *Aug. in Ps. 30. conc. 1. De Sp. and lit. c. 9.* So that Christians are truly just, and have in themselves inherent justice, by doing God's commandments, without which justice of works no man of age can be saved. *Aug. de fid. and oper. cap. 16.* whereby we see salvation, justice, and justification, not to come of only faith, or imputation of Christ's justice.

CHAPTER 5.

ver. 23. *Hell of fire.* Here is a plain difference of sins, some mortal that bring to hell, some less, and less punished, called venial.

ver. 24. *Gift at the Altar.* Beware of coming to the holy altar or any Sacrament out of charity. But be first reconciled to thy brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men. *Heb. 13, 1.*

ver. 26. *Prison.* This prison is taken of very ancient fathers, for Purgatory. *Cyprian Epist. ad Autom. num. 6.*

ver. 33. *Excepting the cause of fornication.* This exception is only to show, that for this one cause a man may put away his wife for ever: but not that he may marry another; as it is most plain in Mark and Luke, who leave out this exposition, saying, *Whosoever dismisseth his wife and marrieth another, committeth adultery.* Anno. Luke 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as divorce or put away the other.

ver. 33. *Committeth adultery.* The knot of marriage is a thing of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawful neither for the one part nor the other, to marry again upon divorce. *August. de bon. Coniug. cap. 7.*

ver. 35. *Not to swear.* The Anabaptists here not following the Church's judgment, but the bare letter, as other Heretics in other cases,

feet: neither by Jerusalem, because it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 Let your talk be, yea, yea, no, no: and that which is over and above these, is of evil. 38 You have heard that it was said, An eye for an eye; and a tooth for a tooth. 39 But I say to you not to resist evil: but if one strike thee on the right cheek, turn to him also the other: 40 And to him that will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. 41 And whosoever will force thee one mile, go with him other two. 42 He that asketh of thee, give to him: and to him that would borrow of thee, turn not away. 43 You have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you. 45 That you may be the children of your father which is in heaven, who maketh his sun to rise upon good and bad, and raineth upon just and unjust. 46 For if you love them that love you, what reward shall you have? do not also the Publicans this? 47 And if you salute your brethren only, what do you more? do not also the heathen this? 48 Be you perfect therefore, as also your heavenly father is perfect.

CHAPTER VI.

In this second chapter of his sermon, he controlleth the Pharisees' justice, that is, their alms, prayer, and fasting, for the scope and intention thereof, which was vain glory. 19 Their end also was to be rich, but ours must not be so much as in necessities.

1. Take good heed that you do not your justice before men, to be seen of them: otherwise reward you shall not have with your Father which is in heaven. 2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may be honoured of men: Amen, I say to you, they have received their reward: 3 But when thou doest an alms-deed, let not thy left hand know what thy right hand doth: 4 That thy alms-deed may be in secret, and thy Father which seeth in secret will repay thee. 5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the Synagogues and corners of the streets, that they may be seen of men: Amen, I say to you, they have received their reward. 6 But thou when thou shalt pray, enter into your chamber, and having shut the door, pray to the Father in secret: and thy Father which seeth in secret, will repay thee. 7 And when you are praying, speak not much, as the heathen. For they think that in their much speaking they may be heard. 8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. 9 Thus therefore shall you pray, *OUR FATHER which art in heaven, sanctified be thy name. 10 Let thy kingdom come. Thy will be done, as in heaven in earth also. 11 Give us to-day our supersubstantial bread. 12 And forgive us our debts, as we*

ANNOTATIONS.

hold that there is no oath lawful, no, not before a judge, Whereas Christ speaketh against rash and usual swearing in common talk, when there is no cause.

ver. 39. *Not to resist evil.* Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also

ANNOTATIONS.

ver. 1. *Justice.* Hereby it is plain, that good works be justice, and that man doing them, doth justice, and is thereby just and justified, and not by faith only. All which justice of a Christian man, our Saviour here compriseth in these three works, in alms, fasting, and prayers. *Aug. lib. perf. just. c. 8.* So that to give alms, is to do justice, and the works of mercy are justice. *Aug. in Ps. 40. v. 5.*

ver. 4. *Repay.* This repaying and rewarding of good works in heaven, often mentioned here by our Saviour, declareth that the said works are meritorious, and that we may do them in respect of that reward.

ver. 5. *Hypocrites.* Hypocrisy is forbidden in all these three works of justice, and not the doing of them openly, to the glory of God, and the profit of our neighbour, and our own salvation: for Christ before biddeth, saying: *Let your light so shine before men, &c.* And in all such works Gregory's rule is to be followed, *The work so to be in public, that the intention remain in secret. Hom. 11. in Evang. c. 10.*

ver. 7. *Much speaking.* Long prayer is not

CHAPTER 5.

upon this place held, that Christians might not resist the Turk: whereas by this, as by that which followeth, patience only is signified and a will to suffer more, rather than to revenge. For neither did Christ, nor Paul follow the letter by turning the other cheek, *Jno. 18. Acts 23.*

CHAPTER 6.

forbid, for Christ himself spent whole nights in prayer; and he saith, we must pray always, and the Apostle exhorteth to pray without intermission, and the holy Church from the beginning hath had her Canonical hours of prayer: but idle and voluntary babbling, either of the Heathens to their gods, or of Heretics, that by long rhetorical prayers think to persuade God: whereas the Collects of the Church are most brief and most effectual. *Augustine epi. 121. c. 8, 9, 10.*

ver. 11. *Supersubstantial bread.* By this bread so called here according to the Latin word and the Greek, we ask not only all necessary sustenance of the body, but much more all spiritual food, namely he blessed Sacrament itself, which is Christ, the true bread that came from heaven, and the bread of life to us that eat his body. *Cyp. de orat. Do. Aug. epist. 121. cap. 11.* And therefore it is called here Supersubstantial, that is, the bread that passeth and excelleth all creatures. *Hiero. in 2. Tit. in 6. Matt. Amb. lib. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Matt. Germanus in Theoria.*

also forgive our debtors. 13 And lead us not into temptation. But deliver us from evil, Amen. 14 For if you will forgive men their offences, your heavenly Father will forgive you also your offences. 15 But if you will not forgive men, neither will your Father forgive you your offences. 16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, that they have received their reward. 17 But thou when thou dost fast, anoint thy head, and wash thy face. 18 That thou appear not to men to fast, but to thy Father which is in secret: and thy Father which seeth in secret, will repay thee. 19 Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, and where thieves dig through and steal. 20 But heap up to yourselves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal. 21 For where thy treasure is, there is thy heart also. 22 The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome. 23 But if thine eye be naught: thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be? 24 No man can serve two masters. First either he will hate the one, and love the other: or he will sustain the one, and condemn the other. You cannot serve God and Mammon. 25 Therefore I say to you, be not careful for your life what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment? 26 Behold the fowls of the air, that they sow not, neither reap, nor gather into barns, and your heavenly Father feedeth them. Are not you much more of price than they? 27 And which of you by caring, can add to his stature one cubit? 28 And for raiment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spin. 29 But I say to you, that neither Solomon in all his glory was arrayed as one of these. 30 And if the grass of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of very small faith? 31 Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? 32 For all these things the Heathen do seek after. For your Father knoweth that you need all these things. 33 Seek therefore first the kingdom of God, and the justice of him: and all these things shall be given you besides. 34 Be not careful therefore for the morrow. For the morrow-day shall be careful for itself: sufficient for the day is the evil thereof.

CHAPTER VII.

In this third and last chapter of his Sermon, because we know not men's ends, he biddeth us beware of judging: 6 and nevertheless to take open dogs, so he calleth them, as they be. 7 If these works of justice seem too hard, we must pray instantly to him that giveth them. 12 In the conclusion he giveth one short rule of all justice: 13 and then he exhorteth with all vehemency to the strait way both of the Catholic faith, 21 and also of good life: because only faith will not suffice.

1 Judge not, that you be not judged. 2 For in what judgment you judge, you shall be judged: and in what measure you mete, it shall be measured to you again. 3 And why seest thou the mote that is in thy brother's eye: and the beam that is in thine own eye thou seest not? 4 Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a

ANNOTATIONS.

ver. 12. *Debts.* These debts do signify not only mortal sins, but also venial, as S. Augustine often teacheth: and therefore every man, be he never so just, yet because he cannot live without venial sins, may very truly and ought to say this prayer. *Aug. cont. duas. cpi. Pelag. lib. 1. c. 14. lib. 21. de Civit. c. 27.*

ver. 13. *Lead us not.* Cypr. readeth, *Ne patiaris nos induci.* Suffer us not to be led as Augustine noteth, *lib. de bo. perseu. c. 6.* and so the holy Church understandeth it, because God, as James saith, tempteth no man: though for our sins, or for our probation and crown, he permit us to be tempted. Beware then of Beza's exposition upon this place, who according to the Calvinist's opinion saith, that God leadeth them into temptation, into whom himself bringeth in Satan for to fill their hearts: so making God the author of sins.

ver. 14. *If you forgive.* This point of forgiving our brother, when we ask forgiveness of God, our Saviour repeateth again, as a thing much to be considered: and therefore commended in the parable also of the servant that would not forgive his fellow servant. *Matt. 18.*

ver. 16. *Fast.* He forbiddeth not open and

CHAPTER 6.

public fasts, which in the Scriptures were commanded and proclaimed to the people of God, and the Ninevites by such fasting appeased God's wrath: but to fast for vain glory and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, and that is hypocrisy.

ver. 20. *Treasures in Heaven.* Treasures laid up in heaven, must needs signify, not faith only, but plentiful alms and deeds of mercy and other good works, which God keeping as in a book, will reward them accordingly: as of the contrary, the Apostle saith, *He that soweth sparingly, shall reap sparingly. 2 Cor. 9.*

ver. 24. *Two Masters.* Two religions, God and Baal, Christ and Calvin, Mass and Communion, the Catholic Church and Heretical Conventicles. Let them mark this lesson of our Saviour, that think they may serve all masters, all times, all religions. Again, these two masters do signify God and the world, the flesh and the spirit, justice and sin.

ver. 25. *Careful.* Prudent provision is not prohibited, but too much doubtfulness and fear of God's provision for us: to whom we ought with patience to commit the rest, when we have done sufficiently for our parts.

beam is in thine own eye? 5 Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye. 6 Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, and turning, all to tear you. 7 Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 8 For every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened. 9 Or what man is there of you, whom if his child shall ask bread, will he reach him a stone? 10 Or if he shall ask him fish, will he reach him a serpent. 11 If you then being naught, know how to give good gifts to your children: how much more will your father which is in heaven, give good things to them that ask him? 12 All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law and the Prophets. 13 Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. 14 How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it? 15 Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. 16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits. 18 A good tree cannot yield evil fruits, neither an evil tree yield good fruits. 19 Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire. 20 Therefore by their fruits you shall know them. 21 Not every one that saith to me, *Lord, Lord*, shall enter into the Kingdom of heaven: but he that doth the will of my Father which is in heaven, he shall enter into the kingdom of heaven. 22 Many shall say to me in that day, *Lord, Lord*, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles? 23 And then will I confess unto them, That I never knew you, depart from me you that work iniquity. 24 Every one therefore that heareth these my words, and doeth them: shall be likened to a wise man that built his house upon a rock. 25 And the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock. 26 And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand. 27 And the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, and the fall thereof was great. 28 And it came to pass, when Jesus had fully ended these words, the multitude were in admiration upon this doctrine. 29 For he was teaching them as having power, and not as their Scribes and Pharisees.

ANNOTATIONS.

ver. 1. *Judge not.* It is no Christian part to judge ill of men's acts which be in themselves good, and may proceed of good meaning, or of man's inward meanings and intentions which we cannot see: of which fault they must beware that are too suspicious, and given to deem always the worst of other men. But to say, that Judas, or a Heretic evidently known to die obstinately in heresy is damned, and in all other plain and manifest cases to judge, is not forbidden.

ver. 6. *Holy to dogs.* No holy Sacrament and specially that of our Saviour's blessed body, must be given wittingly to the unworthy, that is, to them that have not by confession of all mortal sins examined and proved themselves. Annot. 1 Cor. 11, 27, 28, 29.

ver. 8. *Every one that asketh.* All things that we ask necessary to salvation with humility, attention, continuance and other due circumstances, God will undoubtedly grant when it is best for us.

ver. 15. *Clothing of sheep.* Extraordinary appearance of zeal and holiness in the sheep's coat in some heretics: but these of this time wear not that garment much, being men of unsatiable sin. This is rather their garment, common to them with all other Heretics, to croak much of the word of the Lord, and by pretended allegations and sweet words of benediction, and specially by promise of knowledge, light, and liberty of the gospel, to seduce the simple and the sinful.

CHAPTER 7.

ver. 16. *Fruits.* These are the fruits which Heretics are known by, division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others, and namely to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, falsification, and quite denying of the parts of Scripture that specially make against them; and these be common to all Heretics lightly. Othersome are more peculiar to these of our time, as Incestuous marriages of vowed persons, spoil of Churches, Sacrilege, and profanation of all holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

ver. 21. *Lord, Lord.* These men have faith, otherwise they could not invoke, *Lord, Lord: Rom.* 10. But here we see that to believe is not enough, and that not only infidelity is sin, as Luther teacheth. Yea Catholics also that work true miracles in the name of our Lord, and by never so great faith, yet without the works of justice shall not be saved. 1 Cor. 13. Again, consider here who they are that have so often in their mouth, *The Lord, the Lord*, and how little it shall avail them, that set so little by good works, and condemn Christian justice.

CHAPTER VIII.

Immediately after his Sermon to confirm his doctrine with a miracle he cureth a Leper. 5 But above him and all other Jews, he commendeth the faith of the Centurion, who was a Gentile: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Jews. 14 In Peter's house he sheweth great grace. 18 In the way to the sea he speaketh with two, of following him: 23 and upon the sea commandeth the tempest: 28 and beyond the sea he manifesteth the devil's malice against man, in a herd of swine.

1 And when he was come down from the mountain, great multitudes followed him: 2 And behold a leper came and adored him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus stretching forth his hand, touched him, Saying, I will, be thou made clean. And forthwith, his leprosy was made clean. 4 And Jesus saith to him, See thou tell no body: but go, show thyself to the Priest, and offer the gift which Moses commanded for a testimony to them. 5 And when he was entered into Capharnaum, there came to him a Centurion, beseeching him, 6 And saying, Lord, my boy lieth at home sick of the palsy, and is sore tormented. 7 And Jesus saith to him, I will come, and cure him. 8 And the Centurion making answer, said, Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my boy shall be healed. 9 For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doth it. 10 And Jesus hearing this, marvelled: and said to them that followed him, Amen, I say to you, I have not found so great faith in Israël. 11 And I say to you that many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: 12 But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said to the Centurion, Go: and as thou hast believed, be it done to thee. And the boy was healed in the same hour. 14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and in a fit of a fever: 15 And he touched her hand, and the fever left her, and she arose, and ministered to him. 16 And when evening was come, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease he cured: 17 That it might be fulfilled which was spoken by Isaias the Prophet, saying, *He took our infirmities, and bare our diseases.* 18 And Jesus seeing great multitudes about him, commanded to go beyond the water. 19 And a certain Scribe came, and said to him, Master, I will follow thee whithersoever thou shalt go. 20 And Jesus saith to him, the foxes have holes, and the fowls of the air nests: but the Son of Man hath not where to lay his head. 21 And another of his Disciples said to him, Lord, permit me first to go and bury my father. 22 But Jesus said to him, Follow me, and let the dead bury their dead. 23 And when he entered into the boat, his disciples followed him: 24 And lo, a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25 And they came to him, and raised him, saying, Lord, save us, we perish. 26 And he saith to them, why are you fearful, O ye of little faith? Then rising up he commanded the winds and the sea, and there ensued a great calm. 27 Moreover the men marvelled saying, What a one is this, for the winds and the sea obey him. 28 And

ANNOTATIONS.

ver. 4. *Priest.* The Priests of the old Law, saith Chrysostom, had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people: but the Priests of the new law have power to purge in very deed the filth of the soul. Therefore whosoever despiseth them, is more worthy to be punished than the rebel Dathan and his accomplices. *Chrysost. lib. 3. de Sacerd.*

ver. 4. *Gift.* Our Saviour willeth him to go and offer his gift or sacrifice according as Moses prescribed in that case, because the other sacrifice being the holiest of all holies, which is his body, was not yet begun. So saith *Aug. lib. 2. q. Evang. q. 3. et cont. Advers. leg. et Proph. lib. 1. c. 19. 20.*

ver. 8. *Not worthy.* *Orig. ho. in divers.* When thou eatest, saith he, and drinkest the body and blood of our Lord, he enters under thy roof. Thou also therefore, humbling thyself, say: Lord, I am not worthy, &c. So said Chrysostom, in his mass, and so doth the Catholic Church at this day in every mass *Aug. ep. 118. ad Janu.*

ver. 14. *His wife's mother.* Of Peter especially among the rest, it is evident that he had a wife, but, as Hierome saith, after they were

CHAPTER 8.

called to be Apostles, they had no more carnal company with their wives, as he proveth there by the very words of our Saviour, *He that hath left wife, &c.* And so in the Latin Church hath been always used, that married men may be and are daily made Priests, either after the death of the wife, or with her consent to live in perpetual continence. And if the Greeks have Priests, that do otherwise, Epiphanius, a Greek Doctor, telleth them that they do it against the ancient Canons, and Paphnutius plainly signifieth the same in the first Council of Nice. But this is most plain, that there was never either in the Greek Church or the Latin, authentic example of any that married after holy Orders.

ver. 22. *Let the dead.* By this we see, that not only no worldly nor carnal respect, but no other laudable duty toward our parents, ought to stay us from following Christ, and choosing a life of greater perfection.

ver. 26. *He commanded.* The Church, here signified by the boat or ship, and Catholics, are often tossed with storms of persecution, but Christ, who seemed to sleep in the meantime, by the Church's prayers awakeneth, and maketh a calm.

when he was come beyond the water into the country of the Gerasens, there met him two that had devils, coming forth out of the sepulchres, exceeding fierce, so that none could pass by that way. 29 And behold they cried saying, what is between us and thee Jesus the son of God? art thou come hither to torment us before the time? 30 And there was not far from them a herd of many swine feeding. 31 And the devils besought him saying, If thou cast us out, send us into the herd of swine. 32 And he said to them, Go. But they going forth went into the swine, and behold the whole herd went with a violence headlong into the sea: and they died in the waters. 33 And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. 34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would pass from their quarters.

CHAPTER IX.

The Masters of the Jews he confuteth both with reasons and miracles, 2 defending his remitting of sins, 9 his eating with sinners, 14 and his condescending to his weak Disciples until he had made them stronger, 18 showing also in two miracles, the order of his providence about the Jews and Gentiles, leaving the one when he called the other. 27 He cureth two blind men, and one possessed. 35 And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pity toward the people, he thinketh of sending true pastors unto them.

1 And entering into a boat, he passed over the water, and came into his own city. 2 And behold they brought to him one sick of the palsy lying in bed. 2 And Jesus seeing their faith, said to the sick of the palsy, Have a good heart, son, thy sins are forgiven thee. 3 And behold certain of the Scribes said within themselves, He blasphemeth. 4 And Jesus seeing their thoughts, said, Wherefore think you evil in your hearts? 5 Whether is easier to say, thy sins are forgiven thee: or to say, Arise and walk? 6 But that you may know that the Son of Man hath power in earth to forgive sins, then said he to the sick of the palsy, Arise, take up thy bed, and go into thy house. 7 And he arose, and went into his house. 8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men. 9 And when Jesus passed forth from thence, he saw a man sitting in the custom house, named Matthew: And he saith to him, Follow me, and he arose up, and followed him. 10 And it came to pass as he was sitting at meat in the house, behold many Publicans and sinners came, and sat down with Jesus and his Disciples. 11 And the Pharisees seeing it, said to his Disciples: Why doth your master eat with Publicans and sinners? 12 But Jesus hearing it, said: They that are in health, need not a physician, but they that are ill at ease. 13 But go your ways and learn what it is, *I will mercy, and not sacrifice.* For I am not come to call the just, but sinners. 14 Then came to him the Disciples of John, saying, Why do we and the Pharisees fast often, but thy Disciples do not fast? 15 And Jesus said to them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. 16 And nobody putteth a piece of raw cloth to an old garment. For he taketh away the piecing thereof from the garment, and there is made a greater rent. 17 Neither do they put new wine into old bottles. Otherwise the bottles break,

ANNOTATIONS.

ver. 3. *He blasphemeth.* When the Jews heard Christ remit sins, they charged him with blasphemy, as Heretics now charge his Priests of the New Testament, for that they remit sins: to whom he said, *Whose sins you shall forgive, they are forgiven, &c.* Jno. 20.

ver. 5. *Whether is easier.* The faithless Jews thought, as Heretics now-a-days, that to forgive sins was so proper to God, that it could not be communicated unto man: but Christ sheweth that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins.

ver. 6. *The Son of Man in earth.* Christ had power to remit sins, and often executed the same, not only as he was God, but also as he was man, because he was Head of the Church and our chief Bishop and Priest according to his manhood, in respect whereof all power was given him in heaven and earth.

ver. 8. *Glorified.* The faithful people did glorify God that gave such power to men for to remit sins and to do miracles, knowing that which God committeth to men, is not to his derogation, but to his glory, himself only being still the principal worker of that effect, men being only his ministers, substitutes, and working under him and by his commission and authority.

CHAPTER 9.

ver. 8. *To men.* Not only Christ as he was man, had this power to forgive sins, but by him and from him the Apostles, and consequently Priests, Mat. 28. *All power is given me.* Mat. 18. *Whatsoever you shall loose in earth shall be loosed in heaven.* John 20. *Whose sins you shall forgive, they are forgiven.*

ver. 13. *Not sacrifice.* These are the words of the Prophet, who spake them even then when sacrifices were offered by God's commandment: so that it maketh not against sacrifice, but he saith that sacrifice only without mercy and charity, and generally with mortal sin, is not acceptable. The Jews offered their sacrifices duly, but in the meantime they had no pity nor mercy on their brethren: that is it which God disliketh.

ver. 14. *Fast often.* By the often fasting of his disciples, we may easily gather that he appointed them a prescript manner of fasting: as is certain he taught them a form of prayer. Luke 5. and 11.

ver. 15. *Then they shall.* Christ signifieth that the Church shall use fasting days after his Ascension. *Epiph. in comp. fid. Cath. August. Epi. 80.*

ver. 17. *New wine.* By this new wine, he doth plainly here signify fasting and the straiter kind

and the wine runneth out, and the bottles perish. But new wine they put into new both are preserved together. 18 As he was speaking this unto them, behold a centurion approached and adored him, saying, Lord, my daughter is even now dead: but lay thy hand upon her, and she shall live. 19 And Jesus rising up followed him, and he followed him. 20 And behold a woman which was troubled with an issue of blood twelve years, came to him, and touched the hem of his garment. 21 For she said within herself, If I only touch his garment: I shall be safe. 22 But Jesus turning and seeing her, said, Hearty daughter, thy faith hath made thee safe. And the woman became whole from that hour. 23 And when Jesus was come into the house of the Governor, and saw minstrels attending to keep a stir, 24 He said, Depart: for the wench is not dead, but sleepeth. And they laughed him to scorn. 25 And when the multitude was put forth, he entered in, and went forth. And the maid arose. 26 And this bruit went forth into all the country. 27 And Jesus passed forth from thence, there followed him two blind men crying, and saying, Have mercy on us, O son of David. 28 And when he was come to the house, the blind came to him. And Jesus saith to them, Do you believe that I can do this unto you? They say to him, Lord, yes. 29 Then he touched their eyes, saying, According to your faith, be it done unto you. And their eyes were opened, and Jesus threatened them, saying, See that no man know of this. But they went forth, and bruited him in all that country. 32 And when they were gone, behold they brought him a dumb man, possessed with a devil. 33 And after he had cast the devil out, the dumb man spake, and the multitude marvelled, saying, Never was the like seen in Israel. 34 But the Pharisees said, In the prince of devils he casteth out devils. 35 And Jesus went about all the cities, and towns, teaching in their Synagogues, and preaching the Gospel of the kingdom, and curing every disease and every infirmity. 36 And seeing the multitude he pitied them: because they were vexed, and lay like sheep that have not a shepherd. Then he saith to his Disciples, The harvest surely is great, but the workmen are few. Therefore the Lord of the harvest, that he send forth workmen into his harvest.

CHAPTER X.

He giveth to the twelve the power of Miracles, and so sendeth them to the lost sheep of the house of Israel, with instructions accordingly: 10 and by occasion of the sending, foretelleth of the persecution after his Ascension, arming them and all other against the same, 40 and also exhorting them to harbour his servants in such times of persecution.

1 And having called his twelve Disciples together, he gave them power over unclean spirits, that they should cast them out, and should cure all manner of disease, and all manner of infirmity. 2 And the names of the twelve Apostles be these: the first, Simon who is called Peter.

ANNOTATIONS.

of life: by the old bottles, them that cannot away therewith.

ver. 20. *Twelve years.* This woman, a Gentile, had her disease twelve years, and the governor's daughter, a Jew, which is here raised to life, was twelve years old, *Luk. 8.* Mark then the allegory hereof in the Jews and Gentiles. As that woman fell sick when the wench was born, so the Gentiles went their own ways into idolatry, when the Jews in Abraham believed. Again, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench revived: so Christ came to the Jews, but the Gentiles believed first and were saved, and in the end the Jews shall believe also. *Hierom. in Matt.*

ver. 21. *Touch only.* Not only Christ's words, but his garment, and touch thereof or any thing to him belonging, might do and did miracles, force proceeding from his holy person to them. Yea this woman returning home set up an image of Christ, for memory of this benefit, and the hem of the same image did also miracles. This Image Julian the Apostate threw down, and set up his own instead thereof, which was

ANNOTATIONS.

ver. 1. *Power.* Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not only Christ himself did miracles, but also he gave to his Apostles power to do them.

ver. 2. *First Simon.* Peter the first, not in call-

CHAPTER 9.

immediately destroyed by fire from heaven. But the Image of Christ broken in pieces by the heathen, the Christians afterward gathered the pieces together, placed it in the Church where it was, as Sozomenus writeth, unto the time.

ver. 22. *Thy faith hath.* Lo, her devoting the hem of his garment, was not superstitious but a token of greater faith: so is the devoting of holy relics.

ver. 28. *Do you believe that I can.* We see here that to the corporal healing of these men he requireth only this faith, that he is a Christ. Which faith is not sufficient to justify them. How then do the Heretics by this and the like places plead for their only justifying faith? *not. Mar. 5, 36.*

ver. 34. *In the prince.* In like manner say the Heretics, calling all miracles done in the Catholic Church, the lying signs of Antichrist.

ver. 38. *Pray therefore.* Therefore doth the Church pray and fast in the Ember days, when the holy Orders are given, that is, when workmen are prepared to be sent into the harvest. *Ac 13, 2.*

CHAPTER 10.

ing, but in pre-eminence, for as Ambrose saith in 2 Cor. 12, Andrew first followed our Saviour before Peter: and yet the Primacy Andrew received not, but Peter: which pre-eminence of Peter above the other Apostles is so plainly signified in this word, First, by the

and Andrew his brother, 3 James of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the Publican, and James of Alpheus, and Thaddeus. 4 Simon Canaanus, and Judas Iscariot, who also betrayed him. 5 These twelve did Jesus send: commanding them, saying, Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not: 6 But go rather to the sheep that are perished of the house of Israel. 7 And going preach, saying, That the kingdom of heaven is at hand. 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye. 9 Do not possess gold, nor silver, nor money in your purses: 10 Not a scrip for the way, neither two coats, neither shoes, neither rod, for the workman is worthy of his meat. 11 And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry till you go forth. 12 And when ye enter into the house, salute it, saying, Peace be to this house. 13 And it so be that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. 14 And whosoever shall not receive you, nor hear your words: going forth out of the house or the city shake off the dust from your feet. 15 Amen, I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrhans in the day of judgment, than for that city. 16 Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. 17 And take heed of men. For they will deliver you up in councils, and in their synagogues they will scourge you. 18 And to Presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. 19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. 20 For it is not you that speak, but the Spirit of your Father that speaketh in you. 21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents and shall work their death. 22 And you shall be odious to all men for my name, but he that shall persevere unto the end, he shall be saved. 23 And when they shall persecute you in this city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel, till the Son of Man come. 24 The Disciple is not above the master, nor the servant above his Lord. 25 It sufficeth the disciple that he be as his master: and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? 26 Therefore fear ye not them. For nothing is hid, that shall not be revealed: and secret that shall not be known. 27 That which I speak to you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house tops. 28 And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell. 29 Are not two sparrows sold for a farthing; and not one of them shall fall upon the ground without your Father? 30 But your very hairs of the head are all numbered. 31 Fear not therefore: better are you than many sparrows. 32 Every one therefore that shall confess me before men, I also

ANNOTATIONS.

judgment even of Heretics, that Beza notwithstanding he confesseth the consent of all copies both Latin and Greek, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some favourer of Peter's Primacy; whereby we have also that they care no more for the Greek than for the Latin, when it maketh against them: but at their pleasure say that all is corrupted.

ver. 9. *Do not possess.* Preachers may not carefully seek after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserve their temporal living at their hands for whom they labour spiritually.

ver. 12. *Peace to this house.* As Christ himself used these words or this blessing often, Peace be to you, so here he biddeth his Apostles say the like to the house where they come: And so hath it been always a most godly use of Bishops to give their blessings where they come: which blessing must needs be of great grace and profit, when none but worthy persons, as here we read, might take good thereof: and when it is never lost, but returneth to the giver, when the other party is not worthy of it. Among other spiritual benefits it taketh away venial sins. *Ambr. in 9. Luk.*

ver. 14. *Shake off the dust.* To contemn the true Preachers, or not to receive the truth preached, is a very damnable sin.

CHAPTER 10.

ver. 15. *More tolerable.* Hereby it is evident that there be degrees and differences of damnation in Hell fire according to men's deserts. *Aug. lib. 4. de Bapt. c. 19.*

ver. 18. *Kings.* In the beginning Kings and Emperors persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. Afterward, when the Emperors and Kings were themselves become Christians, they used their power for the Church, against Infidels and Heretics. *Aug. ep. 48.*

ver. 19. *It shall be given.* This is verified even at this present also, when many good Catholics, that have no great learning, by their answers confound the Adversaries.

ver. 25. *How much more.* No marvel therefore if Heretics call Christ's Vicar Antichrist, when their forefathers the faithless Jews called Christ himself Beelzebub.

ver. 32. *Confess me.* See how Christ esteemeth the open confession of him, that is, of his truth in the Catholic Church, for as when Saul persecuted the Church, he said himself was persecuted: so to confess him, and his Church is all one. Contrariwise, see how he abhorreth them that deny him before men, which is not only to deny any one little article of the Catholic faith commended to us by the Church: but also to allow or consent to heresy by any means, as by subscribing, coming to

will confess him before my Father which is in heaven. 33 But he that shall deny me before men, I also will deny him before my Father which is in heaven. 34 Do not ye think that I came to send peace into the earth: I came not to send peace, but the sword. 35 For I came to separate man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36 And a man's enemies, they of his own household. 37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter above me, is not worthy of me. 38 And he that taketh not his cross, and followeth me, is not worthy of me. 39 He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it. 40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. 41 He that receiveth a Prophet in the name of a Prophet shall receive the reward of a Prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. 42 And whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen, I say to you, he shall not lose his reward.

CHAPTER XI.

John the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credit John's testimony was: 16 And inveigheth against the Jews, who with neither of their manners of life could be won: 20 No nor with Christ's infinite miracles: 25 Praying God's wisdom in this behalf. 27 And calling to himself all such as feel their own burdens.

1 And it came to pass: when Jesus has done commanding his twelve Disciples, he passed from thence, to teach and preach in their cities. 2 And when John had heard in prison the works of Christ: sending two of his disciples, he said to him, 3 Art thou he that art to come, or look we for another? 4 And Jesus making answer said to them, Go and report to John what you have heard and seen. 5 The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached: 6 And blessed is he that shall not be scandalized in me. 7 And when they went their way, Jesus began to say to the multitudes of John, What went you out into the desert to see? a reed shaken with the wind? 8 But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in King's houses. 9 But what went you out to see? a Prophet? yea, I tell you, and more than a Prophet. 10 For this is he of whom it is written, *Behold I send mine angel before thy face, which shall prepare the way before thee.* 11 Amen, I say to you, there hath not risen among the born of women a greater than John the Baptist: yet he that is lesser in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. 13 For all the Prophets and the law prophesied unto John: 14 And if you will receive it, he is Elias that is for to come. 15 He that hath ears to hear, let him hear. 16 And whereunto shall I esteem this generation to be like? It is like to children sitting in the market place; which crying to their companions, 17 Say, We have piped to you, and you have not danced: we have lamented

ANNOTATIONS.

their service and sermons, furthering them any way against Catholics and such like.

ver. 34. *Not peace, but the sword.* Christ came to break the peace of worldlings and sinners: as when the son believeth in him, and the father doth not: the wife is a Catholic, and the husband is not. For to agree together in infidelity, heresy, or any other sin, is a naughty peace. This being the true meaning of Christ's words, mark that the Heretics interpret this to maintain their rebellions and troubles which their new Gospel breedeth. *Beza in no. Test. an. 1565.*

ver. 37. *More than.* No earthly thing, nor duty to parents, wife, children, country, or to a man's

ANNOTATIONS.

ver. 3. *Art thou he?* John himself doubted not, for he baptized him and gave great testimony of him before: *John 1.* But because his Disciples knew him not, nor esteemed of him so much as of John, their own master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, and so make them Christ's Disciples, preferring them to a better master.

ver. 7. *What went you out.* High commendation of John's holiness, as well for his fasting,

CHAPTER 10.

own body and life, can be any just excuse why a man should do, or feign himself to do or believe any thing, against Christ or the unity and faith of his Church.

ver. 41. *In the name.* Reward for hospitality and specially for receiving a holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christ's sake. For by receiving of him in that respect as he is such a one, he shall be partaker of his merits, and be rewarded as for such a one. Whereas on the contrary side, he that receiveth a Heretic into his house and a false preacher, doth communicate with his wicked works. *Ep. 2 Jo.*

CHAPTER 11.

rough attire, solitary life, and constancy, as for the dignity of his function.

ver. 7. *Into the desert.* The faithful people in all ages resorted of devotion into wilderness to see men of special and rare holiness, Prophets, Hermits, Anchorites, &c. to have their prayers or ghostly counsel. *Hierome de vita Hilarionis.*

ver. 14. *Elias.* As Elias shall be the messenger of Christ's latter coming, so was John his messenger and Precursor at his former coming: and therefore is he called Elias, because

and you have not mourned. 18 For John came neither eating nor drinking : and they say, He hath a devil. 19 The Son of Man came eating and drinking, and they say, Behold a man that is a glutton and a wine-drinker, a friend of Publicans and sinners. And wisdom is justified of her children. 20 Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21 Wo be to thee Corozain, wo be to thee Bethsaida : for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance in hair-cloth and ashes long ago. 22 But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou Capharnaum, shalt thou be exalted up to heaven ? thou shalt come down even unto hell : for if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. 24 But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 25 At that time Jesus answered and said. I confess to thee, O Father, lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. 26 Yea Father : for so hath it well pleased thee. 27 All things are delivered me of my Father. And no man knoweth the Son but the Father : neither doth any know the Father but the Son, and to whom it shall please the Son to reveal. 28 Come ye to me all that labour, and are burdened, and I will refresh you. 29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart : and you shall find rest to your souls. 30 For my yoke is sweet, and my burden light.

CHAPTER XII.

The blindness of the Pharisees about the Sabbath he reproveth by Scripture, by reason, and by a miracle. 14 And his death being therefore sought by them, he meekly goeth out of the way, according as Isaias had prophesied of him. 22 His casting out of devils also he defendeth against them. 31 And setteth forth the danger they stand in for their horrible blasphemy. 38 And because they ask yet for a sign, he sheweth how worthily they shall be damned. 43 Foretelling how the devil shall possess their Nation. 46 And testifying, that although he be of their blood, yet not they for this, but such as keep his commandments are dear unto him.

1 At that time, Jesus went through the corn on the Sabbath : and his disciples being hungry, began to pluck the ears, and to eat. 2 And the Pharisees seeing them, said to him, Lo, thy disciples do that which is not lawful for them to do on the Sabbath-day. 3 But he said to them, Have you not read what David did when he was a hungered, and they that were with him : 4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for priests only ? 5 Or have ye not read in the Law, that on Sabbath-days the priests in the temple do break the Sabbath, and are without blame ? 6 But I tell you that there is here a greater than the temple. 7 And if you did know what it is, I will mercy, and not sacrifice : you would never have condemned the innocents. 8 For the Son of Man is Lord of the Sabbath also. 9 And when he had passed from thence, he came into their synagogue. 10 And behold there was a man which had a withered hand, and they asked him saying, whether is it lawful to cure on the Sabbath ?

ANNOTATIONS.

of his like office and like spirit. *Luk. 1. Grego. ho. 7. in Evang.*

ver. 18. *Eating and drinking.* The wicked quarrellers of the world misconstrue easily all the acts and lives of good men. If they be great fasters and austere livers, they are blasphemed and counted hypocrites : if they converse with other men in ordinary manner, then they be counted dissolute.

ver. 21. *Penance in sackcloth.* By this sackcloth and ashes added here and in other places we see evidently that Penance is not only leaving of former sins, and change or amendment of life past, no, nor bare sorrowfulness or recounting of our offences already committed, but requireth punishment, and chastisement of our persons by these and such other means, as the Scripture does elsewhere set forth : and therefore concerning the word also, it is rather to be called Penance, as in our translation, than, as the Adversaries of purpose avoiding the word, Repentance or amendment of life ; and that according to the very usual signification of the Greek word in the most ancient Ecclesiastical Greek writers, who for *Pœnitentes*, which in the Primitive Church did public penance, say, *οἱ ἐν μεταβολῇ ὄντες*, that is, *Men that are doing penance.* And concerning that part of

CHAPTER 11.

penance which is Confession, the Ecclesiastical history calleth it by the same Greek word, and the penitents coming to confession, *τοὺς μετανοοῦντας*. *Sozom. lib. 7. c. 16, Socrat. lib. 5. c. 19.*

ver. 25. *Little ones.* These little ones do not signify here only the unlearned, as though Cobblers, and Weavers, and women and girls had this revelation, and therefore do understand all Scriptures, and are able to expound them : but here are signified the humble, whether they be learned or unlearned : as when he saith, *Unless you become as little ones you shall not enter into the kingdom of heaven.* And so also the greatest Doctors, who as they were most learned, so most humbled themselves to the judgment of the Catholic Church, are these little ones : and Heretics who although unlearned, yet vaunt their knowledge and their spirit of understanding above all ancient Fathers and the whole Church, cannot be of these little and humble ones.

ver. 30. *Yoke sweet.* What is this light burden and sweet yoke, but his Commandments, of which John saith, 1 Epi. 5, *His commandments are not heavy ?* clean contrary to the adversaries, that say, they are impossible to be kept.

that they might accuse him. 11 But he said to them, what man shall there be of you, that shall have one sheep: and if the same fall into a ditch on the Sabbath, will he not take hold and lift it up; 12 How much better is a man more than a sheep? therefore it is lawful on the Sabbath to do a good deed. 13 Then he saith to the man, Stretch forth thy hand: and he stretched it forth, and it was restored to health even as the other. 14 And the Pharisees going forth, made a consultation against him, how they might destroy him. 15 But Jesus knowing it, retired from thence: and many followed him, and he cured them all. 16 And he charged them that they should not disclose him. 17 That it might be fulfilled which was spoken by Isaias the Prophet, saying, 18 *Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my spirit upon him, and judgment to the Gentiles shall he show.* 19 *He shall not contend, nor cry out, neither shall any man hear in the streets his voice.* 20 *The reed bruised he shall not break, and smoking flax he shall not extinguish: till he cast forth judgment unto victory.* 21 *And in his name the Gentiles shall hope.* 22 Then was offered to him one possessed with a devil, blind and dumb: and he cured him, so that he spake and saw. 23 And all the multitudes were amazed, and said, whether this be the Son of David? 24 But the Pharisees hearing it, said, This fellow casteth not out devils but in Beelzebub the Prince of the devils. 25 And Jesus knowing their cogitations, said to them: Every kingdom divided against itself, shall be made desolate: and every city or house divided against itself, shall not stand. 26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I in Beelzebub cast out devils: your children in whom do they cast out? Therefore they shall be your judges: 28 But if I in the Spirit of God do cast out devils, then is the kingdom of God come upon you. 29 Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? and then he will rifle his house. 30 He that is not with me, is against me: and he that gathereth not with me, scattereth. 31 Therefore I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. 33 Either make the tree good, and his fruit good: or make the tree evil, and his fruit evil. For of the fruit the tree is known. 34 You viper's broods,

ANNOTATIONS.

ver. 24. *In Beelzebub.* The like blasphemy against the Holy Ghost is, to attribute the miracles done by saints, either dead or alive, to the devil.

ver. 30. *Not with me.* They that are indifferent to all religions, commonly and fitly called Neuters, joining themselves to neither part, let them mark these words well, and they shall see, that Christ accounted all them to be against him and his Church, that are not plainly and flatly with him and it.

ver. 30. *Gathereth not with me.* He speaketh not only of his own person, but of all to whom he hath committed the government of his Church, and specially of the chief pastors succeeding Peter in the government of the whole. As Hierome writing to Damasus, Pope of Rome, applieth these words unto him, saying of all Heretics. *He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.*

ver. 31. *The blasphemy of the Spirit.* He meaneth not that there is any sin so great, which God will not forgive, or whereof a man may not repent in this life, as some Heretics at this day affirm: but that some heinous sins, as namely this blasphemy of the Jews against the evident works of the Holy Ghost, and likewise Arch-heretics, who wilfully resist the known truth and works of the Holy Ghost in God's Church, are hardly forgiven, and seldom have such men grace to repent. Otherwise among all the sins against the Holy Ghost, which are commonly reckoned six, one only shall never be forgiven, that is, dying without repentance wilfully, called Final impenitence. Which sin he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing

CHAPTER 12.

absolution, by the Church's ministry: as Augustine plainly declareth by these words. *Whosoever he be that believeth not man's sins to be remitted in God's Church, and therefore despiseth the bountifulness of God in so mighty a work, if he in that obstinate mind continue till his life's end, he is guilty of sin against the Holy Ghost, in which Holy Ghost Christ remitteth sins.* *Enchir. 83. Ep. 50, in fine.*

ver. 32. *Son of Man.* The Jews in their words sinned against the Son of Man, when they reprehended those things which he did as a man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, and taking offence because he kept company with sinners, broke the Sabbath, and such like: and this sin might more easily be forgiven them, because they judged of him as they would have done of any other man: but they sinned and blasphemed against the Holy Ghost, called here the finger of God whereby he wrought miracles, when of malice they attributed the evident works of God, in casting out devils, to the devil himself: and this sin shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity until this day.

ver. 32. *Nor in the world to come.* Augustine and other holy Doctors gather hereupon, that some sins may be remitted in the next life, and consequently prove Purgatory thereby. *De civit. Dei, lib. 21. c. 13. D. Greg. Dial. lib. 4. c. 39.*

ver. 33. *Make the tree good.* It is a man's own free will and election, to be a good tree or an ill tree: to bring forth good fruits or bad. Augustine upon this place, *lib. 2. c. 4. de actis cum Felic. Manichæo.*

how can you speak good things, whereas you are evil? for of the abundance of the heart the mouth speaketh. 35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. 36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. 37 For of thy words thou shalt be justified, and of thy words thou shalt be condemned. 38 Then answered him certain of the Scribes and Pharisees, saying, Master, we would see a sign from thee. 39 Who answered, and said to them, The wicked and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet. 40 For as Jonas was in the Whale's belly three days and three nights: so shall the Son of Man be in the heart of the earth three days and three nights. 41 The men of Ninive shall rise in the judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold more than Jonas here. 42 The Queen of the South shall rise in the judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon here. 43 And when an unclean spirit shall go out of a man, he walketh through dry places, seeking rest, and findeth not. 44 Then he saith, I will return into my house whence I came out, And coming he findeth it vacant, swept with besoms, and trimmed. 45 Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last of that man be made worse than the first. So shall it be also to this wicked generation. 46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold thy mother and thy brethren stand without, seeking thee. 48 But he answering him that told him, said, Who is my mother, and who are my brethren? 49 And stretching forth his hand upon his disciples, he said, Behold my mother and my brethren. 50 For whosoever shall do the will of my Father, that is in heaven: he is my brother, and sister, and mother.

CHAPTER XIII.

Speaking in parables, as the Scripture foretold of him, and as meet was for the reprobate Jews: he sheweth by the parable of the Sower, that in the labours of the Church, three parts of four do perish through the fault of the hearers. 24 And yet by the parable of good seed and cockle, as also of the Net, that his servants must not for all that, never while the world lasteth, make any schism or separation. 31 And by parables of the little mustard seed and leaven, that notwithstanding the three parts perishing, and over-sowing of cockles, yet that fourth part of the good seed shall spread over all the world. 44 And withal, what a treasure and pearl it is. 53 After all which yet his own country will not honour him.

1 The same day Jesus going out of the house sat by the Sea side. 2 And great multitudes were gathered together unto him, insomuch that he went up into a boat and sat: and all the multitude stood in the shore, 3 And he spake to them many things in parables, saying, Behold the sower went forth to sow. 4 And whilst he soweth, some fell, by the way side, and the fowls of the air did come and eat it. 5 Other some also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth, 6 And after the sun was up they parched: and because they had not root, they withered. 7 And other fell among thorns: and the thorns grew and choked them. 8 And other some fell upon good ground: and they yielded fruit, the one a hundred fold, the other threescore, and another thirty. 9 He that hath ears to hear, let him hear. 10 And his Disciples came and said to him, Why speakest thou to them in parables? 11 Who answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12 For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. 13 Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand:

ANNOTATIONS.

ver. 36. *Idle word.* If of every idle word we must make account before God in judgment, and yet shall not for every such word be damned everlastingly: then there must needs be some temporal punishment in the next life.

ver. 48. *Who is my mother.* The dutiful affection toward our parents and kinsfolk is not

CHAPTER 12.

blamed, but the inordinate love of them, to the hinderance of our service and duty toward God. Upon this place some old Heretics denied Christ to have any mother. *Aug. lib. de Fid. and Symb. cap. 4.* Neither ever was there any heresy so absurd, but it would seem to have Scripture for it.

ANNOTATIONS.

ver. 8. *One a hundred.* This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversities of states, or other differences. Of states, as that the hundred fold agreeth to Virgins professed, threescore fold to religious widows, thirty fold to the married. *Aug. lib. de Virginit. c. 44. and seq.* which truth the old heretic Jovinian denied, as ours do at

CHAPTER 13.

this day, affirming that there is no difference of merits or rewards. *Hiero. lib. 2. adv. Jovin. Ambros. ep. 82. Aug. hær. 82.*

ver. 11. *To you is given.* To the Apostles and such as have the guiding and teaching of others, deeper knowledge of God's word and mysteries is given, than to the common people. As also to Christians generally, that which was not given to the obstinate Jews

14 And the prophecy of Isaias is fulfilled in them, which saith, *With hearing shall you hear, and you shall not understand: and seeing, shall you see, and you shall not see.* 15 *For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time they may see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I may heal them.* 16 But blessed are your eyes because they do see, and your ears because they do hear. For amen, I say to you, that many Prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. 18 Hear you therefore the parable of the sower. 19 Every one that heareth the word of the kingdom and understandeth not, there cometh the wicked one, and catcheth away that which is sown in his heart: this is he that was sown by the way side. 20 And he that was sown upon rocky places: this is he that heareth the word, and incontinent receiveth it with joy. 21 Yet hath he not root in himself, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandalized. 22 And he that was sown among thorns, this is he that heareth the word, and the carefulness of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. 23 But he that was sown upon good ground: this is he that heareth the word, and understandeth, and bringeth fruit, and yieldeth some a hundred-fold, and other three-score, and another thirty. 24 Another parable he proposed to them, saying, The kingdom of heaven is resembled to a man that sowed good seed in his field. 25 But when men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. 26 And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. 27 And the servants of the good man of the house coming said to him, Sir, didst thou not sow good seed in the field? whence then hath it cockle? 28 And he said to them, the enemy man hath done this. And the servants said to him, Wilt thou we go and gather it up? 29 And he said, No: lest perhaps gathering up the cockle, you may root up the wheat also together with it. 30 Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers, Gather up first the cockle, and bind it in bundles to burn, but the wheat gather ye into my barn. 31 Another parable he proposed unto them, saying, The kingdom of heaven is like to a mustard seed, which a man took and sowed in his field. 32 Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowl's of the air come, and dwell in the branches thereof. 33 Another parable he spake to them, The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. 34 All these things Jesus spake in parables to the multitudes, and without parables he did not speak to them: 35 That it might be fulfilled which was spoken by the Prophet saying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.* 36 Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying, Expound us the parable of the cockle of the field. 37 Who made answer and said to them, He that soweth the good seed is the Son of Man. 38 And the field, is the world. And the good seed: these are the children of the kingdom. And the cockle: are the children of the wicked one. 39 And the enemy that sowed them, is the devil. But the harvest, is the end of the world. And the reapers, are the Angels. 40 Even as cockle therefore is gathered up, and burned with fire: so shall it be in the end of the world. 41 The Son of Man shall send his Angels, and they shall gather out of his kingdom all scandals; and them that work iniquity: 42 And shall cast them into the furnace

ANNOTATIONS.

ver. 15. *They have shut.* In saying that they shut their own eyes, which Paul also repeateth *Act. 28.* he teacheth us the true understanding, of all other places, where it might seem by the bare words that God is the very author and worker of this induration, and blindness and of other sins: which was an old condemned blasphemy, and is now the heresy of Calvin: whereas our Saviour here teacheth us, that they shut their own eyes, and are the cause of their own sin and damnation, God not doing but permitting it, and suffering them to fall further because of their former sins, as Paul declareth of the reprobate Gentiles. *Ro. 1.*

ver. 25. *Oversowed.* First by Christ and his Apostles was planted the truth, and falsehood came afterward, and was oversown by the enemy the devil, and not by Christ, who is not the author of evil. *Tertul. de præscript.*

ver. 29. *Lest you pluck up also.* The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the

CHAPTER 13.

matter to God's judgment in the latter day. Otherwise where ill men, be they Heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either spiritual or temporal to be chastised or executed.

ver. 30. *Suffer both to grow.* The good and bad, we see here, are mingled together in the Church, which maketh against certain Heretics and Schismatics, which severed themselves of old from the rest of the whole world, under pretence that themselves only were pure, and all other both Priests and people sinners: and against some heretics of this time also, which say that evil men are not of or in the Church.

ver. 32. *The least of all seeds.* The Church of Christ had a small beginning, but afterward become the most glorious and known commonwealth in earth: the greatest powers and the most wise of the world putting themselves into the same.

of fire, There shall be weeping and gnashing of teeth. 43 Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear. 44 The kingdom of heaven is like a treasure hidden in a field, which a man having found, did hide it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45 Again the kingdom of heaven is like to a merchantman, seeking good pearls. 46 And having found one precious pearl he went his way, and sold all that he had, and bought it. 47 Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. 48 Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. 49 So shall it be in the consummation of the world. The Angels shall go forth, and shall separate the evil from among the just, 50 And shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. 51 Have ye understood all these things? They say to him, Yea. 52 He said unto them, Therefore every Scribe instructed in the kingdom of heaven, is like to a man that is a householder, which bringeth forth out of his treasure new things and old. 53 And it came to pass: when Jesus had ended these parables, he passed from thence. 54 And coming into his own country, he taught them in their synagogues, so that they marvelled, and said, How came this fellow by his wisdom, and virtues? 55 Is not this the Carpenter's son? Is not his mother called Mary, and his brethren, James, and Joseph, and Simon, and Jude. 56 And his sisters, are they not all with us? whence therefore hath he all these things? 57 And they were scandalized in him. But Jesus said to them, There is not a Prophet without honour but in his own country, and in his own house. 58 And he wrought not many miracles there because of their incredulity.

CHAPTER XIV.

Hearing the unworthy decollation of John Baptist by Herod, 13 he betaketh him to his usual solitariness in the desert, and there feedeth five thousand with five loaves. 23 And then after the night spent in the mountain in prayer, he walketh upon the sea signifying the wide world, 28 yea and Peter also: whereupon they adore him as the son of God. 35 And with the very touch of his garment's hem he healeth innumerable.

1 At that time Herod the Tetrarch heard the fame of Jesus: 2 And said to his servants, This is John the Baptist: he is risen from the dead, and therefore virtues work in him. 3 For Herod apprehended John, and bound him, and put him into prison, because of Herodias, his brother's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And willing to put him to death, he feared the people: because they esteemed him as a Prophet. 6 But on Herod's birth day, the daughter of Herodias danced before them: and pleased Herod. 7 Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8 But she being instructed before of her mother, saith, Give me here in a dish the head of John the Baptist. 9 And the king was stricken sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. 10 And he sent, and beheaded John in the prison.

ANNOTATIONS.

ver. 55. *Carpenter's Son.* Hereupon Julian the Apostate and his flatterer Libanius took their scoff against our Saviour, saying, at his going against the Persians, to the Christians, what doth the Carpenter's son now? and threatening that after his return the Carpenter's son should not be able to save them from his fury: where unto a godly man answered by the spirit of prophecy, *He whom Julian calleth the Carpen-*

CHAPTER 13.

ter's son, is making a wooden coffin for him against his death. And indeed not long after there came news that in that battle he died miserably. *Soza. lib. 6. c. 2. Theod. lib. 3. c. 18.* The verylike scoff use Heretics that call the body of Christ in the Sacrament, baker's bread. It seemeth indeed to the senses to be so, as Christ seemed to be Joseph's natural Son, but faith telleth us the contrary as well in the one as in the other.

ANNOTATIONS.

ver. 1. *Because of Herodias.* It is too ordinary in princes to put them to death that freely tell them such faults, women, whom they fancy, specially inciting them to such mischief.

ver. 2. *Buried it.* An example of duty toward the dead bodies of the faithful, wherein see the difference of Catholic Christian men, and of all infidels, be they Pagans, Apostates, or Heretics. For whereas the Christians had laid the body of this blessed Prophet and Martyr in Samaria with the relics of Elias and Abdias, by virtue whereof wonderful miracles were wrought in that place: in Julian the Apostate's time, when men might do all mischief freely against Christian religion, the Pagans opened the tomb of John Baptist, burnt his bones, scattered the ashes about the fields, but certain

CHAPTER 14.

religious Monks coming thither a pilgrimage at the same time, adventured their life, and saved as much of the holy relics as they could, and brought them to their Abbot Philip, a man of God: who esteeming them too great a treasure for him and his, to keep for their private devotion, sent them to Athanasius of Alexandria, and he with all reverence layed them in such a place as it were by the spirit of prophecy where afterward by occasion of them was built a goodly chapel, *Theod. lib. 2. c. 6. Ruff. lib. 2. c. 28, 27.* Mark here that the heretics of our time do as those Pagans, to the bodies and relics of all blessed Saints that they can destroy: and Catholics, contrariwise have the religious devotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his disciples came and took the body, and buried it: and came and told Jesus. 13 Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the Cities. 14 And he coming forth, saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his disciples came unto him, saying, It is a desert place, and the hour is now past: dismiss the multitudes, that going into the towns, they may buy themselves victuals. 16 But Jesus said to them, They have no need to go: give ye them to eat. 17 They answered him, We have not here, but five loaves, and two fishes. 18 Who said to them, bring them hither to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto heaven, he blessed and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat, was five thousand men, beside women and children. 22 And forthwith Jesus commanded his Disciples to go up into the boat, and to go before him over the water, till he dismissed the multitudes. 23 And having dismissed the multitude, he ascended into a mountain alone to pray. And when it was evening, he was there alone. 24 But the boat in the midst of the sea was tossed with waves, for the wind was contrary. 25 And in the fourth watch of the night, he came unto them walking upon the sea. 26 And seeing him upon the sea walking, they were troubled, saying, That it is a ghost, and for fear they cried out. 27 And immediately Jesus spake unto them, saying, Have confidence: it is I, fear ye not. 28 And Peter making answer, said, Lord if it be thou, bid me come to thee upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to Jesus. 30 But seeing the wind rough he was afraid: and when he began to be drowned, he cried out, saying, Lord save me. 31 And incontinent Jesus stretching forth his hand took hold of him, and said unto him O, thou of little faith, why didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat, came and adored him, saying, Indeed thou art the son of God. 34 And having passed the water, they came into the country of Genesar. 35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: 36 And they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

CHAPTER XV.

The Pharisees of Jerusalem coming so far to carp him, he chargeth with a tradition contrary to God's commandment. 10 And to the people he yieldeth the reason of that which they reprov'd: 15 And again to his disciples, showing the ground of the Pharisaical washing, to wit, that meats otherwise defile the soul to be false. 21 Then he goeth aside to hide himself among the Gentiles: where, in a woman he findeth such faith, that he is fain, lest the Gentiles should before the time extort the whole bread, as she had a crumb, to return to the Jews, 34 where all, contrary to those Pharisees, the common people seek wonderfully unto him. And he after he hath cured their diseased, feedeth four thousand of them with seven loaves.

1 Then came to him from Jerusalem, Scribes and Pharisees, saying, 2 Why do thy Disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. 3 But he answering said to them: why do you also transgress the commandment of God for your tradition? For God said, 4 Honour father and mother, and he that shall curse

ANNOTATIONS.

ver. 13. *Retired.* Christ much esteemed John, and withdrew himself aside, to give example of moderate mourning for the departed, and to show too, horror of that execrable murder: as in the primitive Church many good men seeing the miserable state of the world in the time of persecution, and the sins that abounded withal: took occasion to forsake those tumults, and to give themselves to contemplation: and for that purpose retired into the deserts of Egypt, and elsewhere, to do penance for their own sins and the sins of the world, whereupon partly rose that infinite number of Monks and Hermits, of whom the Fathers and Ecclesiastical histories make mention. *Hier. to. 2. in vit. Pauli. Erem. Zozo. lib. 1. cap. 12, 13.*

ver. 19. *The Disciples to the multitudes.* A figure of the ministry of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense all the food of our souls

CHAPTER 14.

in ministering of the Word and Sacraments, neither may laymen challenge the same.

ver. 26. *Walking.* When not only Christ, but by his power Peter also, walketh upon the waters, it is evident that he can dispose of his own body above nature, and contrary to the natural conditions thereof, as to go through a door, *Jno. 20.* to be in the compass of a little bread, *Epiphani. in Anchorato.*

ver. 29. *Walked.* Peter, saith Bernard, walking upon the waters, as Christ did, declared himself the only Vicar of Christ, which should be ruler not over one people, but over all. For many waters, are many peoples. *Bernard lib. 2. de confid. c. 8.* See the place, how he deduceth from Peter the like authority and jurisdiction to his successor the Bishop of Rome.

ver. 31. *Jesus stretching.* Notwithstanding the infirmities of them that govern the Church, yet Christ sustaineth them, and holdeth them up, yea and by them, whatsoever they are, he upholdeth and preserveth his Church.

father or mother, dying let him die. 5 But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee: 6 And shall not honour his father or his mother: and you have made frustrate the commandment of God for your own tradition. 7 Hypocrites, well hath Isaias prophesied of you, saying, 8 *This people honoureth me with their lips: but their heart is far from me.* 9 *And in vain do they worship me, teaching doctrines and commandments of men.* 10 And having called together the multitudes unto him, he said to them, Hear ye and understand. 11 Not that which entereth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12 Then came his Disciples, and said to him, Dost thou know that the Pharisees, when they heard this word, were scandalized? 13 But he answering, said: All planting which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15 And Peter answering, said to him, Expound us this parable. 16 But he said, Are you also as yet without understanding? 17 Do you not understand, that all that entereth into the mouth, goeth into the belly, and is cast forth into the privy? 18 But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. 19 For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man, to eat with unwashed hands, doth not defile a man. 21 And Jesus went forth from thence

ANNOTATIONS

ver. 8. *With their lips.* This is to be understood properly of such as have ever God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their heart and all their life be indeed godless. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or no that saith them. For many a poor Christian man that understandeth not the words he speaketh, hath his heart nearer heaven, more fervour and devotion, more edification to himself, more profit in spirit, as the Apostle speaketh, and less distractions, than not only all Heretics which have no true feeling of such things, but than many learned Catholics. And therefore it is not to be understood of praying in unknown tongues, as Heretics sometime expound it, far wide from the circumstance of the place and Christ's intention, speaking of the hypocritical Jews.

ver. 9. *Commandments of men.* Such only are here called traditions, doctrines, or commandments of men, which be either repugnant to God's laws, as this of defrauding their parents under pretence of religion: or which at least be frivolous, unprofitable, and impertinent to piety or true worship, as that other sort of so often washing hands and vessels, without regard of inward purity of heart and mind. Let no man therefore be abused with the Protestants' perverse application of this place against the holy laws, canons, and precepts of the Church and our spiritual Governors, concerning fasts festivities, and other rules of discipline, and due order in life and in the service of God. For such are not repugnant but consonant to God's word and all piety: and our Lord is truly honoured, worshipped, and served, both by the making and also by the observing of them. S. Paul gave commandments both by his Epistles and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, and he charged the faithful to observe the same. The Apostles and Priests at Jerusalem made laws, and the Christians were bound to obey them. The keeping of Sunday, instead of the Sabbath, is the tradition of the Apostles, and dare the Heretics deny

CHAPTER 15.

the due observation thereof to be an acceptable worship of God? They prescribed the feasts of Easter, and Whitsuntide and other solemnities of Christ and his Saints, which the Protestants themselves observe. They appointed the Lent and Ember fasts and other, as well to chastise the concupiscence of man, as to serve and please God thereby, as is plain in the fasting of Anna, Tobias, Judith, Esther, who served and pleased God thereby. Therefore neither these nor other such Apostolic Ordinances nor any precepts of the holy Church of our lawful Pastors are implied in these Pharisaical traditions here reprehended, nor to be counted or called the doctrines or commandments of men, because they are not made by mere human power, but by Christ's warrant and authority, and by such as he hath placed to rule his Church, of whom he saith, *He that heareth you heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, joining with our Pastors in the regiment of the faithful; they are made by our mother the Church, which whosoever obeyeth not, we are warned to take him as a Heathen. But on the other side, all laws, doctrines, service, and injunctions of Heretics, howsoever pretended to be consonant to the Scriptures, be commandments of men: because both the things by them prescribed are impious, and the authors have neither sending nor commission from God.

ver: 11. *Not that which entereth.* The Catholics do not abstain from certain meats, for that they esteem any meat unclean, either by creation or by Judaical observation: but they abstain for chastisement of their concupiscences. *Aug. lib. de mor. Ec. Cath. c. 33.*

ver. 18. *Defile a man.* It is sin only which properly defileth man, and meats of themselves or of their own nature do not defile: but so far as by accident they make a man to sin, as the disobedience of God's commandment or of our Superiors, who forbid some meats for certain times and causes, is a sin. As the apple which our first parents did eat of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Church's precept defileth.

and retired into the quarters of Tyre and Sidon. 22 And behold a woman of Canaan came forth out of those coasts, and crying out, said to him, Have mercy upon me, O Lord the Son of David: my daughter is sore vexed of a devil. 23 Who answered her not a word. And his Disciples came and besought him saying, Dismiss her: because she crieth out after us: 24 And he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25 But she came and adored him, saying, Lord, help me. 26 Who answering said: It is not good to take the bread of the children, and to cast it to the dogs. 27 But she said, yea Lord: for the whelps also eat of the crumbs that fall from the table of their masters. 28 Then Jesus answering said to her, O woman great is thy faith: be it done to thee as thou wilt: and her daughter was made whole from that hour. 29 And when Jesus was passed from thence, he came beside the sea of Galilee: and ascending into the mountain, sat there. 30 And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: 31 So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they magnified the God of Israel. 32 And Jesus called together his disciples, and said: I pity the multitude: because three days now they continue with me, and have not what to eat: and dismiss them fasting I will not, lest they faint in the way. 33 And the Disciples say unto him: whence then may we get so many loaves in the desert as to fill so great a multitude? 34 And Jesus said to them, how many loaves have you? but they said, Seven, and a few little fishes: 35 And he commanded the multitude to sit down upon the ground. 36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his Disciples, and the disciples gave to the people. 37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. 38 And there were that did eat, four thousand men, besides children and women. 39 And having dismissed the multitude, he went up into a boat, and came into the coast of Magedan.

CHAPTER XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see some one from heaven. 5 Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: 13 And Peter, the time now approaching for him to go into Jewry to his Passion, for confessing him to be Christ, he maketh the Rock of his Church, giving fulness of Ecclesiastical power accordingly. 21 And after he so rebuketh him for dissuading his Cross and Passion, that he also affirmeth the like suffering in every one to be necessary to salvation.

1 And there came to him the Pharisees and Sadducees tempting: and they demanded him to show them a sign from heaven. 2 But he answered and said to them, when it is evening, you say, It will be fair weather, for the element is red. 3 And in the morning, This day there will be a tempest, for the element doth glow and lower. The face therefore of the element you have skill to discern: and the signs of the times can you not? 4 The naughty and adulterous generation seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the Prophet. And he left them and went away. 5 And when his disciples were come over the water, they forgot to take bread. 6 Who said to them, Look well and beware of the leaven of the Pharisees and Sadducees. 7 But they thought within themselves, saying, Because we took not bread. 8 And Jesus knowing it, said, why do you think within yourselves, O ye of little faith, for that you have not bread? 9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? 10 Neither the seven loaves, among four thousand men, and how many baskets you took up? 11 Why do you not understand, that I said not of bread to you, Beware of the leaven of the Pharisees and Sadducees? 12 Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. 13 And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying, Whom say men that the Son of Man is? 14 But they said, Some John the Baptist, and othersome Elias, and others Jeremias or one of the Prophets. 15 Jesus saith to them, But whom do you say that I

ANNOTATIONS.

ver. 28. *Great is thy faith.* It were a strange case that Christ should commend in this woman a sole faith without good works, that is to say, a

CHAPTER. 15.

dead faith such as could not work by love, and which James doubted not to call the faith not of Christians, but of devils. *Aug. de Fid. et Op. c.16.*

ANNOTATIONS.

ver. 13. *Whom say men.* Christ intending here to take order for the founding, regiment, and stability of his Church after his decease, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out, and namely out of that one whom he thought to make the chief, the profession of that high and principal Article, That he was the son of the living God. Which being the ground of the Church's

CHAPTER 16.

faith, was a necessary quality and condition in him that was to be made head of the same Church, and the perpetual keeper of the said faith, and all other points thereon depending.

ver. 14. *But they said.* When Christ asked the people's opinion of him, the Apostles all indifferently made answer: but when he demanded what themselves thought of him, then lo, Peter, the mouth and head of the whole fellowship answered for all. *Chrys. ho. 55, in Matt.*

am? 16 Simon Peter answered and said, *Thou art Christ the son of the living God.* 17 And Jesus answering, said to him, Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father which is in heaven. 18 And I say to thee, *That thou art Peter: and upon this Rock will I build my Church, and the gates of hell shall not prevail against it,*

ANNOTATIONS.

ver. 17. *Blessed art thou.* Though some other, as Nathaniel, *John* 1. 49. seem to have before believed and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so Hilary and others think, that none before this did further utter of him, than that he was the Son of God by adoption as other Saints be, though more excellent than other be. For it was of congruity and Christ's special appointment, that he upon whom he intended to found his new church, and whose faith he would make infallible, should have the pre-eminence of this first profession of Christ's natural divinity, or, that he was by nature the very son of God, a thing so far above the capacity of nature, reason, flesh and blood, and so repugnant to Peter's sense and sight of Christ's humanity, flesh and infirmities, that for the belief and public possession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for himself and his posterity, as the said Patriarch had for him and his seed. According as Basil saith, Because he excelled in faith, he received the building of the Church committed to him.

ver. 18. *And I say to thee.* Our Lord recompenseth Peter for his confession, giving him a great reward, in that upon him he builded his Church, *Theophylact* upon this place.

ver. 18. *Thou art Peter.* Christ, in the first of *John* v. 42, foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rock*, not then uttering the cause, but now expressing the same, as Cyril writeth. "*For that upon him as upon a firm rock his Church should be builded.*" Whereunto Hilary agreeing saith, *O happy foundation of the Church in the imposing of thy new name, &c.* And yet Christ here doth not so much call him by the name Peter or Rock, as he doth affirm him to be a rock: signifying by that Metaphor, both that he was designed for the foundation and groundwork of his house, which is the Church: and also that he should be of invincible force, firmity, durability, and stability, to sustain all the winds, waves, and storms that might fall or beat against the same. And the adversaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very express Scriptures and Christ's own words, giving both the name and the thing to this Apostle. And the simple may learn by Basil's words, how the case standeth: "*Though Peter be a rock, yet he is not a rock as Christ is. For Christ is the true unmoveable rock of himself. Peter is unmoveable by Christ the rock. For Jesus doth communicate and impart his dignities, not voiding himself of them, but holding them to himself, bestoweth them also upon others. He is the light, and yet, You are the light: he is the Priest, and yet he maketh Priests: he is the rock, and he made a rock.*"

CHAPTER 16.

ver. 18. *And upon this rock.* Upon that which he said Peter was, will he build his Church: and therefore by most evident sequel he foundeth his Church upon Peter. And the Adversaries wrangling against this, do against their own conscience and knowledge: specially seeing they know and confess that in Christ's words speaking in the Syriac tongue, there was no difference at all between *Petrus* and *Petra*: yea, and that the Greek words also though differing in termination, yet signify one thing, to wit a *rock*, or *stone*, as themselves also translate it. *John* 1. 42. So that they which profess to follow the Hebrew or Syriac and the Greek, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's words, *Thou art a rock, and upon this rock: or, Thou art Peter, and upon this Peter will I build my Church:* For so Christ spake by their own confession without any difference. Which doth expressly stop them of all their evasions, that *Petrus* the former word is referred to the Apostle: and *Petra* the latter word, either to Christ only, or to Peter's faith only: neither the said original tongues bearing it, nor the sequel of the words, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the words following which are directly addressed to Peter's person, nor Christ's intention by any means admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church. For his father gave him that dignity, and he took not that honour to himself, nor sent himself, nor took the keys of heaven himself, but all of his father. He had his commission the very hour of his incarnation: And though Augustine sometimes refer the word, *Petra*, to Christ in this sentence, which no doubt he did because the terminations in the Latin are divers, and because he examined not the nature of the original words which Christ spake, nor of the Greek, and therefore the Adversaries which otherwise flee to the tongues, should not in this case allege him, yet he never denieth but Peter also is the Rock and head of the Church, saying that himself expounded it to Peter in many places, and allegeth also Ambrose for the same in his hymn which the Church singeth. And so do we allege the holy Council of Chalcedon. *Act. 3. pag. 118.* Tertullian, *de præscript.* Origen, *Hom. 5. in Exo.* Cyprian, *De unit. Ec.* Hilary, *Can. 16. in Mat.* Ambrose, *Ser. 47, 68. lib. 6, in cap. 9. Luke.* Hierome, *Lib. 1. in Jovin. and in ca. 2 Isa. and in ca. 16. Hier.* Epiphanius, *In Anchor.* Chrysostom, *Hom. 55 in Mat.* Cyril, *Lib. cap. 12. com. in Jo.* Leo, *Ep. 89.* Gregory, *Lib. 4. ep. 32, ind. 13.* and others: every one of them saying expressly that the Church was founded and built upon Peter. For though sometimes they say the Church to

19 *And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the heavens: and whatsoever thou shalt loose in earth, it shall be loosed*

ANNOTATIONS.

be builded of Peter's faith, yet they mean not, as our Adversaries do unlearnedly take them, that it should be builded upon faith either separated from the man, or in any other man: but upon faith as in him who here confessed that faith.

ver. 18. *Rock.* The adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the person of all the Apostles, or of the whole Church, deny absurdly that himself in person had these prerogatives. As though Peter had been the proctor only of the Church or of the Apostles confessing the faith, and receiving these things in other men's names. Where the holy Doctors mean only that these prerogatives were not given to him for his own use, but for the good of the whole church, and to be imparted to every vocation according to the measure of their callings: and that these great privileges given to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore Hierome to Damasus taketh this Rock not to be Peter's person only, but his successors and his chair. *"I following no chief or principal but Christ, join myself to the communion of Peter's chair, upon that rock I know the Church was built."* And of that same Apostolic chair Augustine saith, *"That same is the Rock which the proud gates of hell do not overcome."* And Leo, *Our Lord would the Sacrament or mystery of this gift so to pertain unto the office of all the Apostles, that he placed it principally in blessed Saint Peter the chief of all the Apostles, that from him as from a certain head he might pour out his gifts, as it were through the whole body: that he might understand himself to be an alien from the divine mystery that should presume to revolt from the solidity or steadfastness of Peter.*

ver. 18. *Build my Church.* The Church or house of Christ was only promised here to be builded upon him, which was fulfilled, *John 21, 15*, the foundation stone and other pillars or matter being yet in preparing, and Christ himself being not only the supereminent foundation, but also the founder of the same: which is another more excellent quality than was in Peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament, which was not perfectly formed and finished, and distincted from the Synagogue till Whitsunday, though Christ gave Peter and the rest their commission actually before his Ascension.

ver. 18. *Gates of hell.* Because the Church is resembled to a house or a city, the adversary powers also be likened to a contrary house or town, the gates whereof, that is to say, the fortitude or impugnation shall never prevail against the city of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can prevail against the Church builded upon Peter, which the Fathers call Peter's see and the Roman Church. *Count,*

CHAPTER 16.

saith Augustine, *the priests from the very see of Peter, and in that order of Fathers, consider who to whom hath succeeded, that same is the rock which the proud gates of hell do not overcome.* And in another place, *that is it which hath obtained the top of authority, Heretics in vain barking round about it.*

ver. 19. *To thee.* In saying, *to thee will I give*, it is plain that as he gave the keys to him, so he builded the Church upon him. So saith Cyprian, *To Peter first of all, upon whom the Lord built the Church, and from whom he instituted and showed the beginning of unity did he give this power; that, that should be loosed in the heavens, which he had loosed on earth.* Whereby appeareth the vain cavil of our Adversaries, which say the Church was built upon Peter's Confession only, common to him and the rest, and not upon his person more than upon the rest.

ver. 19. *The keys.* That is, The authority or chair of doctrine, knowledge, judgment, and discretion between true and false doctrine: the height of government, the power of making laws, of calling councils, of the principal voice in them, of confirming them, of making Canons and wholesome decrees, of abrogating the contrary, of ordaining Bishops and Pastors, or deposing and suspending them, finally the power to dispense the goods of the church both spiritual and temporal, which signification of pre-eminent power and authority by the word *keys* the Scripture expresseth in many places. namely speaking of Christ, *I have the keys of death and Hell, that is, the rule.* And again, *I will give the key of the house of David upon his shoulder.* Moreover, it signifieth that men can not come into heaven but by him, the keys signifying also authority to open and shut, as it is said *Apoc. 3.* of Christ, *Who hath the key of David, he shutteth and no man openeth.* By which words we gather, that Peter's authority is marvellous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of keys is given that supereminent power which is called in comparison of the power granted to other Apostles, Bishops, and Pastors, *plenitudo potestatis*, fulness of power. *Bernard. lib. 2. de considerat. c. 8.*

ver. 19. *Whatsoever thou shalt bind.* All kind of discipline and punishment of offenders, either spiritual, which directly is here meant, or corporal, so far as it tendeth to the execution of the spiritual charge, is comprised under the word, *bind.* Of which sort be Excommunication, Anathematisms, Suspensions, Degradations, and other Censures and Penalties, or Penances, enjoined either in the Sacrament of Confession, or in the exterior courts of the Church, for punishment both of other crimes, and specially of heresy and rebellion against the Church and the chief Pastors thereof.

ver. 19. *Loose.* To Loose, is as the cause and the offender's case requireth, to loose them of any of the former bands, and to restore them to the Church's Sacraments and Communion

also in the heavens. 20 Then he commanded his disciples that they should tell nobody that he was JESUS CHRIST. 21 From that time JESUS began to show his disciples, that he must go to Jerusalem, and suffer many things of the Ancients and Scribes and chief Priests, and be killed, and the third day rise again. 22 And Peter taking him unto him, began to rebuke him, saying, Lord, be it far from thee, this shall not be unto thee. 23 Who turning said to Peter, go after me Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. 24 Then JESUS said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For he that will save his life, shall lose it: and he that shall lose his life for me, shall find it. 26 For what doth it profit a man, if he gain the whole world and sustain the damage of his soul? Or what permutation shall a man give for his soul? 27 For the Son of Man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. 28 Amen, I say to you, there be some of them that stand here, that shall not taste death, till they see the Son of Man coming in his kingdom.

CHAPTER XVII.

As he promised, he giveth them a sight of the glory, unto which Suffering doth bring: 9 and then again doth inculcate his Passion. 14 A devil also he casteth out, which his Disciples could not for their incredulity and lack of praying and fasting. 22 Being yet in Galilee, he revealeth more about his Passion. 24 And the tribute that the Collectors exacted for all, he payeth for himself and Peter: declaring yet with all his freedom both by word and miracle.

1 And after six days JESUS taketh unto him Peter and James and John his brother, and bringeth them into a high mountain apart: 2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3 And behold there appeared to them Moses and Elias talking with him. 4 And Peter answering, said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. 5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying, This is my well beloved Son, in whom I am well pleased: hear ye him. 6 And the disciples hearing it, fell upon their face, and were sore afraid. 7 And JESUS came and touched them: and he said to them, Arise, and fear not. 8 And they lifting up their eyes, saw no body, but only JESUS. 9 And as they descended

ANNOTATIONS.

of the faithful and the execution of their function, to pardon also either all or part of the penances enjoined, or what debts soever man oweth to God or the Church, for the satisfaction of his sins forgiven: which kind of releasing, or loosing, is called *Indulgence*. Finally, this *whatsoever* excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peter's sentence, in binding or loosing whatsoever, shall by Christ's promise be ratified in heaven. *Leo Ser. de Transfig. and Ser. 2. in annivers. assumpt. ad Pontif. Hilar. can. 16, in Matt. Epiph. in Anchorato prope initium.* If now any temporal power can show their warrant out of Scripture for such sovereign power, as is here given to Peter, and consequently to his successors, by these words,

ANNOTATIONS.

ver. 2. *Transfigured.* Mark in this transfiguration many marvellous points: as, that he made not only his own body, which then was mortal, but also the bodies of Moses and Elias, the one dead, the other to die, for the time as it were immortal: thereby to represent the state and glory of his body and his Saints in heaven. By which marvellous transfiguring of his body, you may the less marvel that he can exhibit his body under the form of bread and wine, or otherwise as he list.

ver. 3. *Appeared Moses.* By this that Moses personally appeared and was present with Christ, it is plain that the Saints departed may in person be present at the affairs of the living. *Aug. de cura pro mort. c. 15, 16.* For even as

CHAPTER 16.

whatsoever thou shall bind, and by the very keys, whereby greatest sovereignty is signified in God's Church, as in his family and household, and therefore principally attributed and given to Christ, who in the Scripture is said to have the key of David, but here communicated also unto Peter, as the name of Rock: if any temporal potentate can show authority of the like sovereignty, let him challenge hardly to be head not only of one particular, but of the whole universal Church.

ver. 27. *Works.* He saith not, to give every man according to his mercy, or their faith, but according to their works. *August. de verb. Apost. Ser. 35.* And again, How should our Saviour reward every one according to their works, if there were no free will? *August. lib. 2. cap. 4. de act. cum Felic. Manich.*

CHAPTER 17.

Angels elsewhere, so here the Saints also served our Saviour: and therefore as Angels both in the old Testament and new, were present often at the affairs of men, so may Saints.

ver. 9. *Mount.* This mount, commonly esteemed and named of the ancient fathers Thabor, Peter calleth *the holy mount*, because of this wonderful vision, like as in the old testament where God appeared to Moses in the bush and elsewhere to others, he called the place of such Apparitions, *holy ground*, whereby it is evident, that by such Apparitions, places are sanctified, and thereupon groweth a religion and devotion in the faithful toward such places, and namely to this Mount Thabor, called in Hierome *Itabrium*, *Ep. 17.* There

from the mount, JESUS commanded them, saying, Tell the vision to nobody, till the Son of Man be risen from the dead. 10 And his Disciples asked him, saying, what say the Scribes then, that Elias must come first? 11 But he answering, said to them, Elias indeed shall come, and restore all things. 12 And I say to you, that Elias is already come, and they did not know him; but wrought on him whatsoever they would. So also the Son of Man shall suffer of them. 13 Then the Disciples understood, that of John the Baptist he had spoken to them. 14 And when he was come unto the multitude, there came to him a man falling down upon his knees before him. 15 Saying, Lord have mercy upon my son, for he is lunatic, and sore vexed: for he falleth often into the fire, and often into the water. 16 And I offered him to thy Disciples: and they could not cure him. 17 JESUS answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. 18 And JESUS rebuked him, and the devil went out of him, and the lad was cured from that hour. 19 Then came the Disciples to JESUS secretly, and said, why could not we cast him out? 20 JESUS said to them, because of your incredulity: for amen, I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from hence thither: and it shall remove, and nothing shall be impossible to you. 21 But this kind is not cast out but by prayer and fasting. 22 And when they conversed in Galilee, JESUS said to them, The Son of Man is to be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall rise again. And they were stricken sad exceedingly. 24 And when they were come to Capharnaum, there came they that received the didrachmes, unto Peter, and said to him, Your master doth he not pay the didrachmes? 25 He saith, Yes. And when he was entered into the house, JESUS prevented him, saying, what is thy opinion Simon? The kings of the earth of whom receive they tribute or cense? of their children, or of strangers? 26 And he said, Of strangers. JESUS said to him, Then the children are free. 27 But that we may not scandalize them, go thy ways to the sea, and cast a hook: and that fish which shall first come up, take: and when thou hast opened his mouth, thou shall find a stater: take that, and give it them for me and thee.

ANNOTATIONS.

was great Pilgrimage in the Primitive Church, as unto all those places which our Saviour had sanctified with his presence and miracles, and therefore to the whole land of promise, for that cause called the holy land. *Hiero. in Epi. Paulæ. and ep. 17 and 18, ad Marcellinum.*

ver. 11. *Elias shall come.* He distinguisheth here plainly between Elias in person, who is yet to come before the judgment: and between Elias in name, to wit, John the Baptist, who is come already in the spirit and virtue of Elias. So that it is not John Baptist only, nor principally of whom Malachi prophesieth, as our Adversaries say, but Elias also himself in person.

ver. 19. *Why could not we.* No marvel if the exorcists of the Catholic Church which have power to cast out devils, yet do it not always when they will, and many times with much ado: whereas the Apostles having received this power before over unclean spirits, yet here cannot cast them out. But as for Heretics, they can never do it, nor any other true miracle, to confirm their false faith.

ver. 20. *Faith as a mustard seed.* This is the Catholic faith, by which only all miracles are wrought: yet not of every one that hath the Catholic faith, but of such as have a great and forcible faith and withal the gift of miracles. These are able as here we see by Christ's warrant not only to do other wonderful miracles here signified by this one, but also this very same, that is, to move mountains in deed, as Paul also presupposeth, and Hierome affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocæsariensis, that he

CHAPTER 17.

moved a mountain to make room for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithless Heretics laugh at all such things and believe them not.

ver. 21. *Prayer and fasting.* The force of fasting and praying: whereby also we may see that the holy Church in Exorcisms doth according to the Scriptures, when she useth beside the name of JESUS, many prayers and much fasting to drive out devils, because these also are here required besides faith.

ver. 26. *The children free.* Though Christ, to avoid scandal, paid tribute, yet indeed he sheweth that both himself ought to be free from such payments, as being the King's son, as well by his eternal birth of God the Father, as temporal of David, and also his Apostles as being of his family, and in them their successors the whole clergy, who are called in Scripture the lot and portion of our Lord, which exemption and privilege being grounded upon the very law of nature itself, and therefore practised even among the Heathen, *Genes. 42, 27*, good Christian Princes have confirmed and ratified by their laws in the honour of Christ, whose ministers they are, and as it were the king's sons, as Hierome declareth plainly in these words, *We for his honour pay not tribute, and as the king's sons, are free from such payments.* *Hier.* upon this place.

ver. 27. *Me and thee.* A great mystery in that he paid not only for himself, but for Peter bearing the person of the Church, and in whom as the chief, the rest were contained. *Aug. q. ex no. Test. 9. 75 to 4.*

CHAPTER XVIII.

To his Disciples he preacheth against ambition, the mother of Schism: 7 foretelling both the author, whosoever he be, and also his followers, of their wo to come. 10 And showing on the contrary side, how precious Christian souls are to their Angels, to the Son of Man, and to his Father. 15 Charging us therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labour their salvation by all means possible.

1 At that hour the Disciples came to JESUS, saying, Who, thinkest thou, is greater in the kingdom of heaven? 2 And JESUS calling unto him a little child, set him in the midst of them, 3 And said, Amen, I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5 And he that shall receive one such little child in my name, receiveth me. 6 And he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea. 7 Wo be to the world for scandals, for it is necessary that scandals do come: but nevertheless wo to that man by whom the scandal cometh. 8 And if thy hand, or thy foot scandalize thee: cut it off, and cast it from thee. It is good for thee to go into life maimed or lame, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye scandalize thee, pluck it out, and cast it from thee: It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the hell of fire. 10 See that you despise not one of these little ones: for I say to you that their Angels, in heaven always do see the face of my Father which is in heaven. 11 For the Son of Man is come to save that which was perished. 12 How think you? If a man have a hundred sheep, and one of them shall go astray: doth he not leave ninety-nine in the mountains, and goeth to seek that which is strayed? 13 And if it chance that he find it: Amen, I say to you, that he rejoiceth more for that than for the ninety-nine that went not astray. 14 Even so it is not the will of your Father which is in heaven, that one perish of these little ones. 15 But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. 16 And if he will not hear thee, join with thee besides, one or two: that in the mouth of two or three witnesses every word may stand. 17 And if he will not hear them, tell the Church. *And if he will not hear the Church, let him be to thee as the Heathen and the Publican.* 18 Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. 19 Again I say to you, that if two of you shall consent upon earth, concerning every thing whatsoever they shall ask, it shall be done to them of my Father which is in heaven. 20 For where there be two or three gathered in my name, there am I in the midst of them.

ANNOTATIONS.

ver. 1. *Who is the greater.* The occasion of this question and of their contention for superiority among the rest of their infirmities which they had before the coming of the Holy Ghost, was, as certain holy doctors write, upon emulation toward Peter, whom also they saw preferred before the rest in the payment of the tribute, by these words of our Saviour, Give it them for me and thee. *Chrys. ho. 50. Hiero. in Mar.* upon this place.

ver. 7. *Scandals.* The simple be most annoyed by taking scandal of their Preachers, Priests, and Elders' ill life: and great damnation is to the guides of the people, whether they be temporal or spiritual, but specially to the spiritual, if by their ill example and slanderous life the people be scandalized.

ver. 8. *Hand, foot, eye.* By these parts of the body so necessary and profitable for a man, is signified that whatsoever is nearest and dearest to us, wife, children, friends, riches, all are to be contemned and forsaken for to save our soul.

ver. 10. *Their Angels.* A great dignity and a marvellous benefit that every one hath from his Nativity an Angel for his custody and patronage against the wicked before the face of God. *Hier. upon this place.* And the thing is so plain, that Calvin dare not deny it, and yet he will needs doubt of it, *lib. 1. Inst. c. 14. sect. 7.*

ver. 17. *Not hear the Church.* Not only Heretics, but any other obstinate offender that will not be judged nor ruled by the Church, may be

CHAPTER 18.

excommunicated, and so made as a heathen or Publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics, which excommunication is a greater punishment than if he were executed by sword, fire, and wild beasts. *Aug. cont. Adv. lib. 1. c. 17.* And again he saith, Man is more sharply and pitifully bound by the Church's Keys, than with any iron or adamantine manacles or fetters in the world. *August. ibidem.*

ver. 17. *Heathen.* Heretics therefore because they will not hear the Church, be no better nor no otherwise to be esteemed of Catholics, than Heathen men and Publicans were esteemed among the Jews.

ver. 18. *You shall bind.* As before he gave his power of binding and loosing over the whole, first of all and principally to Peter, upon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors every one in their charge. *Hierom. lib. 1. c. 14. advers. Jovin. and Epist. ad Heliod. Cyprian de Unit. Eccl. nu. 1.*

ver. 18. *Shall loose.* Our Lord giveth no less right and authority to the Church to loose, than to bind, as Ambrose writeth against the Novatians, who confessed that the Priests had power to bind, but not to loose.

ver. 20. *In the midst of them.* Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity

21 Then came Peter unto him and said, Lord, how often shall my brother offend against me, and I forgive him? until seven times? 22 Jesus said to him, I say not to thee until seven times: but until seventy times seven times. 23 Therefore is the kingdom of heaven likened to a man being a king, that would make an account with his servants. 24 And when he began to make the account, there was one presented unto him that owed him ten thousand talents. 25 And having not whence to repay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repayed. 26 But that servant falling down, besought him, saying, Have patience toward me, and I will repay thee all. 27 And the lord of that servant, moved with pity, dismissed him, and the debt he forgave him. 28 And when that servant was gone forth, he found one of his fellow-servants, that did owe him a hundred pence: and laying hands upon him, throttled him, saying, Repay that thou owest. 29 And his fellow-servant falling down, besought him, saying, Have patience toward me, and I will repay thee all. 30 And he would not: but went his way, and cast him into prison, till he repayed the debt. 31 And his fellow-servants seeing what was done, were very sorry, and they came, and told their lord all that was done. 32 Then his lord called him: and he said unto him, Thou ungracious servant, I forgave thee all the debt because thou besoughtest me: oughtest not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee? 33 And his lord being angry, delivered him to the tormenters, until he repayed all the debt. 34 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

CHAPTER XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shall be, as in the first institution it was, utterly indissoluble, though for one cause he may be divorced. 10 And thereupon to his Disciples he highly commendeth single life for heaven. 13 He will have children come unto him. 16 He sheweth what is to be done to enter into life everlasting: 20 What also, for a rich man to be perfect. 27 As also what passing reward they shall have which follow that his counsel of perfection, 29 yea, though it be but in some one piece.

1 And it came to pass, when Jesus had ended these words, he departed from Galilee, and came into the coasts of Jewry beyond Jordan. 2 And great multitudes followed him: and he cured them there. 3 And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dismiss his wife, for every cause? 4 Who answering, said to them, Have ye not read, that he which did make from the beginning, *made them male and female?* And he said, 5 *For this cause, man shall leave father and mother, and shall cleave to his wife: and they two shall be one flesh.* 6 Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate. 7 They say unto him, why then did Moses command to give a bill of divorce, and to dismiss her? 8 He saith to them, Because Moses for the hardness of your hearts permitted you to dismiss your wives: but from the beginning it was not so. 9 And I say to you, that whosoever shall dismiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery. 10 His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. 11 Who said to them, Not all take this word, but they to whom it is given. 12 For there are Eunuchs which were born so from their mother's womb: and there are Eunuchs which were made by men: and there are Eunuchs which have gelded

ANNOTATIONS.

of the Church, and therefore no conventicles of Heretics directly gathering against the Church, are warranted by this place. *Cypr. de unit. Eccles. nu. 78.*

ANNOTATIONS.

ver. 6. *Not man separate.* This inseparability betwixt man and wife riseth of that, that wedlock is a sacrament. *Aug. lib. 2. de pec. origine. c. 34. to 7. De nupt. et concupis. lib. 1. c. 10.*

ver. 9. *But for fornication.* For adultery one may dismiss an other, *Matt. 5.* But neither party can marry again for any cause during life. *Aug. lib. 11. de adult. conjug. c. 21. 22. 24.* for the which unlawful act of marrying again, Fabiola, that noble matron of Rome, albeit she was the innocent part, did public penance, as Hierome writeth in her high commendation therefore. And in *Rom. 7.* it is plain, that she which is with another man, her husband yet living, shall be called an adulteress: contrary to the doctrine of our adversaries.

ver. 11. *Not all take.* Whosoever have not this gift given them, it is either for that they

CHAPTER 18.

ver. 22. *Seventy times seven.* There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man another their offences.

CHAPTER 19.

will not have it, or for that they fulfil not that which they will: and they that have this gift, or attain to this word, have it of God, and their own free-will. *Aug. lib. de grat. et lib. arbit. c. 4.* So that it is evident no man is excluded from this gift, but, as Origen here saith, it is given to all that ask for it: contrary to our adversaries, that say it is impossible, and that for excuse of breaking their vows, wickedly say, they have not the gift.

ver. 12. *Gelded themselves.* They geld themselves for the kingdom of heaven which vow chastity. *Aug. de virginitat. c. 24.* which proveth those kind of vows to be both lawful, and also more meritorious, and more sure to obtain life everlasting, than the state of wedlock, contrary to our adversaries in all respects.

themselves for the kingdom of heaven. He that can take, let him take. 13 Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. 14 But Jesus said to them, Suffer the little children, and stay them not from coming unto me : for the kingdom of heaven is for such. 15 And when he had imposed hands upon them, he departed from thence. 16 And behold one came and said to him, Good Master, what good shall I do that I may have life everlasting ? 17 Who said to him, What asketh thou me of good ? One is good, God. But if thou wilt enter into life, keep the commandments. 18 He saith to him, Which ? And Jesus said, *Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.* 19 *Honour thy father and thy mother, Thou shalt love thy neighbour as thyself.* 20 The young man saith to him, All these have I kept from my youth : what is yet wanting unto me ? 21 Jesus said to him, If thou wilt be perfect, go, sell the things that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. 22 And when the young man had heard this word, he went away sad : for he had many possessions. 23 And Jesus said to his Disciples, Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. 25 And when they had heard this, the disciples marvelled very much, saying, Who then can be saved ? 26 And Jesus beholding, said to them, With men this is impossible : but with God all things are possible. 27 Then Peter answering, said to him, Behold we have left all things, and have followed thee ; what therefore shall we have ? 28 And Jesus said to them, Amen, I say to you, that you which have followed me, in the regeneration, when the Son of Man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel. 29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake : shall receive a hundred fold, and shall possess life everlasting. 30 And many shall be first, that are last : and last, that are first.

CHAPTER XX.

To show how through God's grace the Jews shall be overrun of the Gentiles, although they begin after, he bringeth a parable of men, working sooner and later in the vineyard, but the later rewarded in the end even as the first. 17 He revealeth more to his Disciples touching his passion. 20 Bidding the ambitious two suitors to think rather of suffering with him : 24 And teaching us, in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiors, considering they are, as he was himself, to toil for our salvation. 29 Then going out of Jericho, he giveth sight unto two blind.

1 The kingdom of heaven is like to a man that is a householder which went forth early in the morning to hire workmen into his vineyard. 2 And having made covenant with the work-

ANNOTATIONS.

ver. 12. *He that can.* It is not said of the precepts, keep them who can, for they be necessary under pain of damnation to be kept : but of Counsels only, as of virginity, abstaining from flesh and wine, and of giving all a man's goods away to the poor, it is said, He that can attain to it, let him do it : which is counsel only, not a commandment. Contrary to our adversaries, that say, there are no counsels, but only precepts.

ver. 13. *Impose.* They knew the value of Christ's blessing, and therefore brought their children to him, as good Christian people have at all times brought their children to Bishops to have their blessing. *Annotations, Chap. 10. 12.* And of religious men's blessing, *Ruffin. lib. 2. c. 8. hi. Hier. in Ept. Paule. c. 7. et in vit. Hilarionis. Theo. in historia sanct. Patrum, num. 8.*

ver. 17. *If thou wilt enter.* I see not, saith Augustine, why Christ should say, If thou wilt have life everlasting, keep the commandments ; if without observing of them, by only faith one might be saved. *August. de fid. et op. cap. 15.*

ver. 21. *If thou wilt be perfect.* Lo, he maketh a plain difference between keeping the commandments, which is necessary for every man : and being perfect, which he counselleth only to him that will. And this is the state of great perfection which religious men do profess, according to Christ's counsel here, leaving all things, and following him.

ver. 21. *Follow me.* Thus to follow Christ is to be without wife and care of children, to lack

CHAPTER 19.

property, and to live in common, and this hath great reward in heaven above other states of life : which Augustine saith, the Apostles followed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, et in Ps. 103. Conc. 3. post. med.*

ver. 26. *All things possible.* This of the camel through a needle's eye, being possible to God, although he neither hath done it, nor by like will do it : maketh against the blasphemous infidelity of our adversaries, that say, God can do no more than he hath done or will do, we see also that God can bring a camel through a needle's eye, and therefore his body through a door, and out of the sepulchre shut, and out of his mother a virgin, and generally above nature and contrary to nature, do with his body as he list.

ver. 27. *Left all.* This perfection of leaving all things the apostles vowed. *Aug. l. 17. de civ. Dei. c. 4*

ver. 27. *What shall we have.* They leave all things in respect of reward, and Christ doth well allow it in them by his answer.

ver. 28. *You also shall sit.* Note that not only Christ, who is the principal and proper judge of the living and the dead, but with him the Apostles, and all perfect Saints shall judge : and yet that doth nothing derogate to his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.

ver. 29. *Wife, or children.* Hereof is gathered that the Apostles, among other things, left their wives also, to follow Christ. *Hier. lib. 1. adv. Jov*

men for a penny a day, he sent them into his vineyard. 3 And going forth about the third hour, he saw others standing in the market place idle, 4 And he said to them, Go ye also into the vineyard: and that which shall be just, I will give you. 5 And they went their way. And again he went forth about the sixth and ninth hour: and did likewise. 6 But about the eleventh hour he went forth and found others standing, and he saith to them, what stand you here all the day idle? 7 They say to him, Because no man hath hired us. He saith to them, Go ye also into the vineyard. 8 And when evening was come, the lord of the vineyard saith to his Bailiff, Call the workmen and pay them their hire, beginning from the last even to the first. 9 Therefore when they were come that came about the eleventh hour, they received every one a penny. 10 But when the first also came, they thought that they should receive more: and they also received every one a penny. 11 And they receiving it, they murmured against the good man of the house, 12 Saying, These last have continued one hour: and thou hast made them equal to us that have borne the burden of the day and the heats. 13 But he answering said to one of them, Friend, I do thee no wrong: didst thou not covenant with me for a penny? 14 Take that is thine, and go: I will also give to this last even as to thee also. 15 Or, is it not lawful for me to do that I will? is thine eye naught because I am good. 16 So shall the last be first: and the first, last. For many be called, but few elect. 17 And Jesus going up to Jerusalem, took the twelve disciples secretly, and said to them, 18 Behold we go up to Jerusalem, and the Son of Man shall be delivered to the chief Priests and to the Scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again. 20 Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring something of him. 21 Who said to her what wilt thou? She saith to him, Say that these my two sons may sit, one at thy right hand and one at thy left hand in thy kingdom. 22 And Jesus answering, said, You know not what you desire. Can you drink of the cup that I shall drink of? They say to him, We can. 23 He saith to them, My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my father. 24 And the ten hearing it were displeased at the two brethren. 25 And Jesus called them unto him, and said, You know that the princes of the Gentiles overrule them: and they that are the greater, exercise power against them. 26 It shall not be so among you, but whosoever will be the greater among you, let him be your minister: 27 And he that will be first among you, shall be your servant. 28 Even as the Son of Man is not come to be ministered unto, but to minister, and to give his life a redemption for many. 29 And when they went out from Jericho, a multitude followed him. 30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out saying, Lord, have mercy upon us, son of David. 31 And the multitude rebuked them that they should hold their peace. But they cried out the more saying, Lord, have mercy upon us, son of David. 32 And Jesus stood, and called them, and said, What will ye that I do to you? 33 They say to him, Lord, that our eyes may be opened. 34 And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

ANNOTATIONS.

ver. 1. *In the morning.* God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the just and faithful of the first age: at the third hour, Abraham, Isaac, and Jacob, and the rest of their age: at the sixth hour of the day, Moses, Aaron, and the rest: at the ninth hour, the Prophets: at the eleventh, that is, at the latter end of the world, the Christian Nations, *Aug. de verb. Dom. ser. 59.* Briefly, this calling at divers hours signifieth the calling of the Jews from time to time in the first ages of the world, and of the Gentiles in the latter age thereof. It signifieth also that God calleth countries to the faith, some sooner, some later; and particular men to be his servants, some younger, some elder, of divers ages.

ver. 9. *Penny.* The penny promised to all, was life everlasting, which is common to all that shall be saved: but in the same life there be degrees of glory, as betwixt star and star in the element. *Aug. lib. de virginit. c. 26.*

ver. 16. *Few elect.* Those are elect which despised not their caller, but followed and believed him: for men believed not but of their own free will. *Aug. lib. 1. ad. Simplic. q. 2.*

ver. 23. *To whom is prepared.* The kingdom

CHAPTER 20.

of heaven is prepared for them that are worthy of it, and deserve it by their well doing, as in holy Scripture it is very often, That *God will repay every man according to his works:* and, *Come ye blessed, possess the kingdom prepared for you.* Why? *because I was hungry, and you gave me meat; thirsty, and you gave me drink, &c.* Therefore doth Christ say here, *It is not mine to give:* because he is just and will not give it to every man, without respect to their deserts: yea, nor alike to every one, but diversely, according to greater or lesser merits, as here Chrysostom maketh it plain, when our Saviour telleth them, that although they suffer martyrdom for his sake, yet he hath not to give them the two chief places. *Hierome upon this place, and lib. 2. adv. Jovin. c. 15.* This also is a lesson for them that have to bestow ecclesiastical benefices, that they have no carnal respect to kindred, &c. but to the worthiness of the persons.

ver. 28. *As the Son of Man.* Christ himself as he was the Son of Man, was their and our Superior, and Lord and Master, notwithstanding his humility: and therefore it is pride and haughtiness which is forbidden, and not Superiority or Lordship, as some Heretics would have it.

CHAPTER XXI.

Being now come to the place of his Passion, he entereth with humility and triumph together: 12 Showeth his zeal for the house of God, joined with great marvels. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curseth also that fruitless leafy tree: 23 avoucheth his power by the witness of John: 28 and foretelleth his in two parables their reprobation, with the Gentiles' vocation, for their wicked deserts, 42 and consequently, their irreparable damnation that shall ensue thereof.

1 And when they drew nigh to Jerusalem, and were come to Bethphage unto Mount Olivet, then Jesus sent two disciples, 2 Saying to them, Go ye into the town that is against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me: 3 And if any man shall say aught unto you, say ye, that our Lord hath need of them: and forthwith he will let them go. 4 And this was done, that it might be fulfilled which was spoken by the Prophet, saying, 5 *Say ye to the daughter of Sion, Behold thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke.* 6 And the disciples going, did as Jesus commanded them. 7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereof. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way: 9 And the multitudes that went before and that followed, cried, saying, *Hosanna to the son of David: blessed is he that cometh in the name of our Lord. Hosanna in the highest.* 10 And when he was entered Jerusalem, the whole city was moved, saying, Who is this? 11 And the people said, This is Jesus the Prophet, of Nazareth in Galilee. 12 And Jesus entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew: 13 And he saith to them, It is written, *My house shall be called the house of prayer: but you have made it a den of thieves.* 14 And there came to him the blind, and the lame in the temple: and he healed them. 15 And the chief priests and Scribes seeing the marvellous things that he did, and the children crying in the temple, and saying, *Hosanna to the son of David:* they had indignation, 16 And said to him, Hearest thou what these say? And Jesus said to them, Very well, have you never read, *That out of the mouth of infants and sucklings thou hast perfected praise?* 17 And leaving them, he went forth out of the city into Bethania, and remained there, 18 And in the morning returning into the city, he was a hungered. 19 And seeing a certain fig tree by the wayside, he came to it: and found nothing on it but leaves only, and he saith to it, Never grow there fruit of thee for ever. And incontinent the fig tree was withered. 20 And the Disciples seeing it, marvelled saying, How is it withered incontinent? 21 And Jesus answering said to them, Amen, I say to you, if you shall have faith, and stagger not, not only that of the fig tree shall you do, but if you shall say to this mountain, Take up and throw thyself into the sea, it shall be done. 22 And all things whatsoever you shall ask in prayer believing, you shall receive. 23 And when he was come

ANNOTATIONS.

ver. 2. *You shall find.* Christ by divine power both knew where these beasts were, being absent, and commanded them for his use, being another man's, and suddenly made the colt fit to be ridden on, never broken before.

ver. 7. *The ass and the colt.* This ass under yoke signifieth the Jews under the Law, and under God their Lord, as it were his old and ancient people: the young colt now first ridden on by Christ, signifieth the Gentiles, wild hitherto, and not broken, now to be called to the faith, and to receive our Saviour's yoke. And therefore the three last Evangelists writing specially to the Gentiles, made mention of the colt only.

ver. 8. *Garments in the way.* These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memory hereof, the holy Church maketh a solemn Procession every year upon this day, with the B. Sacrament reverently carried, as it were Christ upon the ass, and strewing of rushes and flowers, bearing of palms, setting up boughs, spreading and hanging up the richest cloths, the choir and choristers singing, as here the children and the people: all done in a very goodly ceremony, to the honour of Christ, and the memory of his triumph upon this day. The like service and the like duties done to him in all other solemn Processions of the B. Sacra-

CHAPTER 21.

ment, and otherwise, be undoubtedly no less grateful.

ver. 9. *Hosanna.* These very words of joyful cry and triumphant voice of gratulation to our Saviour, holy Church useth always in the Preface of the Mass, as it were the voice of the Priest and all the people, who then specially are attent and devout, immediately before the Consecration and Elevation, as it were expecting, and rejoicing at his coming.

ver. 13. *House of prayer.* Note here, that he calleth external sacrifice, out of the prophet Isaias, prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.

ver. 16. *Mouth of infants.* Young children's prayers proceeding from the instinct of God's spirit, be acceptable: and so the voices of the like, or of other simple folk now in the Church, though themselves understand not particularly what they say, be marvellous grateful to Christ.

ver. 22. *Believing.* In respect of our own unworthiness, and of the thing not always expedient for us, we may well doubt when we pray, whether we shall obtain or no: but on God's part we must believe, that is, we must have no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expe-

into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying, In what power dost thou these things? and who hath given thee this power? 24 Jesus answering said to them, I also will ask you one word: which if you shall tell me, I also will tell you in what power I do these things. 25 The baptism of John whence was it? from heaven, or from men? But they thought within themselves, saying, 26 If we shall say from heaven, he will say to us, why then did you not believe him? but if we shall say from men: we fear the multitude, for all hold John as a Prophet. 27 And answering to Jesus they said, We know not. He also said to them, Neither do I tell you in what power I do these things. 28 But what is your opinion? A certain man had two sons: and coming to the first, he said, Son, go work to-day in my vineyard. 29 And he answering, said, I will not. But afterward moved with repentance he went. 30 And coming to the other, he said likewise. And he answering, said, I go Lord, and he went not. 31 Which of the two did the father's will? They said to him, The first. Jesus saith to them, Amen, I say to you, that the Publicans and whores go before you into the kingdom of God. 32 For John came to you in the way of justice: and you did not believe him, but the publicans and whores did believe him: but you seeing it, neither have ye had repentance afterward, to believe him. 33 Another parable hear ye: A man there was, a householder who planted a vineyard, and made a hedge round about it, and digged in it a press, and builded a tower, and let it out to husbandmen: and went forth into a strange country. 34 And when the time of fruits drew nigh, he sent his servants to the husbandmen to receive the fruits thereof. 35 And the husbandmen apprehending his servants, one they beat, another they killed, and another they stoned. 36 Again he sent other servants more than the former: and they did to them likewise. 37 And last of all he sent to them his son, saying, They will reverence my son. 38 But the husbandmen seeing the son, said within themselves, This is the heir, come, let us kill him, and we shall have his inheritance. 39 And apprehending him they cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen? 41 They say to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons. 42 Jesus saith to them, Have you never read in the scriptures, *The stone which the builders rejected, the same is made into the head of the corner?* By our Lord this was done, and it is marvellous in our eyes. 43 Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to a nation yielding the fruits thereof. 44 And he that falleth upon this stone, shall be broken: and on whom it falleth, it shall all to bruise him. 45 And when the chief Priests and Pharisees had heard his parables, they knew that he spake of them. 46 And seeking to lay hands upon him they feared the multitudes: because they held him as a prophet.

CHAPTER XXII.

Yet by one other parable he foreshoweth the most deserved reprobation of the earthly and persecuting Jews, and the gracious vocation of the Gentiles in their place. 15 Then he defeateth the snare of the Pharisees and Herodians, about paying tribute to Cesar. 23 He answereth also the invention of the Sadducees against the Resurrection: 34 and a question, that the Pharisees ask to pose him: turning and posing them again, because they imagined that Christ should be no more than a man: 46 and so he putteth all the busy Sects to silence.

1 And Jesus answering, spake again in parables to them, saying: 2 The kingdom of heaven is likened to a man being a king, which made a marriage to his son. 3 And he sent his servants to call them that were invited to the marriage: and they would not come. 4 Again he sent other servants, saying, Tell them that were invited, Behold I have prepared my dinner. my beeves and fatlings are killed, and all things are ready: come ye to the marriage. 5 But they neglected: and went their ways, one to his farm, and another to his merchandise: 6 And the rest laid hands upon his servants, and spitefully entreating them murdered them. 7 But

ANNOTATIONS.

dient. And therefore Mark hath thus, *Have ye faith of God.*

ver. 23. *In what power.* The Heretics presumptuously think themselves in this point like to Christ, because they are asked in what power they come, and who sent them: but when they have answered this question as fully as Christ did here, by that which he insinuateth of John's testimony for his authority, they shall

ANNOTATIONS.

ver. 2. *Marriage.* Then did God the Father make this marriage, when by the mystery of the Incarnation he joined to his son our Lord, the holy Church for his spouse. *Greg. Hom. 28.*

ver. 3. *Servants.* The first servants here sent to invite, were the Prophets: the second

CHAPTER 21.

be heard, and till then they shall be still taken for those of whom God speaketh by the Prophet. *They ran, and I sent them not.*

ver. 28. *The first.* The first son here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Jews: and therefore the Jews here as the latter, are signified by the other son.

CHAPTER 22.

were the Apostles: and all that afterward converted countries, or that have and do reconcile men to the Church.

ver. 5. *One to his Farm.* Such as refuse to be reconciled to Christ's Church, allege often vain impediments and worldly excuses, which at the day of judgment will not serve them

when the king had heard of it, he was wroth, and sending his hosts, destroyed those murderers, and burnt their city. 8 Then he saith to his servants, The marriage indeed is ready: but they that were invited, were not worthy. 9 Go ye therefore into the highways: and whosoever you shall find, call to the marriage. 10 And his servants going forth into the ways, gathered together all that they found, bad and good: and the marriage was filled with guests. 11 And the King went in to see the guests: and he saw there a man not attired in a wedding garment. 12 And he saith to him, Friend, how camest thou in hither not having a wedding garment? But he was dumb. 13 Then the King said to the waiters, Bind his hands and feet, and cast him into the utter darkness: there shall be weeping and gnashing of teeth. 14 For many be called but few elect. 15 Then the Pharisees departing, consulted among themselves for to entrap him in his talk. 16 And they send to him their disciples with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not respect the person of men. 17 Tell us therefore what is thy opinion, is it lawful to give tribute to Cesar, or not? 18 But Jesus knowing their naughtiness, said, What do you tempt me Hypocrites? 19 Show me the tribute coin. And they offered him a penny. 20 And Jesus saith to them, Whose is this image and superscription? 21 They say to him, Cesar's. Then he saith to them, Render therefore the things that are Cesar's, to Cesar: and the things that are God's, to God. 22 And hearing it they marvelled, and leaving him went their ways. 23 That day there came to him the Sadducees, that say there is no resurrection: and asked him, 24 Saying, Master, Moses said, *If a man die not having a child, that his brother marry his wife, and raise up seed to his brother.* 25 And there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother. 26 In like manner the second and the third even to the seventh. 27 And last of all the woman died also. 28 In the resurrection therefore whose wife of the seven shall she be? for they all had her. 29 And Jesus answering, said to them, You do err, not knowing the Scriptures, nor the power of God. 30 For in the Resurrection neither shall they marry nor be married: but are as the Angels of God in heaven. 31 And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you, 32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God of the dead, but of the living. 33 And

ANNOTATIONS.

ver. 11. *A man not attired.* It profiteth not much to be within the Church and to be a Catholic, except a man be of good life, for such a one shall be damned, because with faith he hath not good works: as is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charity and good works. And by this man are represented all the bad that are called, and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrary to our Adversaries.

ver. 21. *To Cesar.* Temporal duties and payments exacted by worldly Princes must be paid, so that God be not defrauded of his more sovereign duty. And therefore Princes have to take heed, how they exact: and others how they give to Cesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical Ministers. Whereupon Athanasius reciteth those goodly words out of an Epistle of the ancient and famous Confessor Hosius Cordubensis to Constantius the Arian Emperor: "Cease I beseech thee, and remember that thou art mortal, fear the day of judgment, intermeddle not with Ecclesiastical matters, neither do thou command us in this kind, but rather learn them of us: to thee God hath committed the Empire, to us he hath committed the things that belong to the Church: and as he that with malicious eyes carpeth thine Empire, gainsayeth the ordinance of God: so do thou also beware, lest in drawing unto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, give ye the things that are Cesar's, to Cesar; and the things that are

CHAPTER 22.

God's, to God. Therefore neither is it lawful for us in earth to hold the Empire, neither hast thou, O Emperor, power over incense and sacred things." *Athan. Ep. ad Solit. vitam agentes.* And Ambrose to Valentinian the Emperor who by the ill counsel of his mother Justinia an Arian, required of Ambrose to have one Church in Milan deputed to the Arian Heretic's faith: "We pay that which is Cesar's, to Cesar: and that which is God's, to God. Tribute is Cesar's, it is not denied: the Church is God's, it may not verily be yielded to Cesar: because the Temple of God cannot be Cesar's right: which no man can deny but it is spoken with the honour of the Emperor: for what is more honourable than that the Emperor be said to be the son of the Church? For a good Emperor is within the Church, not above the Church." *Ambr. lib. 5. Epist. Orat. de Basil. trad.*

ver. 30. *As Angels.* As Christ proveth here, that in heaven they neither marry nor are married, because there they shall be as Angels: by the very same reason, is proved, that Saints may hear our prayers and help us, be they near or far off, because the Angels do so, and in every moment are present where they list, and need not to be near us, when they hear or help us.

ver. 30. *As Angels.* Not to marry nor be married, is to be like to Angels: therefore is the state of Religious men and women and Priests, for not marrying, worthily called of the Fathers, an Angelical life. *Cyp. lib. 2. de disciple & hab. Virg. sub. finem.*

ver. 32. *Of the dead.* Hierome by this place disproveth the Heretic Vigilantius, and in him these of our time, which to diminish the

the multitudes hearing it, marvelled at his doctrine. 34 But the Pharisees hearing that he had put the Sadducees to silence, came together : 35 And one of them a doctor of law asked of him tempting him, 36 Master, which is the great commandment in the law ? 37 Jesus said to him *Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind.* 38 This is the greatest and the first commandment. 39 And the second is like to this *Thou shalt love thy neighbour as thyself.* 40 On these two commandments dependeth the whole Law and the Prophets. 41 And the Pharisees being assembled, Jesus asked them, 42 Saying What is your opinion of Christ whose son is he ? They say to him, David's. 43 He saith to him, How then doth David in spirit call him Lord, saying, 44 *The Lord said to my Lord, sit on my right hand, until I put thine enemies the footstool of thy feet ?* 45 If David therefore call him Lord, how is he his son ? 46 And no man could answer him a word : neither durst any man from that day ask him any more.

CHAPTER XXIII.

The Scribes and Pharisees after all this, continuing still incorrigible, although he will have the doctrine of their Chair obeyed, yet against their works, and namely their ambition, he openly inveigheth, crying to them eight woes for their eightfold hypocrisy and blindness : 34 and so concluding with the most worthy reprobation of that persecuting generation and their mother-city Jerusalem, with her Temple.

1 Then Jesus spake to the multitudes and to his disciples, 2 Saying, Upon the chair of Moses have sitten the Scribes and the Pharisees. 3 All things therefore whatsoever they shall say to you, observe ye and do ye : but according to their works do ye not, for they say and do not. 4 For they bind heavy burdens and importable : and put them upon men's shoulders : but with a finger of their own they will not move them. 5 But they do all their works for to be seen of men : for they make broad their phylacteries, and enlarge their fringes. 6 And they love the first places at suppers, and the first chairs in the synagogues, 7 And salutations in the market-place, and to be called of men, Rabbi. 8 But be not you called Rabbi, for one is your master and all you are brethren. 9 And call none father to yourself upon earth : for one is your father, he that is in heaven. 10 Neither be ye called masters : for one is your master,

ANNOTATIONS.

honour of Saints, call them of purpose, dead men.

ver. 40. *Of these two.* Hereby it is evident that all dependeth not upon faith only, but much more upon charity, though faith be the first which is the love of God and of our neighbour,

ANNOTATIONS:

ver. 2. *Chair of Moses.* God preserveth the truth of the Christian religion in the Apostolic See of Rome, which is in the new law answerable to the Chair of Moses, notwithstanding the Bishops of the same were never so wicked of life : yea, though some traitor as ill as Judas were bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing, said, Do that which they say, but do not as they do. *Aug. Epi.* 165.

ver. 3. *Whatsoever they shall say.* Why, saith *Augustine*, dost thou call the Apostolic Chair the chair of pestilence ? If for the men, why ? Did our Lord Jesus Christ, for the Pharisees, any wrong to the Chair wherein they sat ? Did he not commend that chair of Moses, and preserving the honour of the Chair reprove them ? For he saith : They sit upon the Chair of Moses, that which they say, do ye. These things, if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolic, wherewith you do not communicate. *And again he saith :* Neither for the Pharisees, to whom you compare us, not of wisdom but of malice, did our Lord command the Chair of Moses to be forsaken, in which Chair verily he figured his own, for he warneth the people to do that which they say, and not to do that which they do ; and that the holiness of the Chair be in no case forsaken, nor the unity of the flock divided, for the naughty Pastors.

CHAPTER 22.

which is the sum of the Law and the Prophets : because he that hath this double charity expressed here by these two principal Commandments, fulfilleth and accomplisheth all that is commanded in the Law and the Prophets.

CHAPTER 23.

ver. 6. *Love the first places.* He condemneth not due place of Superiority given or taken of men according to their degrees, but ambitious seeking for the same, and their proud heart and wicked intention, which he saw within them, and therefore might boldly reprehend them.

ver. 8. *One is your master.* In the Catholic Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholic Doctors and teachers are one, because they teach all one thing. But in Arch-heretics it is not so, where every one of them is a diverse master, and teacheth contrary to the other, and will be called Rabbi and Master, every one of their own Disciples : Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists, Calvin.

ver. 10. *Masters.* Wickliffe and the like heretics of this time, do hereupon condemn degrees of School and titles of Doctors and Masters : where they might as well reprove Paul for calling himself *Doctor and Master of the Gentiles :* and for saying that there should be always *Doctors* in the Church ; and whereas they bring the other words following, against religious men who are called fathers ; as well might they by this place take away the name of carnal fathers, and blame Paul for calling himself the only spiritual father of the Corinthians. But in deed nothing is here forbidden but the contentious division and partiality of such as make themselves Ringleaders of

Christ. 11 He that is the greater of you, shall be your servitor. 12 And he that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. 13 But wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven before men. For yourselves do not enter in: and those that are going in, you suffer not to enter. 14 Wo to you Scribes and Pharisees, hypocrites: because you devour widows' houses, praying long prayers, for this you shall receive the greater judgment. 15 Wo to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. 16 Wo to you blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall swear by that gold of the temple, is bound. 17 Ye foolish and blind, for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. 19 Ye blind, for whether is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it and by all things that are upon it: 21 And whosoever shall swear by the temple, sweareth by it and by him that dwelleth in it: 22 And he that sweareth by heaven, sweareth by the throne of God and by him that sitteth thereon. 23 Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and annise, and cummin, and have left the weightier things of the Law, judgment, and mercy, and faith: these things you ought to have done, and not to have omitted those. 24 Blind guides, that strain at a gnat, and swallow a camel. 25 Wo to you Scribes and Pharisees, hypocrites: because you make clean that on the outside of the cup and dish: but within you are full of rapine and uncleanness. 26 Thou blind Pharisee, first make clean the inside of the cup and the dish, that the outside may become clean. 27 Wo to you Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly in deed appear to men just: but inwardly you are full of hypocrisy and iniquity. 29 Wo to you Scribes and Pharisees, ye hypocrites: because you build the Prophets' sepulchres, and garnish the monuments of just men. 30 And say: If we had been in our fathers' days, we had not been their fellows in the blood of the Prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the Prophets. 32 And fill you up the measure of your fathers. 33 You serpents, viper's broods, how will you flee from the judgment of hell? 34 Therefore behold I send unto you Prophets and wise men and Scribes, and of them you shall kill and crucify, and of them you shall scourge in your Synagogues, and persecute from city into city. 35 That upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you murdered between the temple and the altar. 36 Amen, I say to you, all these things shall come upon this generation. 37 Jerusalem, Jerusalem, which killeth the Prophets, and stonest them that were sent to thee, how often would I gather together thy children, as the hen doth gather together her chickens under her wings, and thou wouldst not? 38 Behold, your house shall be left desert to you. 39 For I say to you, you shall not see me from henceforth till you say, Blessed is he that cometh in the name of our Lord.

ANNOTATIONS.

Schisms and Sects, as Donatus, Arius, Luther, Calvin.

ver 13. *Scribes and Pharisees.* In all these reprehensions it is much to be noted, that our Saviour, for the honour of Priesthood, never reprehendeth Priests by that name. *Cypr. ep. 65.* Whereas our heretics use this name of purpose in reproach and despite.

ver. 14. *Praying long prayers.* They are not reprehended here for the things themselves, which for the most part are good, as long prayer, making proselytes, garnishing the Prophets' sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, alms. *Matt. 6.*

ver. 15. *Double more.* They that teach that it is enough to have only faith, do make such Christians, as the Jews did Proselytes, children of Hell far more than before. *Aug. lib. de fide oper. cap. 26.*

ver. 19. *Sanctifieth.* Note that donaries and gifts bestowed upon Churches and altars be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacraments of Christ's body and blood, by touch-

CHAPTER 23.

ing the same, and the altar itself whereupon it is consecrated. Whereof Theophylact writeth thus upon this place: *In the old Law Christ permitteth not the gift to be greater than the altar, but with us the altar is sanctified by the gift, for the hosts by the divine grace are turned into our Lord's body, and therefore is the altar also sanctified by them.*

ver. 21. *By him that dwelleth therein.* By this we see that swearing by creatures, as by the Gospel, by Saints, is all referred to the honour of God, whose Gospel it is, whose Saints they are.

ver. 28. *Appear to men.* Christ might boldly reprehend them so often and so vehemently for hypocrisy, because he knew their hearts and intentions: but we, that cannot see within men, may not presume to call men's external good doings, hypocrisy; but judge of men as we see and know.

ver. 29. *Garnish.* Christ blameth not the Jews for adorning the sepulchres of the Prophets, entwitteth them of their malice toward him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the Prophets. *Hilar.*

CHAPTER XXIV.

To his Disciples, by occasion of Jerusalem and the Temple's destruction, he foretelleth, 4 what thing shall be before the consummation of the world, as specially, 14 the Church's full preaching unto all nations: 15 then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29 then incontinent, the Day of Judgment to our great comfort in those miseries under Antichrist. 33 As for the moment, to us it pertaineth not to know it, 37 but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

1 And Jesus being gone out of the Temple, went. And his disciples came to show him the buildings of the Temple. 2 And he answering said to them, Do you see all these things? Amen, I say to you, there shall not be left here a stone upon a stone, that shall not be destroyed. 3 And when he was sitting upon Mount Olivet, the disciples came to him secretly, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? 4 And Jesus answering, said to them, Beware that no man seduce you. 5 For many shall come in my name, saying, I am Christ: and they shall seduce many. 6 For you shall hear of wars, and bruits of wars. See that ye be not troubled, for these things must be done: but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places. 8 And all these things are the beginnings of sorrows. 9 Then shall they deliver you into tribulation, and shall kill you: and you shall be odious to all nations for my name's sake. 10 And then many shall be scandalized: and they shall deliver up one another, and they shall hate one another. 11 And many false prophets shall rise: and shall seduce many. 12 And because iniquity shall abound: the charity of many shall wax cold. 13 But he that shall persevere to the end, he shall be saved. 14 And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation. 15 Therefore when you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place, he that readeth, let him understand. 16 Then they that are in Jewry, let them flee to the mountains. 17 And he that is on the house-top, let him not come down to take any thing out of his house. 18 And

ANNOTATIONS.

ver. 2. *Not left.* This was fulfilled forty years after Christ's Ascension by Vespasian the emperor and his son Titus. *Euseb. lib. 3. c. 6. et seq. ex Joseph.* Upon which words, *There shall not be left, &c.* which threaten the destruction of the Jews' Temple: and those words, *Upon this rock will I build my Church,* which promise the building of the Catholic Church of all nations: Chrysostom, making a long comparison of these two prophecies of Christ, saith thus: Thou seest in both, his great unspeakable power, in that, that he increased and built up them that worshipped him, and those that stumbled at him he abased, destroyed, and plucked them up by the root. Dost thou see how whatsoever he hath built, no man shall destroy: and whatsoever he hath destroyed, no man shall build? He builded the Church, and no man shall be able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time. For they have endeavoured both to destroy that, and could not: and they have attempted to build up this, and they could not do that neither, &c.

ver. 3. *The sign.* Our Master knowing that it was not profitable nor seemly for them to know these secrets, gave them by way of Prophecy, warning of divers miseries, signs, and tokens, that should fall, some further off, and some nearer the latter day: by which the faithful might always prepare themselves, but never be certain of the hour, day, month, nor year, when it should fall. *Aug. ep. 80.*

ver. 4. *Seduce.* The first and principal warning, needful for the faithful from Christ's Ascension, to the very end of the world, is that they be not deceived by heretics, which, under the title of true teachers, and the name of Christ and his Gospel, will seduce many.

CHAPTER 24.

ver. 5. *I am Christ.* Not only such as have named themselves Christ, as Simon, Menander, and such like: but all arch-heretics be Christs to their followers, Luther to the Lutherans, Calvin to the Calvinists: because they believe them, rather than Christ speaking to his Church.

ver. 12. *Iniquity abound.* When heresy and false teachers reign in the world, namely, toward the latter day, wicked life aboundeth, and charity decayeth.

ver. 14. *Shall be preached.* The Gospel hath been preached of late years, and now is, by holy religious men of divers Orders, in sundry great countries which never heard the Gospel before, as it is thought.

ver. 15. *Abomination of desolation.* This abomination of desolation foretold, was first partly fulfilled in divers profanations of the Temple of Jerusalem, when the sacrifice and service of God was taken away; but specially it shall be fulfilled by Antichrist and his precursors, when they shall abolish the holy Mass, which is the sacrifice of Christ's body and blood, and the only sovereign worship due to God in his Church: as Hypolytus writeth in these words: The Churches shall lament with great lamentation, because there shall neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shall be like to cottages, and the precious body and blood of Christ shall not be extant, openly in Churches, in those days; the Liturgy, or Mass, shall be extinguished, the Psalmody shall cease, the reciting of Scriptures shall not be heard. *Hippol. de Antichristo.* By which it is plain that the heretics of these days be the special forerunners of Antichrist.

he that is in the field, let him not go back to take his coat. 19 And wo to them that are with child, and that give suck in those days. 20 But pray that your flight be not in the Winter, or on the Sabbath. 21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved: but for the elect the days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there: do not believe him. 24 For there shall rise false Christs and false Prophets, and shall show great signs and wonders, so that the elect also, if it be possible, may be induced into error. 25 Lo, I have foretold you. 26 If therefore they shall say unto you, Behold he is in the desert: go ye not out: behold in the closets, believe it not. 27 For as lightning cometh out of the East, and appeareth even into the West, so shall also the advent of the Son of Man be. 28 Wheresoever the body is, thither shall the eagles also be gathered together. 29 And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: 30 And then shall appear the sign of the Son of Man in heaven: and then shall all tribes of the earth bewail: and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. 31 And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the furthest parts of heaven, even to the ends thereof. 32 And of the fig tree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that Summer is nigh. 33 So you also, when you shall see these things, know ye that it is nigh, even at the doors. 34 Amen, I say to you, that this generation shall not pass, till all these things be done. 35 Heaven and earth shall pass, but my words shall not pass. 36 But of that day and hour nobody knoweth, neither the Angels of heaven, but the Father alone. 37 And as in the days of Noah, so shall also the coming of the Son of Man be. 38 For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noah entered into the ark, 39 And knew not till the flood came, and took them all: so also shall the coming of the Son of Man be. 40 Then two shall be in the field: one shall be taken, and one shall be left. 41 Two women grinding in the mill: one shall be taken, and one shall be left. 42 Watch, therefore, because you know not what hour your Lord will come. 43 But this know ye, that if the good man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up. 44 Therefore be ye also ready, because at what hour you know not, the Son of Man will come. 45 Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? 46 Blessed is that servant whom, when his lord cometh, he shall find so doing. 47 Amen, I say to you, that over all his goods shall he appoint him. 48 But if that naughty servant shall say in his heart, My lord is long a coming. 49 And shall begin to strike his fellow-servants, and eateth, and drinketh with drunkards. 50 The lord of that servant shall come in a day that he hopeth not, and an hour that he knoweth not, 51 And shall divide him, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

ANNOTATIONS.

ver. 22. *Shall be shortened.* The reign of Antichrist shall be short, that is, three years and a half. *Dan. 7. Apo. 11.* Therefore the heretics are blasphemous and ridiculous, that say, Christ's Vicar is Antichrist, who hath sitten these 1500 years.

ver. 23. *Here is Christ.* Whosoever draweth Christ or his Church from the communion and fellowship of all nations Christened, to one corner, town, or country, believe him not. *Aug. de unit. Ecc. 3.*

ver. 24. *Great signs.* These signs and miracles shall be to the outward appearance only, for S. Paul calleth them lying signs, to seduce them only that shall perish. Whereby we see that if heretics could work feigned and forged miracles, yet we ought not to believe them, much less when they cannot so much as seem to do any.

ver. 26. *In closets.* Christ having made the Church's authority bright and clear to the whole world, warneth the faithful to take heed of heretics and schismatics, which have their conventicles aside in certain odd places and obscure corners, alluring curious persons unto

CHAPTER 24.

them. *Aug. lib. 1. q. Evan. q. 38.* For, as for the coming together of Catholics to serve God in secret places, that is a necessary thing in time of persecution, and was used of Christians for three hundred years together after Christ, and the Apostles also and Disciples came so together in Jerusalem, for fear of the Jews. And Catholics do the same at this day in our country, not drawing religion into corners from the society of the Catholic Church, but practising secretly the same faith, that in all Christendom shineth and appeareth most gloriously.

ver. 29. *Immediately.* If the latter day shall immediately follow the persecution of Antichrist, which is to endure but three years and a half, as is aforesaid: then it is mere blasphemy to say, God's Vicar is Antichrist, and that, by their own limitation, these thousand years almost.

ver. 30. *The sign of.* The sign of the Son of Man is the holy Cross, which then shall appear to the Jews, to their confusion, *Chryst. in Matt. ho. 77.* It shall be no less confusion to heretics, that cannot abide the sign thereof.

CHAPTER XXV.

Continuing his Sermon, he bringeth two parables of ten virgins, and of Talents, to show how it shall be in Doomsday with the faithful that prepare, and that prepare not themselves. 31 Then also without parables he sheweth that such faithful as do works of mercy, shall have for them life everlasting : and such as do not, everlasting damnation.

1 Then shall the kingdom of heaven be like to ten virgins : which taking their lamps went forth to meet the bridegroom and the bride. 2 And five of them were foolish, and five wise. 3 But the five foolish, having taken their lamps, did not take oil with them. 4 But the wise did take oil in their vessels with the lamps. 5 And the bridegroom tarrying long, they slumbered all and slept. 6 And at midnight there was a clamour made, Behold the bridegroom cometh, go ye forth to meet him. 7 Then arose all those virgins : and they trimmed their lamps. 8 And the foolish said to the wise, Give us of your oil : because our lamps are going out. 9 The wise answered, saying, Lest peradventure there suffice not for us and you, go rather to them that sell : and buy for yourselves. 10 And while they went to buy, the bridegroom was come : and they that were ready entered with him to the marriage, and the gate was shut. 11 But last of all come also the other virgins, saying : Lord, Lord, open to us. 12 But he answering said, Amen, I say to you I know you not. 13 Watch ye therefore, because you know not the day nor the hour. 14 For even as a man going into a strange country, called his servants, and delivered them his goods. 15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper faculty : and immediately he took his journey. 16 And he that had received the five talents, went his way, and occupied with the same, and gained other five. 17 Likewise also, he that had received the two, gained other two. 18 But he that had received the one, going his way digged into the earth, and hid his lord's money. 19 But after much time the lord of those servants cometh, and made account with them. 20 And there came he that had received the five talents, and offered other five talents, saying, Lord five talents thou didst deliver me, behold I have gained other five besides. 21 His lord said unto him : Well fare thee good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things : enter into the joy of thy lord. 22 And there came also he that had received the two talents, and said, Lord two talents thou didst deliver me : behold, I have gained other two. 23 His lord said to him, Well fare thee good and faithful servant : because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy lord. 24 And he also that had received the one talent, came forth and said, Lord, I know that thou art a hard man, thou reapest where thou didst not sow, and gatherest where thou strawedst not. 25 And being afraid, I went and hid thy talent in the earth : behold lo, here thou hast that which thine is. 26 And his lord answering, said to him : Naughty and slothful servant, thou didst know that I reap where I sow not, and gather where I strawed not : 27 Thou oughtest therefore to have committed my money to the bankers, and coming I might have received mine own with usury. 28 Take ye away therefore the talent from him, and give it him that hath ten talents. 29 For to every one that hath shall be given, and he shall abound : but from him that hath not, that also which he seemeth to have shall be taken away from him. 30 And the unprofitable servant cast ye out into the utter darkness. There shall be weeping and gnashing of teeth. 31 And when the Son of Man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty : 32 And all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separateth the sheep from the goats : 33 And shall set the sheep at his right hand, but the goats at his left. 34 Then shall the king say to them that shall be at his right hand, Come ye blessed of my Father, possess you the kingdom

ANNOTATIONS.

ver. 1. *Virgins.* These Virgins, five wise and five foolish, signify that in the Church militant there be good and bad : which bad shall be shut out at the latter day, although they have lamps, that is faith, as the other, because their lamps are out, that is, their faith is dead without charity and good works to lighten them. *Greg. ho. 12.*

ver. 1. *Lamps.* These lamps lighted, be good works, namely of mercy, and the laudable conversation which shineth before men. *Aug. epi. 120. c. 33.*

ver. 3. *Oil.* This oil is the right inward intention directing our works to God's glory, and not to the praise of ourselves in the sight of men. *Aug. epi. 120. c. 33.*

ver. 8. *Your oil.* If we be not in the favour of God, and have not our own merits, we shall not be holpen by other men's deserts at the day of judgment.

CHAPTER 25.

ver. 20. *I have gained.* Freewill with God's grace doth merit.

ver. 27. *With usury.* Usury is here taken for the lawful gain that a man getteth by well employing his goods : when God giveth us any talent or talents, he looketh for usury, that is for spiritual increase of the same by our diligence and industry.

ver. 29. *That which he seemeth to have.* He is said to have God's gifts, that useth them ; and to such a one God will increase his gifts. He that useth them not, seemeth to have, rather than hath them ; and from him God will withdraw that which before he gave.

ver. 32. *Separate.* Lo, here is the separation, for in the Church militant they lived both together. As for heretics, they went out of the Church before, and separated themselves : and therefore are not to be separated here, as being judged already.

prepared for you from the foundation of the world. 35 For I was a hungered, and you gave me to eat: I was athirst and you gave me to drink. 36 I was a stranger and you took me in: naked, and you covered me: sick, and you visited me, I was in prison and you came to me. 37 Then shall the just answer him saying: Lord when did we see thee a hungered, and fed thee: athirst and gave thee drink? 38 And when did we see thee a stranger, and took thee in? or naked, and covered thee? 39 Or when did we see thee sick or in prison: and came to thee? 40 And the king answering shall say to them, Amen, I say to you, as long as you did it to one of these my least brethren you did it to me. 41 Then he shall say to them also that shall be at his left hand, Get ye away from me, you cursed, into fire everlasting, which was prepared for the Devil and his angels. 42 For I was a hungered, and you gave me not to eat: I was athirst, and you gave me not to drink. 43 I was a stranger and you took me not in: naked, and you covered me not: sick, and in prison, and you did not visit me. 44 Then they also shall answer him saying, Lord, when did we see thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison: and did not minister to thee? 45 Then he shall answer them, saying, Amen, I say to you, as long as you did it not to one of these lesser, neither did you it to me 46 And these shall go into punishment everlasting: but the just, into life everlasting.

CHAPTER XXVI.

To the Council of the Jews, Judas by occasion of Mary Magdalen's ointment, doth sell him for little. 17 After the Paschal lamb, 26 he giveth them that bread of life, promised Jno. 6., in a mystical Sacrifice or Separation of his Body and Blood. 31 And that night he is after his prayer 47 taken of the Jews' men, Judas being their captain; and forsaken of the other eleven for fear: 57 is falsely accused, and impiously condemned of the Jews' Council, 67 and shamefully abused of them: 69 and thrice denied of Peter: All, even as the Scriptures and himself had often foretold.

1 And it came to pass, when Jesus had ended all these words, he said to his Disciples, 2 You know that after two days shall be Pasch, and the Son of Man shall be delivered to be crucified. 3 Then were gathered together the chief Priests and Ancients of the people into the court of the high Priest, who was called Caiphas: 4 And they consulted how they might by some wile apprehend Jesus, and kill him. 5 But they said, Not on the festival day, lest perhaps there might be a tumult among the people. 6 And when Jesus was in Bethania in the house of Simon the Leper, 7 There came to him a woman having an alabaster box of precious ointment, and poured it out upon his head as he sat at the table. 8 And the disciples seeing it, had indignation saying, whereto is this waste? 9 For this might have been sold for much, and given to the poor. 10 And Jesus knowing it, said to them: why do you molest this woman? for she hath wrought a good work upon me. 11 For the poor you have always with you: but me you have not always. 12 For she in pouring this ointment upon my body: hath done it to bury me. 13 Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be reported for a memory of her. 14 Then went one of the Twelve,

ANNOTATIONS.

ver. 34. *Come ye.* 41. *Get ye away.* It is no incongruity that God should say, Go into everlasting fire, to them that by their free will have repelled his mercy: and the other, Come ye blessed of my father, take the kingdom prepared for them that by their free will have received faith, and confessed their sins, and done penance. *Aug. lib. 3. Act. cum Fel. Manich. cap. 8.*

ver. 34. *Prepared for.* This kingdom then is prepared for those only that do good works: as Christ also signifieth elsewhere, saying,

ANNOTATIONS.

ver. 8. *This waste.* Cost bestowed upon Christ's body then alive, being to the same not necessary, seemed to the disciples lost and fruitless: so the like bestowed upon the same body in the Sacrament, upon Altars, or Churches, seemeth to the simple lost or less meritorious, than if the same were bestowed upon the poor.

ver. 10. *Good work.* Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor, though both be very good, and in some case the poor are to be preferred: yea in certain cases of necessity, the church will break the very consecrated vessels and jewels of silver and gold, and bestow them in works

CHAPTER 25.

That it is not in his power to give it otherwise. *Annot. c. 20, 23.*

ver. 35. *You gave me.* Hereby we see how much alms-deeds and all works of mercy prevail towards life everlasting, and to blot out former sins. *Aug. in Ps. 49.*

ver. 42. *Gave me not.* He chargeth them not here that they believed not, but that they did not good works. For such did believe, but they cared not for good works; as though by dead faith they might have come to heaven. *Aug. de fid. and op. cap. 15. and ad. Dulcit. q. 2. tom. 4.*

CHAPTER 26.

of mercy But we may remember very well, and our fathers knew it much better, that the poor were then best relieved, when most was bestowed upon the Church.

ver. 11. *Have not.* We have him not in visible manner as he conversed on the earth with his Disciples, needing relief like other poor men: but we have him after another sort in the Sacrament, and yet have him truly and really the self same body. Therefore he saith, they should not have him, because they should not so have him, but after another manner; as when he said, *Luk. 24.* as though he were not then with them, *When I was with you.*

ver. 13. *Shall be reported.* Hereby we learn, that the good works of Saints are to be record-

which was called Judas Iscariot, to the chief Priests, 15 And said to them, what will ye give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. 16 And from thenceforth he sought opportunity to betray him. 17 And the first day of the Azymes the Disciples came to Jesus, saying, where wilt thou that we prepare for thee to eat the Pasch? 18 But Jesus said, Go ye into the city to a certain man: and say to him, The Master saith, My time is at hand, with thee do I make the Pasch with my Disciples. 19 And the Disciples did as Jesus appointed them, and they prepared the Pasch. 20 But when it was even, he sat down with his twelve disciples. 21 And while they were eating, he said: Amen, I say to you, that one of you shall betray me. 22 And they being very sad, began every one to say, Is it I Lord? 23 But he answering said, He that dippeth his hand with me in the dish, he shall betray me: 24 The Son of Man indeed goeth as it is written of him: but wo be to that man, by whom the Son of Man shall be betrayed. It were good for him, if that man had not been born. 25 And Judas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou hast said. 26 And whiles they were at supper, Jesus took bread, and blessed, and brake: and he gave to his Disciples, and said, Take ye, and eat: THIS IS MY BODY. 27 And taking the

ANNOTATIONS.

ed and set forth to their honour in the Church after their death. Whereof arise their holy days and commemorations.

ver. 20. *Twelve*. It must needs be a great mystery that he was to work in the institution of the new sacrifice by the marvellous transmutation of bread and wine into his body and blood. Whereas he admitted none, although many present in the city, but the twelve Apostles, which were already taught to believe it without contradiction, *John 6.* and were to have the administration and consecration thereof by the Order of Priesthood, which also was there given to them to that purpose. Whereas at the eating of the Paschal lamb all the family was wont to be present.

ver. 26. *He took bread*. Here at once is instituted, for the continuance of the external office of Christ's eternal Priesthood according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures give neither of these names to this action: and our adversaries without all reason or religion accept in a sort the one, and utterly deny the other. A sacrifice, in that it is ordained to continue the memory of Christ's death and oblation upon the cross, and the application of the general virtue thereof to our particular necessities, by consecrating the several elements, not into Christ's whole person as it was born of the Virgin or now is in heaven, but the bread into his body apart, as betrayed, broken, and given for us: the wine into his blood apart, as shed out of his body for remission of sins and dedication of the New Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical and unspeakable manner, he would have the Church to offer and sacrifice him daily, and he in mystery and Sacrament dieth, though now not only in heaven, but also in the Sacrament, he be indeed *per concomitantiam*, as the Church calleth it, that is, by sequel of all his parts to each other, whole, alive, and immortal. Which point because our adversaries understand not, *not knowing the Scriptures nor the power of God*, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordained to be received into our bodies, and to feed the same to resurrection and immortality, and to give grace and salvation to our souls, if we worthily receive it.

CHAPTER 26.

ver. 26. *Blessed*. Our Adversaries for the two words that are in Greek and Latin, *benedixit*, and *gratias egit*, *he blessed*, *he gave thanks*, use only the latter, of purpose to signify, that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect upon them, but gave thanks only to his father, as we do in saying grace. But the truth is, that the word *ευλογειν* signifieth properly to bless, and is referred to the thing that is blessed, as *Luk. 9.* of the fishes, *ευλογησεν αυτους*, *benedixit eis*, *he blessed them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is always effectual: and therefore here also he blessed the bread, and by that blessing, with the words following, made it his body. *Ambr. lib. de his qui initi. myst. c. 9. Aug. ep. 59. ad Paulinum*. Now whereas taking the Cup, it is said, *he gave thanks*, We say, that it is all one with blessing, and that he blessed the cup, as before the bread: as it is evident by these words of S. Paul, *Calix cui benedicimus*, the cup which we bless: and therefore he calleth it, *Calicem benedictionis*, the cup of blessing, using the same Greek word that is spoken of the bread. But why is it then said here, *he gave thanks*? because we translate the words faithfully, as in the Greek and the Latin, and because the sense is all one, as we are taught by Paul before alleged, and by the Fathers, which call this giving of thanks over the Cup, or over the bread, the blessing thereof. *Justin. in fin. 2. Apol. Panem Eucharistisatum. Irenee, lib. 4. c. 34. Panem in quo gratiae actae sunt. Cyprian de caen. Dom. Calix Solemni benedictione sacratus*, that is, *The Bread blessed by giving thanks upon it, The Cup consecrated by solemn blessing*.

ver. 26. *This is*. The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the Word was incarnate in the womb of the Virgin. *Damasc. lib. 4. c. 14. Cypr. de Caen. Domini. Amb. lib. de myst. in il c. 9.*

ver. 26. *My body*. He said not, *This bread is a figure of my body*: or, *This wine is a figure of my blood*; but, *This is my body*, and, *This is my blood*. *Damasc. lib. 4. cap. 14. Theophyl. in hunc locum. Conc. 2. Nic. Act. 6, 10. 4. eiusdem actionis in fine*: when some Fathers call it a figure or sign, they mean the outward forms of bread and wine.

Chalice, he gave thanks: and gave to them, saying: Drink ye all of this. 28 **FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS.** 29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my father. 30 And a hymn being said, they went forth unto Mount Olivet. 31 Then Jesus saith to them, All you shall be scandalized in me, in this night. For it is written, *I will strike the pastor, and the sheep of the flock shall be dispersed.* 32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him, Although all shall be scandalized in thee, I will never be scandalized. 34 Jesus said to him, Amen, I say to thee, that in this night before the cock crow thou shalt deny me thrice. 35 Peter saith to him, Yea, though I should die with thee, I will not deny thee. Likewise also said all the disciples. 36 Then Jesus cometh with them into a village called Gethsemane: and he said to his disciples, Sit you here till I go yonder, and pray. 37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful, and to be sad. 38 Then he saith to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying, My father, if it be possible, let this chalice pass from me: nevertheless not as I will, but as thou. 40 And he cometh to his disciples, and findeth them sleeping, and he saith to Peter, Even so? Could you not watch one hour with me? 41 Watch ye, and pray that ye enter not into temptation. The spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying, My father, if this chalice may not pass, but I must drink it, thy will be done. 43 And he cometh again, and findeth them sleeping: for their eyes were become heavy. 44 And leaving them, he went again: and he prayed the third time, saying the self same word. 45 Then he cometh to his Disciples, and saith to them, Sleep ye now and take rest; behold the hour approacheth, and the Son of Man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold he approacheth that shall betray me. 47 As he yet spake, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief Priests and the Ancients of the people. 48 And he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to Jesus, he said, Hail, Rabbi. And he kissed him. 50 And Jesus said to him, Friend, whereto art thou come? Then they drew near, and laid hands on Jesus, and held him. 51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high Priest, cut off his ear. 52 Then Jesus saith to him, Return thy sword into his place: for all that take the sword shall perish with the sword. 53 Thinkest thou that I cannot ask my Father: and he will give me presently more than twelve legions of Angels? 54 How then shall the Scriptures be fulfilled, that so it must be done? 55 In that hour Jesus said to the multitudes: You are come out as it were to a thief, with swords and clubs to apprehend me: I sat daily with you teaching in the temple: and you laid no hands on me. 56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Then the disciples all leaving him, fled. 57 But they taking hold of Jesus led him to Caiaphas the high Priest, where the Scribes and Ancients were assembled. 58 And Peter followed him afar off, even to the court of the high Priest. And going in he sat with the servants, that he might see the end. 59 And the chief Priest and the whole Council sought false witness against Jesus, that they might put him to death: 60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: 61 And they said, This man said, I am able to destroy the

ANNOTATIONS.

ver. 28. *Blood of the New Testament.* As the Old Testament was dedicated with blood in these words, *This is the blood of the Testament, &c.* Heb. 9. so here is the institution of the New Testament in Christ's blood, by these words, *This is the blood of the New Testament, &c.* which is here mystically shed, and not only afterward upon the Cross: for the Greek is the present tense in all the Evangelists, and S. Paul: and likewise speaking of the body 1 Cor. 11. it is in the Greek the present tense, and Luk. 22. and in the Latin here. And the Heretics themselves so put it in their Translations.

ver. 29. *Fruit of the Vine.* S. Luke putteth these words before he come to the consecration, whereby it seemeth, that he speaketh of the wine of the Paschal lamb, and therefore nameth it, the fruit of the vine. But if he speak of the wine which was now his blood, he nameth it notwithstanding wine, as S. Paul nameth the other bread, for three causes: first, because it was so before: as Eve is called Adam's bone, and, Aaron's rod devoured their rods: whereas

CHAPTER 26.

they were not now rods, but serpents: and, *He tasted the water turned into wine*: whereas it was now wine, and not water: and such like. Secondly, because it keepeth the forms of bread and wine, and things are called as they appear; as when Raphael is called a young man, Tob. 5. and, *Three men appeared to Abraham*, Gen. 18. whereas they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing us in body and soul to everlasting life.

ver. 39. *Not as I will.* A perfect example of obedience, and submitting ourselves and our wills to God's will and ordinance in all adversity: and that we should desire nothing temporal, but under the condition of his holy pleasure and appointment.

ver. 41. *Watch and pray.* Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly used in the Primitive Church of all Christians, as is plain by Cyprian and Hierome: but afterward, and until this day, specially of Religious persons.

temple of God, and after three days to re-edify it. 62 And the high Priest rising up, said to him: Answerest thou nothing to the things which these do testify against thee? 63 But Jesus held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tell us if thou be Christ the Son of God. 64 Jesus saith to him, Thou hast said, nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. 65 Then the high Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? behold, now you have heard the blasphemy, 66 How think you? But they answering said, He is guilty of death. 67 Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, 68 Saying, Prophecy unto us, O Christ: Who is he that struck thee? 69 But Peter sat without in the court: and there came to him one wench, saying: Thou also wast with Jesus the Galilean. 70 But he denied before them all, saying, I wot not what thou sayest. 71 And as he went out of the gate, another wench saw him, and she saith to them that were there, And this fellow also was with Jesus the Nazarite. 72 And again he denied with an oath, that I know not the man. 73 And after a little they came that stood by, and said to Peter, Surely thou also art of them: for even thy speech doth bewray thee. 74 Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. 75 And Peter remembered the word of Jesus which he had said, Before the cock crew, thou shalt deny me thrice. And going forth, he wept bitterly.

CHAPTER XXVII.

The chief of the Jews accuse him to Pilate the Gentile, his betrayer, and the Judge, and the Judge's wife, testifying in the meantime manifoldly his innocence: 20 and persuade the common people also not only to prefer the murderer Barabbas, but also to cry, CRUCIFIGE: All to the reprobation of their whole nation, and nothing but fulfilling the Scriptures. 27 After many illusions, 31 he is crucified by the Gentiles, 33 which the Jews seeing, do triumph as if they had now the victory. 45 But even then by many wonderful works he declareth his might, to their confusion. 57 Finally, being buried, they to make all sure, set soldiers to keep his sepulchre.

1 And when morning was come, all the chief Priests and Ancients of the people consulted together against Jesus, that they might put him to death. 2 And they brought him bound, and delivered him to Ponce Pilate the President. 3 Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and Ancients, 4 Saying, I have sinned, betraying just blood. But they said, What is that to us? look thou to it. 5 And casting down the silver pieces in the temple, he departed: and went and hanged himself with a halter. 6 And the chief Priests having taken the silver pieces, said, It is not lawful to cast them into the Corbana: because it is the price of blood. 7 And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. 8 For this cause that field was called *Haceldama*, that is, *the field of blood* even to this present day. 9 Then was fulfilled that which was spoken by Jeremy the Prophet, saying, *And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel.* 10 *And they gave them into the potter's field, as our Lord did appoint to me.* 11 And Jesus stood before the President, and the President asked him, saying, Art thou the King of the Jews? Jesus saith to him, Thou sayest. 12 And when he was accused of the chief Priests and Ancients, he answered nothing. 13 Then Pilate saith to him, Dost thou not hear how many testimonies they allege against thee? 14 And he answered him not to any word: so that the President did marvel exceedingly. 15 And upon the solemn day the President had accustomed to release unto the people one prisoner whom they would. 16 And he had then a notorious prisoner, that was called Barabbas. 17 They therefore being gathered together, Pilate said: whom will you that I release to you, Barabbas, or Jesus that is called Christ? 18 For he knew that for envy they had delivered him. 19 And as he was sitting in place of Judgment, his wife sent unto him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in my sleep for him. 20 But the chief Priests and Ancients

ANNOTATIONS.

ver. 69. *Wench.* Gregory declaring the difference of the Apostles before the receiving of the Holy Ghost, and after, saith thus: *Even this very Pastor of the Church himself, at whose most sacred body we sit, how weak he was, the wench can tell you: but how strong he was after, his answer to the high Priest declareth, Acts 5. 29 We must obey God rather than men.* Greg. ho 20. in Evang.

ver. 74 *To curse.* A goodly example and

CHAPTER. 26.

warning to man's infirmity, and to take heed of presumption, and to hang only upon God in temptation.

ver. 75. *Wept bitterly.* Ambrose in his hymn that the Church useth at Lauds speaking of this saith, *Hoc ipsa Petra Ecclesiae canente, culpam diluit:* when the Cock crew, the Rock of the Church himself washed away his fault. August. 1. *Retract.* c. 21.

ANNOTATIONS.

ver. 3. *Repenting him.* Note how speedily the plague of God falleth after sin, and specially men must note what torment of conscience, and desperation often followeth the shedding of innocent blood.

CHAPTER 27.

ver. 5. *Hanged himself.* If he had rightly repented notwithstanding his horrible treason, he might have obtained mercy: but by hanging himself he took away all means of mercy and salvation, because he died finally impenitent.

persuaded the people, that they should ask Barabbas, and make Jesus away. 21 And the President answering, said to them: whether will you of the two to be released unto you? But they said, Barabbas. 22 Pilate saith to them, what shall I do then with Jesus that is called Christ? They say all, Let him be crucified. 23 The President said to them, Why what evil hath he done? But they cried the more, saying, Let him be crucified. 24 And Pilate seeing that he nothing prevailed, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this just man: look you to it. 25 And the whole people answering, said, His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them for to be crucified. 27 Then the President's soldiers taking Jesus into the Palace, gathered together unto him the whole band: 28 And stripping him, put a scarlet cloak about him, 29 And plating a crown of thorns put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, Hail, king of the Jews. 30 And spitting upon him, they took the reed, and smote his head. 31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his Cross. 33 And they came into the place that is called Golgotha, which is, the place of Calvary. 34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, saying: *They divided my garments among them: and upon my vesture they did cast lots.* 36 And they sat and watched him. 37 And they put over his head his cause written, **THIS IS JESUS THE KING OF THE JEWS.** 38 Then were crucified with him two thieves: one on the right hand, and one on the left. 39 And they that passed by, blasphemed him, wagging their heads, 40 And saying, Vah, thou that destroyest the temple of God, and in three days dost re-edify it: save thine own self: if thou be the Son of God, come down from the Cross. 41 In like manner also the chief Priests with the Scribes and ancients mocking, said: 42 He saved other: himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we will believe him. 43 He trusted in God: let him now deliver him if he will: for he said, That I am the Son of God. 44 And the self same thing the thieves also that were crucified with him, reproached him withal. 45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour Jesus cried with a mighty voice, saying, *Eli, Eli, lama sabachthani?* that is, *My God, my God, why hast thou forsaken me?* 47 And certain that stood there and heard, said, He calleth Elias. 48 And incontinent one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. 49 And other said, Let be, let us see whether Elias come to deliver him. 50 And Jesus again crying with a mighty voice, yielded up the ghost. 51 And behold the veil of the temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent, 52 And the graves were opened: and many bodies of the Saints that had slept, rose. 53 And they going forth out of the graves after his resurrection, came into the holy City: and appeared to many. 54 And the Centurion and they that were with him

ANNOTATIONS.

ver. 24. *Innocent of his blood.* Though Pilate was much more innocent than the Jews, and would have been free from the murder of our Saviour, seeking all the means that he could without offending the people and the Emperor's laws to dismiss him: Yet he is damned for being the minister of the people's wicked will against his own conscience, even as all officers be, and specially the Judges and Juries which execute laws of temporal Princes against Catholic men: for all such be guilty of innocent blood, and be nothing excused by that they execute other men's will according to the laws, which be unjust. For they should rather suffer death themselves, than put an innocent man to death.

ver. 40 *If thou be the son.* Marvel not, when thou hearest our Saviour in the Sacrament mocked at, or seest him abused of wicked men, that he straight revengeth not such blasphemies: or that he showeth not himself there visibly and to the senses, when faithless Heretics will say, Let me see him, taste him, &c. for he suffered here the like on the cross, when he might at his will have come down with as much ease as he rose when he was dead.

CHAPTER 27.

ver. 46 *Why hast thou forsaken me?* Beware here of the detestable blasphemy of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say that he was also here so forsaken and abandoned of his Father, that he sustained in soul and conscience the very fears and torments of the damned. And to take away the Article of his descending into Hell after his death, which was with triumph and not with pain they say that his descending was nothing else, but that his soul suffered the very pains of Hell upon the Cross, whereas indeed by these words out of the Psalm, our Saviour will signify no more but that his pains being now so long on the Cross and ready to die were very great, and therefore according to the infirmity of his human nature, for very anguish as before in the garden when he was but toward his passion he saith he was forsaken, for two causes, first because it was the will of God not to deliver him, but that he should die: secondly, because his divine nature did so repress itself for the time, that he felt no comfort thereof at all, but was left to die in extreme pain as a mere man.

watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the son of God. 55 And there were there many women afar off, which had followed Jesus from Galilee, ministering unto him: 56 Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 57 And when it was evening, there came a certain rich man of Arimathæa, named Joseph, who also himself was disciple to Jesus. 58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. 59 And Joseph taking the body, wrapt it in clean sindon, 60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. 61 And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre. 62 And the next day, which is after the Paraseeve, the chief Priests and the Pharisees came together to Pilate, 63 Saying, Sir, we have remembered, that that seducer said yet living, After three days I will rise again. 64 Command therefore the sepulchre to be kept until the third day: lest perhaps his disciples come and steal him, and say to the people, He is risen from the dead: and the last error shall be worse than the first. 65 Pilate said to them, You have a guard: go, guard it as you know. 66 And they departing, made the sepulchre sure: sealing up the stone, with watchmen.

CHAPTER XXVIII.

He riseth again the third day, and, the blind most obstinate Jews by bribery working to their own reprobation, he appeareth to his disciples in Galilee, as both before his passion he foretold them, Matt. 26, and now after his resurrection, first the Angel, then also himself appointed by the women, 18 and sendeth them to all nations to build his Church among the Gentiles.

1 And in the evening of the Sabbath, which dawneth on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulchre. 2 And behold, there was made a great earthquake. For an Angel of our Lord descended from heaven: and coming, rolled back the stone, and sat upon it: 3 And his countenance was as lightning: and his garments as snow. 4 And for fear of him, the watchmen were frightened, and became as dead. 5 And the Angel answering, said to the women, Fear not you: for I know that you seek Jesus that was crucified. 6 He is not here: for he is risen, as he said: come, and see the place where our Lord was laid. 7 And going quickly, tell ye his disciples that he is risen: and behold, he goeth before you into Galilee, there you shall see him: lo, I have foretold you. 8 And they went forth quickly out of the monument with fear and great joy, running to tell his disciples. 9 And behold Jesus met them, saying, All Hail. But they came near and took hold of his feet, and adored him. 10 Then Jesus said to them, Fear not: go, tell my brethren that they go into Galilee, there they shall see me. 11 Who when they were departed, behold certain of the watchmen came into the city, and told the Chief Priests all things that had been done. 12 And being assembled together with the ancients, taking counsel, they gave a great sum of money to the soldiers, 13 Saying, Say you, That his Disciples came by night, and stole him away when we were asleep. 14 And if the President shall hear of this, we will persuade him and make you secure. 15 But they taking the money, did as they were taught. And this word was bruited abroad among the Jews, even unto this day. 16 And the eleven Disciples went into Galilee, unto the mount where Jesus had appointed them. 17 And seeing him they adored; but some doubted. 18 And Jesus coming near spake unto them, saying, All power is given to me in heaven and in earth. 19 Going therefore teach ye all nations: BAPTIZING THEM IN

ANNOTATIONS.

ver. 59. *Wrapped.* This honour and duty done to Christ's body being dead, was marvellous, grateful and meritorious. And his wrapping of it in clean sindon may signify by Hierom, that the body of our Lord is to be wrapped not in

CHAPTER 27.

gold, precious stones, and silk, but in pure linen. And so in the whole Church it is observed by Silvester's constitution, that the Corporal whereupon our Lord's body lieth on the altar, must be pure and plain linen.

ANNOTATIONS.

ver. 1. *To see the Sepulchre.* The devout women came to visit our Saviour's Sepulchre, and for their devotion first deserved to know the Resurrection, and to see him risen. The honour of the which Sepulchre and the Pilgrimage thereunto in the Primitive Church, Hierome declareth in these words, *The Jews sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatory, and the Ark of the Testament, Manna, Aaron's rod, and the golden altar. Doth not the Sepulchre of our Lord seem unto thee more honourable? Which as often as we enter into, so often do we see our Saviour lie in the sindon: and staying there a while, we see the Angel again sit at his feet, and at his head the napkin wrapped together. The glory of*

CHAPTER 28.

whose Sepulchre, we know was long prophesied before Joseph hewed it out, by Isaias, saying, And his rest shall be honour: to wit, because the place of our Lord's burial should be honoured of all men. And at this present, notwithstanding the Turk's dominion, yet do the religious Christian Catholic men by God's mighty providence keep the holy Sepulchre, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.

ver. 19. *Going then.* Commission to baptize and preach to all Nations given to the Apostles and grounded upon Christ's sovereign authority, to whom was given all power in heaven and in earth.

THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST, 20 Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.

ANNOTATIONS

CHAPTER 28.

ver. 20. *With you all days.* Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministering the Sacrament, and his protection,

of the Church never to cease till the world's end: contrary to our Adversaries, saying that the Church hath failed many hundred years till Luther and Calvin.

THE ARGUMENT OF S. MARK'S GOSPEL.

Saint Mark's Gospel may be well divided into four parts. The first part, of the preparation that was made to the manifestation of Christ: Chap. 1. in the beginning. The second, of his manifesting himself by preaching and Miracles, and that in Galilee: the residue of the 1 Chap. unto the 10 Chap. The third, of his coming into Jewry, towards his Passion: Chap. 10. The fourth, of the Holy week of his Passion in Jerusalem: Chap. 11. to the end of the book.

Of Saint Mark and his conversation with the two Apostles Paul and Barnaby, we have at large Acts 12 and 15, somewhat also Col. 4, and 2 Tim. 4, and to Philemon. Moreover his familiarity with the Prince of the Apostles, Peter, we have 1 Pet. 5. For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit, Matthew and John. The other two, Mark and Luke, he gave unto us of the Disciples of his two most principal and most glorious Apostles, Peter and Paul, whose Gospels therefore were of Antiquity counted as the Gospels of Peter and Paul themselves. *Mark the disciple and interpreter of Peter*, saith Hierome, *according to that which he heard of Peter's mouth, wrote at Rome a brief Gospel at the request of the Brethren*, about 10 or 12 years after our Lord's Ascension. *Which when Peter had heard, he approved it, and with his authority did publish it to the Church to be read, as Clemens Alexandrinus writeth lib. 6. hypotypos.*

In the same place, Hierome addeth how he went into Egypt to preach, and was the first Bishop of the chief city there, named Alexandria: and how Philo Judæus at the same time seeing and admiring the life and conversation of the Christians there under Mark, who were Monks, wrote a book thereof, which is extant to this day. And not only Hierome, in Marco, and in Philone, but also Eusebius Hist. lib. 2. c. 15, 16, 17. Epiphanius Secta 29. Nazeriorum, lib. 1 to 2. Cassianus de Institut. Cœnobiorum lib. 2. c. 5 Sozomenus lib. 1. c. 12. Nicephorus lib. 2. c. 15, and divers do make mention of the said Monks out of the same author. Finally, *He died*, saith Hierome, *the 8th year of Nero, and was buried at Alexandria, Anianus succeeding in his place.* But from Alexandria he was translated to Venice. Anno Domini, 830.

It is also to be noted, that in respect of Peter, who sent Mark his scholar to Alexandria, and made him the first Bishop there, this See was esteemed next in dignity to the see of Rome, and the Bishop thereof was accounted the chief Metropolitan or Patriarch of the East, and that by the first Council of Nice, Leo. ep. 53. Gregory lib. 5. ep. 60. and lib. 6. ep. 37.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO MARK.

CHAPTER I.

John, the Hermit of whom the Prophet, preaching penance, and living himself accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not his, but Christ's Baptism, in which they shall receive the Holy Ghost. 9 JESUS there is manifested from heaven: 12 And by and by he goeth also into the wilderness. 14 Beginning in Galilee, 16 after that he hath called four Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of all: 35 then also, but first retiring into the wilderness, in all the rest of Galilee with like miracles.

1 The beginning of the Gospel of JESUS CHRIST the son of God. 2 As it is written in Isaias the Prophet, *Behold I send mine angel before thy face, who shall prepare thy way before thee.* 3 *A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his paths.* 4 John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5 And there went forth to him all the country of Jewry, and all they of Jerusalem: and were

ANNOTATIONS.

CHAPTER 1.

ver. 4. *Unto remission.* John's baptism put them in hope only of remission of sins, as a preparative to Christ's Sacrament, by which sins were indeed to be remitted. *Aug. lib. 5. de bapt. c. 10.*

ver. 5. *Confessing their sins.* A certain confession of sins there was, even in that penance

which John preached, and which was made before men were baptized. Whereby it is clear that John made a preparation to the Sacrament of Penance, which afterwards was instituted by Christ, as well as he did by baptizing prepare the way to Christ's baptism.

baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey. 7 And he preached, saying, There cometh a stronger then I after me: whose latchet of his shoes I am not worthy stooping down to unloose. 8 I have baptized you with water: but he shall baptize you with the Holy Ghost. 9 And it came to pass: in those days came Jesus from Nazareth of Galilee: and was baptized of John in Jordan. 10 And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. 11 And a voice was made from heaven, Thou art my beloved son, in thee I am well pleased. 12 And forthwith the Spirit drove him out into the desert. 13 And he was in the desert forty days and forty nights: and was tempted of Satan, and he was with beasts and the Angels ministered to him. 14 And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, 15 And saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent and believe the Gospel. 16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea, for they were fishers. 17 And Jesus said to them, Come after me and I will make you to become fishers of men. 18 And immediately leaving their nets, they followed him. 19 And being gone thence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: 20 And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him. 21 And they enter into Capharnaum, and he forthwith upon the Sabbaths going into the Synagogue, taught them. 22 And they were astonished at his doctrine: for he was teaching them as having power, and not as the Scribes. 23 And there was in their Synagogue a man in an unclean spirit: and he cried out, 24 Saying, What to us and to thee Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Saint of God. 25 And Jesus threatened him, saying, Hold thy peace and go out of the man. 26 And the unclean spirit tearing him, and crying out with a great voice, went out of him. 27 And they marvelled all, insomuch that they questioned among themselves, saying, What thing is this? what is this new doctrine? for with power he commandeth the unclean spirits also, and they obey him. 28 And the bruit of him went forth incontinent into all the country of Galilee. 29 And immediately going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John. 30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31 And coming near, he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them. 32 And when it was evening after sunset, they brought to him all that were ill at ease, and that had devils. 33 And all the city was gathered together at the door. 34 And he cured many that were vexed with divers diseases: and he cast out many devils, and he suffered not them to speak that they knew him. 35 And rising very early, and going forth he went into a desert place: and there he prayed. 36 And Simon sought after him and they that were with him. 37 And when they had found him, they said to him, That all seek for thee. 38 And he saith to them, Let us go into the next towns and cities, that I may preach there also: for to this purpose am I come. 39 And he was preaching in their Synagogues, and in all Galilee: and casting out devils. 40 And a leper cometh to him beseeching him: and kneeling down saith to him, If thou wilt thou canst make me clean. 41 And Jesus having compassion on him, stretched forth his hand: and touching him, he saith unto him, I will, be thou made clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he threatened him, and forthwith cast him forth. 44 And he saith to him, See thou tell nobody: but go, show thyself to the high priest, and offer

ANNOTATIONS.

ver. 5. *Their sins.* He doth not say, that they confessed themselves to be sinners, which may be done by a general confession: but that they confessed their sins, which is a particular confession.

ver. 6. *Clothed.* The Holy Ghost thought it worthy of special reporting, how straitly this Prophet lived, and how he abstained from delicate meats and apparel. *Matt. c. 3.*

ver. 8. *With water.* John with water only, Christ with the Holy Ghost, not only, as the Heretics hold, that say, water is not necessary, but with the water and the Holy Ghost, as it is plain, *Jo. 3. unless a man be born again of water and the Holy Ghost, he shall not enter into the kingdom of heaven.*

ver. 9. *Baptized of John.* The humility of Christ not disdaining his servant's baptism, which is an example for all faithful, not to disdain Christ's Sacraments of any Priest be he never so simple, being by the Catholic

CHAPTER 1.

Church lawfully called. *Aug. lib. 5. de bapt. c. 9.*

ver. 10. *The Spirit.* Express mention of the B. Trinity the Father speaketh from heaven, the Holy Ghost appeareth in the likeness of a dove, the Son also is recommended unto us. *Ambros. lib. 1. de Sacram. c. 5.*

ver. 12. *Desert.* Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example and instruction to the Church for Lent fast, and to holy Hermits of retiring themselves to the wilderness and prayer.

ver. 15. *Be penitent.* He doth not preach belief, or faith only, but penance also.

ver. 35. *Desert place.* Christ used very often to retire into solitary places, no doubt for our example, to teach us that such places are best for prayer and contemplation, and that we should often retire ourselves from worldly matters to solitary meditation of heavenly things.

for thy cleansing the things that Moses commanded, for a testimony to them. 45 But he being gone forth, began to publish, and to blaze abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

CHAPTER II.

Against the Scribes and Pharisees he defendeth, first his power to remit sins in earth, 23 and his eating with sinners, as being the Physician of souls, signified in those his miraculous cures upon bodies: 18 then also he defended his disciples, not having as yet any fasts by him prescribed unto them, and plucking ears of corn upon a Sabbath: signifying withal that he will change their ceremony.

1 And again he entered into Capharnaum after some days, and it was heard that he was in the house, 2 And many came together, so that there was no place no not at the door, and he spake to them the word. 3 And they came to him bringing one sick of the palsy, who was carried of four. 4 And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay. 5 And when Jesus had seen their faith, he saith, to the sick of the palsy, Son, thy sins are forgiven thee. 6 And there were certain of the Scribes sitting there and thinking in their hearts, 7 Why doth he speak so? he blasphemeth, who can forgive sins but only God? 8 Which by and by Jesus knowing in his spirit, that they so thought within themselves, saith to them, why think you these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven thee? or to say, Arise, take up thy couch, and walk? 10 But that you may know that the Son of Man hath power, in earth to forgive sins, he saith to the sick of the palsy, 11 I say to thee, Arise, take up thy couch, and go into thy house. 12 And forthwith he arose: and taking up his couch, went his way in the sight of all, so that all marvelled, and glorified God, saying that we never saw the like. 13 And he went forth again to the sea: and all the multitude came to him and he taught them. 14 And when he passed by, he saw Levi of Alpheus, sitting at the custom place: and he saith to him, Follow me, and rising up he followed him. 15 And it came to pass, as he sat at meat in his house, many Publicans and sinners did sit down together with Jesus and his Disciples, for there were many who also followed him. 16 And the Scribes and the Pharisees seeing that he did eat with Publicans and Sinners, said to his Disciples, why doth your Master eat and drink with Publicans and Sinners? 17 Jesus hearing this saith to them, The whole have not need of a Physician, but they that are ill at ease, for I came not to call the just but sinners. 18 And the Disciples of John and the Pharisees did use to fast: and they come, and say to him, why do the disciples of John and of the Pharisees fast: but thy Disciples do not fast? 19 And Jesus said to them, why, can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. 21 Nobody soweth a piece of raw cloth to an old garment: otherwise he taketh away the new piecing from the old, and there is made a greater rent. 22 And nobody putteth new wine into old bottles: otherwise the wine bursteth the bottles, and the wine will be shed, and the bottles will be lost, but new wine must be put into new bottles. 23 And it came to pass again when he walked through the corn on the Sabbath, and his Disciples began to go forward and to pluck the ears. 24 And the Pharisees said to him, Behold why do they on the Sabbath that which is not lawful? 25 And he said to them, Did you never read what

ANNOTATIONS.

ver. 4. *Uncovered.* Such diligence ought to be used to bring sinners to Christ in his Sacraments, as was used to procure this man, and others, by Christ the health of their bodies.

ver. 5. *Sick of the palsy.* Such as this man was in the body by dissolution of his limbs, such also was he in soul by the noisome desires of the world occupying his heart, and withdrawing him from all good works. *Aug. de Pastor. c. 6. 10. 9.*

ver. 5. *Thy sins.* Hereby it appeareth that Christ healed this sick man, first in his soul, before he took away his bodily infirmity: which may be an instruction for all men in bodily disease; first, to call for the Sacraments, which be medicines of the soul. As hereby also may be gathered, that many diseases come for sin, and therefore cannot be healed till the sins be remitted.

ver. 10. *The Son of Man.* As Christ proveth unto them, that himself as man, and not as God only, hath power to remit sins, by that in

CHAPTER 2.

all their sights he was able to do miracles, and make the sick man suddenly arise: so the Apostles having power granted them to do miracles, though they be not God, may in like manner, have authority from God to remit sin, not as God, but as God's ministers.

ver. 10. *In earth.* This power that the Son of Man hath to remit sins in earth, was never taken from him, but dureth still in the Sacraments, and ministers, by whom he remitteth sins in the Church, and not in heaven only. For concerning sin, there is one court of conscience in earth, and another in heaven: and the judgment in heaven followeth and approveth this on earth: as is plain by the words of our Saviour, to Peter first, and then to all the Apostles. *Whatsoever you shall bind upon earth, shall be bound in heaven: Whatsoever you shall loose upon earth, shall be loosed in heaven:* Whereupon Hierome saith, *The Priests having the keys of the kingdom of heaven, judge after a sort before the day of Judgment.* Chrysost. lib. 3. Sacerd. Paul post princip. more at large.

David did, when he was in necessity, and himself was a hungered and they that were with him? 26 How he entered into the house of God under Abiathar the high Priest, and did eat the loaves of Proposition, which it was not lawful to eat but for the Priests, and did give unto them which were with him? 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of Man is Lord of the Sabbath also.

CHAPTER III.

The blind Pharisees seeking his death for doing good upon the Sabbath, he meekly goeth out of the way: where the people that flock unto him, and his Miracles, are innumerable. 13 Yea, to his twelve also, having need of more workmen, he giveth power to work Miracles. 20 He so occupieth himself for souls, that his kin think him mad. 22 The Scribes of Jerusalem come so far, and yet have nothing, but absurdly to blaspheme his casting out of devils, to their own damnation. 31 That the Jews should not, after their manner, think it enough that he is of their blood, he telleth that such rather are dear to him, as keep God's commandments.

1 And he entered again into the Synagogue, and there was a man there that had a withered hand. 2 And they watched him whether he would cure on the Sabbath: that they might accuse him. 3 And he saith to the man that had the withered hand, Rise up into the midst. 4 And he saith to them, Is it lawful on the Sabbath to do well or ill? to save a soul or to destroy? but they held their peace. 5 And looking round about upon them with anger, being sorrowful for the blindness of their heart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him. 6 And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him. 7 But Jesus with his Disciples retired to the sea: and a great multitude from Galilee and Jewry followed him, 8 And from Jerusalem, and from Idumea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9 And he spake to his Disciples that a boat might attend on him, because of the multitude, lest they should throng him. 10 For he healed many, so that there pressed in upon him for to touch him, as many as had hurts. 11 And the unclean spirits, when they saw him, fell down unto him: and they cried, saying, 12 Thou art the Son of God. And he vehemently charged them that they should not disclose him. 13 And ascending into a mountain, he called unto him whom he would himself: and they came to him. 14 And he made that twelve should be with him, and that he might send them to preach. 15 And he gave them power to cure infirmities, and to cast out devils. 16 And he gave to Simon the name Peter. 17 And James of Zebedee, and John the brother of James: and he called their names, *Boanerges*, which is, *the sons of thunder*. 18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon Cananeus, 19 And Judas Iscariot, who also betrayed him. 20 And they came to a house: and the multitude resorteth together again, so that they could not so much as eat bread. 21 And when his had heard of it, they went forth to lay hands on him. For they said, That he was become mad. 22 And the Scribes which were come down from Jerusalem, said, That he hath Beelzebub: and that in the prince of devils he casteth out devils. 23 And after he had called them together, he said to them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against

ANNOTATIONS.

ver. 25. *In necessity.* In necessity many things be done without sin, which else might not be done: and so the very chalices and consecrated jewels and vessels of the Church, in

CHAPTER 2.

cases of necessity, are by lawful authority turned to profane uses: which otherwise to alienate to a man's private commodity is sacrilege.

ANNOTATIONS.

ver. 10. *To touch him.* The only touching of Christ's holy person, or any part of his clothes, or whatsoever belonged to him, did heal all diseases.

ver. 12. *Thou art the Son.* The confession of the truth is not grateful to God, proceeding from every person. The Devil acknowledging our Saviour to be the Son of God, was bidden hold his peace: Peter's confession of the same was highly allowed, and rewarded. *Aug. tract. 10. in ep. Joan. ser. 30. 31. de verb. Apostoli.* Therefore neither Heretics' sermons must be heard, no, not though they preach the truth. So is it of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths; yea, it is no better than the howling of wolves. *Hiero. in 7. Osee.*

ver. 14. *Twelve.* This number of twelve Apostles is mystical, and of great importance, as appeareth by the choosing of Matthias into

CHAPTER 3.

Judas' place to make up again this number, prefigured in the twelve Patriarchs, *Gen. 49.* The twelve princes of the children of Israel, *Num. 1.* The twelve fountains found in Elim, *Exod. 15.* The twelve precious stones in the Rational of Aaron, *Exod. 39.* The twelve spies sent by Moses, *Num. 13.* The twelve stones taken out of Jordan, whereof the Altar was made, *Josh. 4.* The twelve loaves of proposition, *Levit. 24.* &c. *Anselm. in Matt. c. 10.* And these are the twelve foundations of heavenly Jerusalem, *Apoc. 21.*

ver. 16. *Peter.* Peter, in numbering the twelve, is always the first; and his name is so given him, for signification of his calling to be the Rock, or Foundation of the Church under Christ: as here also the name *BOANERGES* is given to two other Apostles for signification; and so names elsewhere in the old Testament, and in the New.

itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan be risen against himself, he is divided, and cannot stand, but hath an end. 27 Nobody can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, and then shall he rifle his house. 28 Amen, I say to you, that all sins shall be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme. 29 But he that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shall be guilty of an eternal sin. 30 Because they said, He hath an unclean spirit. 31 And there come his mother and brethren: and standing without they sent unto him, calling him. 32 And the multitude sat about him: and they say to him, Behold thy mother and thy brethren without seek thee. 33 And answering them, he said, Who is my mother and my brethren? 34 And looking about upon them which sat round about him, he saith, Behold my mother, and my brethren. 35 For whosoever shall do the will of God, he is my brother and my sister and mother.

CHAPTER IV.

The parables in which he speaketh to the Jews, because they were reprobate, he expoundeth to his Disciples, showing that in his sowing, three parts of four shall perish, through the fault of the hearers, 21 and that his servants must confess their faith, 24 and use their gifts contrary to those stony and thorny bearers, 26 and that his Church notwithstanding the losing of those three parts of the seed shall be brought by his providence to the harvest, that is, to the end of the world: 30 growing over all in time, though in the beginning it be as the little mustard seed, 35 and though such tempests of persecution in the sea of this world do rise against it.

1 And again he began to teach at the sea side: and a great multitude was gathered together unto him, so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land: 2 And he taught them in parables many things, and said to them in his doctrine. 3 Hear ye: Behold, the sower went forth to sow. 4 And whilst he soweth, some fell by the way side, and the fowls of the air came, and did eat it. 5 And other some fell upon rocky places where it had not much earth: And it shot up immediately, because it had no deepness of earth: 6 And when the sun was risen, it parched, and because it had not root, it withered. 7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. 8 And some fell upon good ground: and it yielded fruit that grew up and increased, and it brought forth, one thirty, one sixty, and one a hundred. 9 And he said, He that hath ears to hear, let him hear. 10 And when he was alone, the Twelve that were with him, asked him the parable. 11 And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables: 12 That seeing they may see, and not see: and hearing they may hear and not understand: lest at any time they should be converted and their sins be forgiven them. 13 And he saith to them, Do you not know this parable? and how shall you know all parables? 14 He that soweth:

ANNOTATIONS.

ver. 24. *Kingdom against kingdom.* As this is true in all kingdoms and Commonwealths, where civil dissention reigneth, so is it specially verified in heresies and heretics, which have always divisions among themselves, as the plague of God, for dividing themselves, and others, from the Church.

ver. 39. *Eternal sin.* That which is here called eternal, is, as Matthew expresseth it, that which shall be neither remitted in this life, nor in the life to come. Where we learn by Mark, that there are sins not eternal: and by Matthew, that they are such as shall be forgiven either here, or in the life to come.

ver. 33. *Who is my mother?* Neither is it here said, that he had no mother, as some upon

CHAPTER 3.

these words falsely gather: nor ingratitude to our parents is taught us by this answer: but we be hereby admonished to preserve the spiritual mother of the faithful, which is the Church Catholic, and our brethren in her, and their spiritual good, above our carnal parents or kin. For so our Master, being occupied here about heavenly things, accounted all them his mother, and brethren, which did the will of his Father. In which number, our Lady his mother was also included, for she did his Father's will. *Aug. ep. 38.* Yea, and above all others, because she had so much grace given her, that she never sinned, not so much as venially, in all her life. *Aug. de nat. et grat. cap. 36.*

ANNOTATIONS.

ver. 11. *Them that.* Such as be out of the Church, though they hear and read never so much they cannot understand. *Bed. in 4 Mark.*

ver. 12. *Lest they should be converted.* These speeches here and elsewhere, we must not so understand as though he spake in parables of purpose and to this end, that the hearers might not understand, lest they should be converted; which were as much to say as that he would not have them understand, nor be converted: but we must learn the true sense of this very place in Matthew and in the Acts, where our

CHAPTER 4.

Saviour and Paul speak thus, *They have heard heavenly, and have shut their eyes, lest perhaps they may see, and understand and be converted, and I heal them.* Whereby it is evident, that the speaking in parables was not the cause, for many beside the Apostles heard and understood, but themselves would not hear, and understand, and be converted: and so were the cause of their own wilful and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to understand, as the other to whom he expounded them.

soweth the word. 15 And they by the wayside, are these : where the word is sown, and when they shall have heard, immediately cometh Satan, and taketh away the word that was sown in their hearts. 16 And they likewise that are sown upon the rocky places, are these : who when they hear the word, immediately with joy received it. 17 And they have not root in themselves, but are temporal : afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. 18 And other there be that are sown among thorns. these are they that hear the word, 19 And the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in choke the word, and it is made fruitless. 20 And these are they that were sown upon the good ground, which hear the word and receive it, and yield fruit, one thirty, one sixty, and one a hundred. 21 And he said to them, Cometh a candle to be put under a bushel, or under a bed ? and not to be put upon the candlestick ? 22 For there is nothing hid, which shall not be made manifest : neither was any thing made secret, but that it shall come to light. 23 If any man have ears to hear, let him hear. 24 And he said unto them, See what you hear. In what measure you mete, it shall be measured to you again, and more shall be given to you. 25 For he that hath, to him shall be given : and he that hath not, that also which he hath, shall be taken away from him. 26 And he said, So is the kingdom of God, as if a man cast seed into the earth, 27 And sleep, and rise up night and day, and the seed spring, and grow up while he knoweth not. 28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterward the full corn in the ear. 29 And when the fruit hath brought out itself, immediately he putteth in the sickle, because harvest is come. 30 And he said, To what shall we liken the kingdom of God ? or to what parable shall we compare it ? 31 As a mustard seed : which when it is sown in the earth, is less than all the seeds that are in the earth : 32 And when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughs, so that the birds of the air may dwell under the shadow thereof. 33 And with many such parables he spake to them the word, according as they were able to hear : 34 And without parable he did not speak unto them, but apart, he explicated all things to his Disciples. 35 And he saith to them in that day, when evening was come, Let us pass over to the other side. 36 And dismissing the multitude, they take him so as he was in the boat : and there were other boats with him. 37 And there arose a great storm of wind, and the waves beat into the boat so that the boat was filled. 38 And he was in the hinder part of the boat sleeping upon a pillow : and they raise him, and say to him, Master, doth it not pertain to thee that we perish ? 39 And rising up he threatened the wind, and said to the sea, Peace, be still. And the wind ceased : and there was made a great calm. 40 And he said to them, Why are you fearful ? neither yet have you faith ? And they feared with great fear : and they said one to another, Who is this thinkest thou that both wind and sea obey him ?

CHAPTER V.

To the Gerasens and in them to all men, Christ manifesteth how the devil of his malice would use them, if he would permit : 17 and yet they like not their Saviour's presence. 21 A woman Gentile, that began her sickness when the Jew's daughter began her life, signifying Abraham's time, he cureth by the way as he was coming to heal the Jews : And even then the Jews do die, but yet them also he will revive, as here the Jew's daughter.

1 And they came beyond the strait of the sea into the country of the Gerasens. 2 And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, 3 That had his dwelling in the sepulchres, and neither with chains could any man now bind him : 4 For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and nobody could tame him. And he was always day and night in the sepulchres and in the mountains, crying and cutting himself with

ANNOTATIONS.

27 *And sleep.* The Church and Christ's doctrine, sleep we, wake we, increaseth by the great providence of God, only the Preachers must sow, and plant, and water, and God will give the increase, nourishing the seed in men's hearts. And therefore we may not give over, or be impatient and solicitous, if we have not always good success ; but doing our duty, commit the rest to God.

ver. 31. *Mustard seed.* If the Church and Truth had more and more decayed and been obscured after the Apostles' time unto ours, as

CHAPTER 4.

the heretics hold ; then had it been great in the beginning, and small afterward : where this parable saith contrary, that it was a mustard seed first, and afterward a great tree. *Chrys. tom. 5. contra Gentiles in vita S. Babylæ Mart.*

ver. 32. *The birds.* Of all sects or doctrine, Christ's religion at the beginning was the smallest, and most contemptible : but the success thereof far passed all man's doctrine ; in-somuch that afterward all the wisest and greatest of the world made their residence and rest therein.

ANNOTATIONS.

ver. 3. *Could bind him.* We see here that madmen which have extraordinary strength, are many times possessed of the devil : as there is also a deaf and a dumb devil, and unclean spirits, which work these effects in

CHAPTER 5.

men, possessing their bodies : All which things infidels and carnal men, following only nature and reason, attribute to natural causes : and the less faith a man hath, the less he believeth that the devil worketh such things.

stones: 6 And seeing Jesus afar off, he ran and adored him: 7 And crying with a great voice, said, What to me and thee Jesus the Son of God most high? I adjure thee by God that thou torment me not. 8 For he said unto him go out of the man thou unclean spirit. 9 And he asked him, What is thy name? And he saith to him, My name is Legion: because we are many. 10 And he besought him much, that he would not expel him out of the country. 11 And there was there about the mountain a great herd of swine, feeding. 12 And the spirits besought him, saying, Send us into the swine, that we may enter into them. 13 And Jesus immediately granted unto them: And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. 14 And they that fed them, fled, and carried news into the City and into the fields. And they went forth to see what was done: 15 And they came to Jesus, and they see him that was vexed of the devil, sitting clothed, and well in his wits: and they were afraid. 16 And they that had seen it, told them, in what manner he had been dealt withal that had the devil: and of the swine. 17 And they began to desire him, that he would depart from their coasts. 18 And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him, 19 And he admitted him not, but saith to him, Go into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercy upon thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done to him: and all marvelled. 21 And Jesus had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea. 22 And there cometh one of the Archsynagogues, named Jairus: and seeing him, he falleth down at his feet. 23 And besought him much, saying, That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live. 24 And he went with him, and a great multitude followed him, and they thronged him. 25 And a woman which was in an issue of blood twelve years, 26 And had suffered many things of many Physicians, and had bestowed all that she had, neither was any thing the better, but was rather worse: 27 When she had heard of Jesus, she came in the press behind him, and touched his garment. 28 For she said, That if I shall touch but his garment I shall be safe. 29 And forthwith the fountain of her blood was dried: and she felt in her body that she was healed of the malady. 30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? 31 And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me? 32 And he looked about to see her that had done this. 33 But the woman fearing and trembling, knowing what was done in her: came and fell down before him, and told him all the truth. 34 And he said to her, Daughter, thy faith hath made thee safe, go in peace, and be whole of thy malady. 35 As he was yet speaking, they come to the Archsynagogue, saying, That thy daughter is dead: why dost thou trouble the Master any further? 36 But Jesus having heard the word that was spoken, saith to the Archsynagogue, Fear not: only believe. 37 And he admitted not any man to follow him, but Peter and James and John the brother of James. 38 And they come to the Archsynagogue's house, and he seeth a tumult, and folks weeping and wailing much. 39 And going in, he saith to them: Why make you this ado and weep? the wench is not dead, but sleepeth. 40 And they derided him. But he having put forth all, taketh the father and the mother of the wench, and them that were with him, and they go in where the wench was lying. 41 And holding the wench's hand, he saith to her, *Talitha cumi*, which is being interpreted, *Wench*, I say to thee, *arise*. 42 And forthwith the wench rose up, and walked. And she was twelve years old:

ANNOTATIONS.

ver. 28. *If I shall touch*. So the good Catholic saith, If I might but touch one of his Apostles, yea one of his Apostle's napkins, yea, but the shade of one of his Saints, I should be better for it. *Act. 5. and 19. Chrys. tom. 5. cont. Gent. in princip. in vit. Babylæ*. Yea, Basil saith, He that toucheth the bone of a martyr, receiveth in some degree holiness of the grace or virtue that is therein.

ver. 30. *Virtue*. Virtue to heal this woman's malady, proceeded from Christ, though she touched but his coat: so when the Saints by their Relics or garments do miracles, the grace and force thereof cometh from our Saviour, they being but the means or instruments of the same.

ver. 36. *Only believe*. It is our common speech, wherein we require one thing specially, though other things also be as necessary, and more necessary. As the Physician to his patient: *Only have a good heart*; when he must

CHAPTER 5.

also keep a diet, and take potions, things more requisite. So Christ, in this great infidelity of the Jews, required only that they would believe he was able to do such a cure, such a miracle, and then he did it: otherwise it followeth in the next chapter, *He could not do miracles there, because of their incredulity*. Again, for this faith he gave them here and in all like places health of body, which they desired: and therefore he saith not, Thy faith hath justified thee, but, hath made thee safe or whole. Again this was the father's faith which, could not justify the daughter: whereby it is most evident, that this Scripture, and the like, are foolishly abused of the Hereticks, to prove, that only faith justifieth.

ver. 41. *Wench arise*. Christ's miracles, besides that they be wonders and ways to show his power, be also significative: as these which be corporally raised from death, put us in mind of his raising our souls from sin. The Scripture

and they were astonished with great astonishment. 43 And he commanded them earnestly that no body should know it : and he bade that something should be given her to eat.

CHAPTER VI.

In his own country, signifying the reprobate Jews, he is contemned, and therefore worketh little in respect. 6 His Apostles preach every where, and work miracles, so that King Herod, who shamefully killed John Baptist, and others were stricken with great admiration. 30 After John's death, he goeth into the Desert, where great concourse being unto them, he feedeth 5000 with five loaves. 46 And after he hath prayed long in the mountain, he walketh upon the sea. 53 And with the very touch of his garment's hem he healeth innumerable.

1 And going out from thence, he went into his country : and his Disciples followed him. 2 And when the Sabbath was come, he began to teach in the Synagogue : and many hearing him, were in admiration at his doctrine, saying, How came this fellow by all these things? and what wisdom is this that is given to him, and such virtues as are wrought by his hands? 3 Is not this the Carpenter, the son of MARY, the brother of James and Joseph and Jude and Simon? why, are not also his sisters here with us? And they were scandalized in him. 4 And Jesus said to them, That there is not a Prophet without honour, but in his own country, and in his own house, and in his own kindred. 5 And he could not do any miracle there, but only cured a few that were sick, imposing his hands. 6 And he marvelled because of their incredulity : and he went about the towns in circuit preaching. 7 And he called the Twelve : and began to send them two and two ; and gave them power over unclean spirits. 8 And he commanded them, that they should take nothing for the way, but a rod only : not scrip, not bread, nor money in their purse, 9 But shod with sandals : and that they should not put on two coats. 10 And he said to them, Whithersoever you shall enter into an house, there tarry till you depart thence. 11 And whosoever shall not receive you, nor hear you : going forth from thence shake off the dust from your feet for a testimony to them. 12 And going forth they preached that they should do penance : 13 And they cast out many devils, and anointed with oil many sick, and healed them. 14 And king Herod heard, for his name was manifest, and he said, That John the Baptist is risen again from the dead, and therefore virtues work in him. 15 And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. 16 Which Herod hearing, said, John whom I beheaded, he is risen again from the dead. 17 For the said Herod

ANNOTATIONS.

maketh special mention only of three raised by our Saviour : of which three, this wench is one within the house : another the widow's son in Naim, now carried out toward the grave : the third, Lazarus having been in the grave four

CHAPTER 5.

days, and therefore stinking : which diversity of dead bodies, signify diversity of dead souls, some more desperate than other, some past all man's hope, and yet by the grace of Christ to be revived and reclaimed.

ANNOTATIONS.

ver. 3. *The Carpenter.* As his country-folks seeing him not only to be a poor man, but also knowing, as they thought, his whole parentage to be but vulgar, not reaching to his Godhead and divine generation, did take offence or scandal of him : so do the Heretics take like offence at his person in the B. Sacrament, saying, why this is not God : for it is bread made of corn by such a baker, of the same mould that such a loaf is : not marking, that it was not made Christ by baking, but by Consecration, and the virtue of Christ's words.

ver. 3. *They were scandalized.* This scandal rose partly of envy of his equals by birth, who reputed themselves as good as he, took scorn to be taught of him : whereupon Christ saith, *A Prophet is not without honour, but in his own country :* signifying, as it is plain in Luke, the malice and envy of the Jews his countrymen in refusing him, Jno. 1, and that the Gentiles would more esteem him.

ver. 5. *He could not.* It is said, that he could not work miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of congruity work there, where their incredulity was so great, that it would not have profited them. And for this cause he saith, elsewhere to them

CHAPTER 6.

that will see and enjoy his miracles, Only believe.

ver. 9. *Not two coats.* He forbiddeth superfluities, and too careful provision of bodily things, when they are about God's service in gaining souls. And for the contrary that seemeth here and in Matthew, understand that there he forbiddeth them to carry rod or staff to defend themselves, here he permitteth a walking rod or staff to lean and stay upon : there he forbiddeth shoes to cover all the foot, such as we wear : here he permitteth sandals, that is, such as had soles only, which the poor commonly wear in Jewry, and now some religious men. August. opinion, *lib. 2. c. 30. de consensu Evang. tom. 4.*

ver. 13. *With oil.* In the words of the commission oil is not mentioned, and yet it is certain by this their using of oil, that either Christ did then appoint them to use it, or they might take it up of themselves, by virtue of the general commission.

ver. 13. *With oil.* By this it is clear, that not only the Apostles or other may have power to work miracles by their only word and invocation of Christ's name, but also by application of creatures : which creatures also have a miraculous medicinal virtue to heal diseases.

ver. 13. *Oil many sick.* A preparation to the

sent and apprehended John, and bound him in prison for Herodias the wife of Philip his brother, because he had married her. 18 For John said to Herod, It is not lawful for thee to have thy brother's wife. 19 And Herodias lay in wait for him: and was desirous to kill him, and could not. 20 For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 21 And when a convenient day was fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the chief of Galilee. 22 And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table: the King said to the damsel, Ask of me what thou wilt, and I will give it thee. 23 And he sware to her, That whatsoever thou shalt ask I will give thee, though the half of my kingdom. 24 Who when she was gone forth, said to her mother, what shall I ask? But she said, The head of John the Baptist. 25 And when she was gone in by and by with haste to the King, she asketh, saying, I will that forthwith thou give me in a platter the head of John the Baptist. 26 And the king was stricken sad. Because of his oath, and for them that sat together at table he would not displease her: 27 But sending the hangman, commanded that his head should be brought in a platter. 28 And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. 29 Which his disciples hearing, came and took his body: and they put it in a monument. 30 And the Apostles gathering together unto Jesus, made relation to him of all things that they had done and taught. 31 And he said to them, Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eat. 32 And going up into the boat, they went into a desert place apart. 33 And they saw them going away, and many knew: and they ran flocking thither on foot from all Cities, and prevented them. 34 And going forth, Jesus saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. 35 And when the day was now far spent, his Disciples came to him, saying, This is a desert place, and the hour is now past: 36 Dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat. 37 And he answering, said, Give ye them to eat. And they said to him, Let us go and buy bread for two hundred pence: and we will give them to eat. 38 And he saith to them, How many loaves have you? go and see. And when they knew, they say, Five and two fishes. 39 And he commanded them, that they should make all sit down by companies upon the green grass. 40 And they sat down in ranks by hundreds and fifties. 41 And when he had taken the five loaves, and the two fishes: looking up unto heaven, he blessed, and brake the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. 42 And all did eat, and had their fill. 43 And they took up the leavings, twelve baskets full of fragments: and of the fishes. 44 And they that did eat, were five thousand men. 45 And immediately he compelled his Disciples to go up into the boat, that they might go before him beyond the strait to Bethsaida: whilst himself did dismiss the people. 46 And when he had dismissed them, he went into the mountain to pray. 47 And when it was late, the boat was in the midst of the sea, and himself alone on the land. 48 And seeing them labouring in rowing, for the wind was against them, and about the fourth watch of the night he cometh to them walking upon the sea: and he would have passed by them. 49 But they seeing him walking upon the sea, thought it was a ghost, and cried out. 50 For all saw him, and were troubled. And immediately he talked with them, and said to them, Have confidence, it is I, fear ye not. 51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: 52 For they understood not concerning the loaves: for their heart was blinded. 53 And when they had passed over, they came into the land of Genezareth, and set to the shore. 54 And when they were gone out of the boat, incontinent they knew him: 55 And running through the whole country, they began to carry about in couches those that were ill at ease, where they heard he was. 56 And whithersoever he entered into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

CHAPTER VII.

The masters of Jerusalem coming so far to carp him, 6 he chargeth with traditions, partly frivolous, 9 partly also contrary to God's commandments. 14 And to the people he yieldeth the reason of that which they carped, 17 and again to his Disciples, showing the ground of the Jewish washing, to wit, that meats otherwise defile the soul, to be false. 24 But by and bye, among the Gentiles, in a woman he findeth wonderful faith, upon her therefore he bestoweth the crumb that she asked, 32 returning, because the time of the Gentiles was not yet come, to the Jews with the loaf. 32 Where he sheweth his compassion towards mankind, so deaf and dumb, 36 and of the people is highly magnified.

1 And there assembled together unto him the Pharisees and certain of the Scribes, coming from Jerusalem. 2 And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. 3 For the Pharisees and all the Jews, unless

ANNOTATIONS.

CHAPTER 6.

Sacrament of extreme unction, *Jamed.* 5. ver. 17. *Philip his brother.* He might and should by Moses' law have married his bro-

ther's wife, if he had been dead without issue: but this Philip was yet alive. and had also this daughter that danced.

they often wash their hands, eat not, holding the tradition of the Ancients: 4 And from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe, the washings of cups and cruises, and of brazen vessels and beds. 5 And the Pharisees and Scribes asked him, why do not thy Disciples walk according to the tradition of the Ancients, but they eat bread with common hands? 6 But he answering, said to them, Well did Isaias prophesy of you hypocrites, as it is written, *This people honoureth me with their lips, but their heart is far from me.* 7 And in vain do they worship me, teaching doctrines, precepts of men. 8 For leaving the commandment of God, you hold the traditions of men, the washings of cruises and cups: and many other things you do like to these. 9 And he said to them, well do you frustrate the precept of God, that you may observe your own tradition. 10 For Moses said, *Honour thy father and thy mother.* And, *He that shall curse father or mother, dying let him die.* 11 But you say, If a man say to father or mother, *Corban*, which is a gift, whatsoever proceedeth from me, shall profit thee: 12 And further you suffer him not to do aught for his father or mother. 13 Defeating the word of God for your own tradition, which you have given forth: and many other things of this sort you do. 14 And calling again the multitude unto him, he said to them, Hear me all you, and understand. 15 Nothing is without a man entering into him, that can defile him: but the things that proceed from a man, those are they that make a man common. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the multitude, his Disciples asked him the parable. 18 And he saith to them, So are you also unskilful? Understand you not that every thing from without, entering into a man, cannot make him common: 19 Because it entereth not into his heart, but goeth into the belly, and is cast out into the privy, purging all the meats? 20 But he said that the things which cometh forth from a man, they make a man common. 21 For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders, 22 Thefts, avarice, wickedness, guile, impudicity, an evil eye, blasphemy, pride, foolishness. 23 All these evils proceed from within, and make a man common. 24 And rising from thence, he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know, and he could not be hid. 25 For a woman, immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. 26 For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter. 27 Who said to her, Suffer first the children to be filled: for it is not good to take the children's bread, and cast it to the dogs. 28 But she answered and said to him, Yea, Lord, for the whelps also eat under the table of the crumbs of the children. 29 And he said to her, For this saying go thy way, the devil is gone out of thy daughter. 30 And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out. 31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring to him one deaf and dumb, and they besought him that he would impose his hand upon him. 33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, touched his tongue. 34 And looking up unto heaven, he groaned, and said to him, *Ephphetha*, which is, *Be thou opened.*

ANNOTATIONS.

ver. 2. *Common.* Common and unclean is all one. For the Jews were commanded by the Law to eat certain kinds of meats only, and not all indifferently: and because these were separated from other meats, and as it were sanctified to their use, they called the other common and profane: and because the Law calleth those clean and these unclean, therefore it is, that unclean and common is all one, as in this chapter often, and *Acts 10.*

ver. 7. *Precepts of men.* Men's ordinances which be repugnant to God's commandments, be here condemned: as all observations not edifying nor profitable to the fulfilling of God's commandments, be vain and superfluous: as many observations of the Pharisees were then, and the like traditions of Heretics be now: for howsoever they brag of Scriptures, all their manner of administration and ministry is their own tradition and invention without all Scripture and warrant of God's word. But the traditions of the Apostles and Ancients, and all the precepts of the holy Church we are commanded to keep, as things not prescribed by man, but by the Holy Ghost. *Acts 15, 28. 41. 2 Thessal. 2, 15.*

ver. 11. *Gift.* To give to the Church or Al-

CHAPTER 7.

ter is not forbidden, but the forsaking of a man's parents in their necessity, pretending or excusing the matter upon his giving that which should relieve them, to God or to the Altar, that is impious and unnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

ver. 15. *Nothing entering into a man.* As these words of our Saviour do not import, that the Jews then might have eaten of those meats which God forbade them: no more do they now, that we Christians may eat of meats which the Church forbiddeth us. And yet both then and now all meats are clean, and nothing entering into a man, defileth a man. For neither they then, nor we now abstain, for that any meats are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

ver. 33. *Spitting.* Not only by Christ's word and will, but also by ceremony and by application of external creatures which be holy, miracles are wrought: as by Christ's spittle, which was not part of his person, being a superfluity of his body, but yet most holy. *Theophil. in 7. Marci.*

ver. 34. *Ephphetha* The Church doth most

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spake right. 36 And he commanded them not to tell any body. But how much he commanded them, so much the more a great deal did they publish it. 37 And so much the more did they wonder, saying, He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

Of compassion he feedeth the people, four thousand, with seven loaves. 10 After all which miracles as though they were yet unsufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 13 Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine, neither to fear want of necessities. 22 He healeth a blind man by degrees and with ceremonies. 27 Peter confesseth him, though men all this while had not learned so far, to be Christ, 31 and by and by he revealeth to them his passion, 32 rebuking also Peter for dissuading it, 34 and showing that it is a thing wherein all that will be saved, namely in time of persecution, must follow him.

1 In those days again when there was a great multitude, and had not what to eat: calling his Disciples together, he said to them, 2 I have compassion upon the multitude: because lo, three days they now endure with me, neither have what to eat. 3 And if I dismiss them fasting into their home, they will faint in the way: for some of them came far off. 4 And his Disciples answered him, whence may a man fill them here with bread in the wilderness? 5 And he asked them, How many loaves have ye? Who said, Seven. 6 And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his disciples for to set before them, and they did set them before the multitude. 7 And they had a few little fishes: and he blessed them, and commanded them to be set before them. 8 And they did eat and were filled, and they took up that which was left of the fragments, seven maunds. 9 And they that had eaten were about four thousand: and he dismissed them. 10 And immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha. 11 And the Pharisees went forth, and began to question with him, asking of him a sign from heaven, tempting him. 12 And groaning in spirit, he saith, why doth this generation ask a sign? Amen, I say to you, If a sign shall be given to this generation. 13 And leaving them, he went up again into his boat, and passed beyond the strait. 14 And they forgot to take bread: and they had but one loaf with them in the boat. 15 And he commanded them, saying, Look well and beware of the leaven of the Pharisees, and the leaven of Herod. 16 And they reasoned among themselves, saying, Because we have not bread. 17 Which Jesus knowing saith to them, why do you reason, because you have not bread? do you not yet know nor understand? yet have you your heart blinded? 18 Having eyes see you not? and having ears hear ye not? Neither do you remember? 19 When I brake five loaves among five thousand: and how many baskets full of fragments took you up? They say to him, Twelve. 20 When also seven loaves among four thousand, how many maunds of fragments took you up? And they say to him, Seven. 21 And he said to them, How do you not yet understand? 22 And they come to Bethsaida: and they bring to him one blind, and desired him that he would touch him. 23 And taking the hand of the blind he led him forth out of the town: and spitting into his eyes, imposing his hands, he asked him if he saw any thing. 24 And looking up, he said, I see men as it were trees, walking. 25 After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. 26 And he sent him into his house, saying, Go into thy house: and if thou enter into the town, tell no body. 27 And Jesus went forth and his disciples into the towns of Cesarea Philippi: and in the way he asked his disciples, saying to them, Whom do men say that I am? 28 Who answered him, saying, John the Baptist, some Elias, and othersome as it were one of the Pro-

ANNOTATIONS.

godly imitate and use these very words and ceremonies of our Saviour in the Exorcisms before Baptism, to the healing of their souls

CHAPTER 7.

that are to be baptized, as Christ healed the bodily infirmity and the disease of the soul together. *Ambros. lib. 1. de Sacram. c. 1.*

ANNOTATIONS.

ver. 6. *Gave to his disciples.* He serveth the people not immediately himself, but by the Apostles' ministry: to teach us that we must receive Christ's Sacraments and doctrine, not at our own hand, but of his Priests and our Pastors.

ver. 7. *Blessed them.* So is it in some ancient Greek copies, agreeable to our Latin, and in Luke expressly in the common Greek text, that he blessed the five loaves and the two fishes: which must be always marked against the Heretics, which deny this blessing to pertain to the creatures, but feign it always to be referred to God for thanks-

CHAPTER 8.

giving. For if it were so, he would have said grace but once for that whole refection: but he did severally bless both the bread first, and afterward the fishes also, multiplying them by his said blessing, as he did man kind and other creatures in the beginning by blessing them, and so working effectually some change or alteration in the very creatures themselves.

ver. 22. *Touch him.* Our Saviour used to work much by touching: that we may learn not to contemn the corporal and external application of holy things, not to challenge by the spirit and faith only, as Heretics do

phets. 29 Then he saith to them, But whom do you say that I am? Peter answering said to him, Thou art Christ. 30 And he threatened them that they should not tell any man of him. 31 And he began to teach them, that the Son of Man must suffer many things, and be rejected of the Ancients and of the high Priests and the Scribes, and be killed: and after three day rise again. 32 And he spake the word openly. And Peter taking him, began to rebuke him. 33 Who turning, and seeing his disciples, threatened Peter, saying, Go behind me Satan, because thou savourest not the things that are of God, but that are of men. 34 And calling the multitude together with his disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross, and follow me. 35 For he that will save his life, shall lose it: and he that shall lose his life for me and the Gospel, shall save it. 36 For what shall it profit a man, if he gain the whole world, and suffer damage of his soul? 37 Or what permutation shall a man give for his soul? 38 For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him when, he shall come in the glory of his Father with the holy Angels.

CHAPTER IX.

The more to confirm them, he giveth them in his transfiguration a sight of his glory, whereunto suffering doth bring, and then again doth inculcate his Passion. 14 A devil also he casteth out, which his Disciples, upon whom therefore the perverse Scribes triumphed in his absence, could not for lack of fasting and praying. 30 Being yet in Galilee, he revealeth more about his passion. 33 And, because in the way to Capharnaum they contended for the Primacy, he teacheth them that humility is the way to Primacy before God: 38 bidding them also, not to prohibit such as be not against them: nor to give scandal to any one of the faithful: and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they never so near unto them.

1 And he said to them, Amen, I say to you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God coming in power. 2 And after six days Jesus taketh Peter and James and John: and bringeth them alone into a high mountain apart, and was transfigured before them. 3 And his garments were made glistering and white exceedingly as snow, the like thereof a fuller cannot make white upon the earth. 4 And there appeared to them Elias with Moses: and they were talking with Jesus. 5 And Peter answering, said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. 6 For he knew not what he said: for they were frightened with fear: 7 And there was a cloud over-shadowing them, and a voice came out of the cloud, saying, This is my son most dear: hear ye him, 8 And immediately looking about they saw no man any more but Jesus only with them. 9 And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen: but when the Son of Man shall be risen again from the dead. 10 And they kept in the word with themselves: questioning together what that should be, *when he shall be risen from the dead.* 11 And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? 12 Who answering said to them, Elias when he cometh first, shall restore all things: and how it is written of the Son of Man, that he shall suffer many things and be contemned. 13 But I say to you that Elias also is come, and they have done to him whatsoever they would, as it is written of him. 14 But coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. 15 And forthwith all the people seeing

ANNOTATIONS.

ver. 33. *For me and the Gospel.* By the Gospel is signified not only the four Evangelists, but all Scriptures, and whatsoever Christ said, that is not in Scripture: for he saith in this very place, *He that shall be ashamed of my words, the Son of Man shall be ashamed of him, &c.* Neither his own words only, but whatsoever the Apostles taught in word or writing: for our Saviour saith, *He that despiseth you, despiseth me.* For defence of any of all these

CHAPTER 8.

and of every article of the Catholic faith, we ought to die, and this is to lose our life for Christ and his Gospel.

ver. 36. *Gain the whole world.* Let such note this, that for fear or flattery of the world condescend to obey the unjust laws of men touching religion, against their own consciences: and be content for the rest of a few days of this life, and for saving their temporal goods, to lose their soul and the joys of heaven.

ANNOTATIONS.

ver. 4. *Elias with.* The Law and the Prophets join with Christ and his Gospel: the one signified by Moses, the other by Elias. By whose apparitions here, we also learn, that sometimes there may be personal intercourse betwixt the living and the dead, though not ordinarily.

ver. 4. *Elias with Moses.* Moses representeth the persons of all the Saints that shall be departed this life when Christ cometh in his Majesty to judgment: And Elias, who was then living, figureth the holy men that shall then be

CHAPTER 9.

found alive when he cometh in glory, who both shall then begin to reign with Christ in glory. *Beda in c. Marc.*

ver. 13. *Elias also is come.* Elias was zealous for God's Law, a great reprehender of sin, and a Hermit, and shall be the Precursor of Christ in his second advent: So was John before his first Advent, a Zealator, a Corrector, a Hermit, and his Precursor. *Theod. in caten. Thomæ super hunc locum.* Hierome in the life of Paul Hermit, that both Elias and John Baptist were counted principal professors of that life.

JESUS, was astonished, and much afraid: and running to him, saluted him. 16 And he asked them, what do you question of among you? 17 And one of the multitude answering, said, Master, I have brought my son to thee, having a dumb spirit, 18 Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and withereth: and I spake to thy disciples to cast him out, and they could not. 19 Who answering them, said, O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown upon the ground, he tumbled foaming. 21 And he asked his father, How long time is it since this hath chanced unto him? But he said, From his infancy: 22 And oftentimes hath he cast him into fire and into waters, to destroy him, but if thou canst any thing, help us, having compassion on us. 23 And JESUS said to him, if thou canst believe, all things are possible to him that believeth. 24 And incontinent the father of the boy crying out, with tears said, I do believe, Lord: help my incredulity, 25 And when JESUS saw the people running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him. 26 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead. 27 But Jesus holding his hand, lifted him up: and he rose. 28 And when he was entered into the house, his Disciples secretly asked him, why could not we cast him out? 29 And he said to them, This kind can go out by nothing, but by prayer and fasting. 30 And departing thence they passed by Galilee, neither would he that any man should know. 31 And he taught his Disciples, and said to them, That the Son of Man shall be betrayed into the hands of men, and they shall kill him, and being killed, the third day he shall rise again. 32 But they knew not the word: and they were afraid to ask him. 33 And they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way? 34 But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 35 And sitting down, he called the twelve, and saith to them, if any man will be first he shall be last of all, and the minister of all. 36 And taking a child, he set him in the midst of them, whom when he had embraced, he said to them, 37 Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me. 38 John answered him, saying, Master we saw one casting out devils in thy Name, who followeth not us, and we prohibited him. 39 But JESUS said, Do not prohibit him, for there is no man that doth a miracle in my name, and can soon speak ill of me. 40 For he that is not against you, is for you, 41 For whosoever shall give you to drink a cup of water in my name, because you are Christ's: Amen, I say to you, he shall not lose his reward. 42 And whosoever shall scandalize one of these little ones belonging in me: it is good for him rather if a millstone were put about his neck, and he were cast into the sea. 43 And if thy hand scandalize thee, cut it off, it is good for thee to enter into life maimed, than having two hands to go into hell, into the fire unquenchable. 44 Where their worm dieth not, and the fire quenqueth not. 45 And if thy foot scandalize thee, chop it off, it is good for thee to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 46 Where their worm dieth not, and the fire quenqueth not. 47 And if thine eye scandalize thee, cast it out, it is good for thee with one eye to enter into the kingdom of God, rather than having two eyes, to be cast into the hell of fire, 48 Where their worm dieth not, and the fire quenqueth not. 49 For every one shall be salted with fire: and every victim shall be salted with salt. 50 Salt is good, but if the salt shall be unseasoned: wherewith will you season it? Have salt in you, and have peace among you.

CHAPTER X.

He answereth the tempting Pharisees, and again his disciples answered, that the case of a man with his wife shall be, as in the first institution, utterly dissoluble. 13 He blesseth children. 17 He sheweth what is to be done to get life everlasting. 21 What also for a rich man, to be perfect: 28 As also, what passing reward they shall have that do so in time of persecution. 32 He revealeth more to his disciples touching his passion: 34 Bidding the two ambitious suiters to think rather of suffering with him: 41 And teaching us in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiors, considering they are, as he was himself, to toil for our salvation. 46 Then going out of Jericho, he giveth sight to a blind man.

1 And rising up thence, he cometh into the coasts of Jewry beyond Jordan: and the multitudes assemble again unto him, and as he was accustomed, again he taught them. 2 And the Pharisees coming near, asked him, Is it lawful for a man to dismiss his wife? tempting him. 3 But he answering, said to them, What did Moses command you? 4 Who said,

ANNOTATIONS

ver. 38. *In thy name.* Miracles are wrought sometimes by the name of JESUS, whatsoever the matter be, when it is for the proof of a truth, or for the glory of God. Insomuch that Julian the Apostate himself did drive away devils with the sign of the Cross, as Gregory Nazian writeth, or at 1. in Julian. Theodor. lib. 3. c. 3. hist. And so also heretics may do

CHAPTER 9.

miracles among the heathen, to prove any article of the Christian faith: but they never did nor ever shall work any miracle to prove any of their erroneous opinions, as, to prove that Christ is not really in the B. Sacrament.

ver. 41. *Reward.* Reward for alm's deeds, whereby it is evident they be meritorious

Moses permitted to write a bill of divorce, and to dismiss her. 5 To whom Jesus answering, said, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause, man shall leave his father and mother: and shall cleave to his wife, 8 And they two shall be in one flesh, therefore now they are not two, but one flesh. 9 That therefore which God hath joined together, let no man separate. 10 And in the house again his Disciples asked him of the same thing. 11 And he saith to them, whosoever dismisseth his wife and marrieth another, committeth adultery upon her. 12 And if the wife dismiss her husband and marrieth another, she committeth adultery. 13 And they offered to him young children, that he might touch them. And the disciples threatened those that offered them. 14 Whom when Jesus saw, he took it ill, and said to them, Suffer the little children to come unto me, and prohibit them not, for the kingdom of God is for such. 15 Amen, I say to you: whosoever receiveth not the kingdom of God as a little child, shall not enter into it. 16 And embracing them, and imposing hands upon them, he blessed them. 17 And when he was gone forth in the way, a certain man running forth and kneeling before him asked him, Good Master, what shall I do that I may receive life everlasting? 18 And Jesus said to him, Why callest thou me good? None is good but one, God. 19 Thou knowest the commandments, *Commit not adultery, Kill not, Steal not, Bear not false witness, Do no fraud, Honour thy father and mother.* 20 But he answering, said to him, Master all these things I have observed from my youth. 21 And Jesus beholding him, loved him and said to him, One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 Who being stricken sad at the word, went away sorrowful, for he had many possessions. 23 And Jesus looking about, saith to his Disciples, How hardly shall they that have money, enter into the kingdom of God! 24 And the Disciples were astonished at his words. But Jesus again answering, saith to them, Children, how hard is it for them that trust in money to enter into the kingdom of God! 25 It is easier for a camel to pass through a needle's eye, than for a rich man to enter into the kingdom of God. 26 Who marvelled more, saying to themselves, And who can be saved? 27 And Jesus beholding them, saith, With men it is impossible: but not with God, for all things are possible with God. 28 And Peter began to say unto him, Behold, we have left all things, and have followed thee. 29 Jesus answering, said, Amen, I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel: 30 That shall not receive a hundred times so much now in this time: houses and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. 31 But many that are first shall be last: and the last, first. 32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following were afraid. And taking again the Twelve, he began to tell them the things that should befall him. 33 That, behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles, 34 And they shall

ANNOTATIONS.

ver. 4. *Permitted.* Some things are permitted, though not approved, or allowed, to avoid greater inconveniences. No man may do evil for any cause, but he may permit other men's evils for divers causes: as God himself doth, who can do no evil. So doth the Prince and Commonwealth permit lesser evils, to eschew greater, and so may the Holy Church much more, as Augustine saith she doth, being placed among much chaff, and much cockle, tolerate many things: and yet, whatsoever is against faith and good life, she neither approveth, nor dissembleth with silence, nor committeth.

ver. 9. *Let no man separate.* The obligation betwixt man and wife is so great, that during life it cannot be broken.

ver. 11. *And marrieth another.* That which Matthew uttered more obscurely, and is mistaken of some, as though he meant, that for fornication a man might put away his wife and marry another, is here by this Evangelist, as also by Luke, put out of doubt: generally avouching, that whosoever putteth away his wife, and marrieth another, committeth adultery. *Aug. lib. 1. de adult. conjug. c. 11. and sequentibus.*

ver. 18. *None is good.* None is entirely substantially, and of himself good, but God: though

CHAPTER 10.

by participation of God's goodness, men are truly also called good.

ver. 19. *Commandments.* Note that the keeping of God's commandments procureth life everlasting.

ver. 21. *Go, sell whatsoever.* This is counsel of perfection, not a precept, which the religious professing and keeping voluntary poverty, do follow.

ver. 25. *A rich man.* He is here called a rich man that hath his confidence, as here is expressed, in his treasure, and had rather forsake his faith and duty to God, than lose them, as all they which live in schism or heresy to save their goods.

ver. 30. *A hundred times so much.* Sometimes God doth so bless men also in worldly benefits that have forsaken all for him, as Gregory, Augustine, and Paulinus: but the principal meaning is, that he will give to such men in this life abundance of grace and spiritual comfort, and contentation, and joy of conscience, as they feel which have experience, the which spiritual gifts exceed the temporal commodities, more than a hundred fold, insomuch that he that hath fully forsaken but small things for religion, would not forsake religion to have all the world

mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again. 35 And there come to him James and John the sons of Zebedee, saying, Master, we will that what thing soever we shall ask, thou do it to us. 36 But he said to them, what will you that I do to you? 37 And they said, Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 And Jesus said to them, You wot not what you ask, can you drink the cup that I drink? or be baptized with the baptism wherewith I am baptized? 39 But they said to him, We can. And Jesus said to them, The cup indeed which I drink, you shall drink: and with the baptism wherewith I am baptized, shall you be baptized: 40 But to sit on my right hand and on my left, is not mine to give unto you, but to whom it is prepared. 41 And the ten hearing, began to be displeased at James and John. 42 And Jesus calling them, saith to them, You know that they which seem to rule over the Gentiles, overrule them: and their Princes have power over them. 43 But it is not so in you, but whosoever will be greater shall be your minister: 44 And whosoever will be first among you, shall be the servant of all. 45 For the Son of Man also is not come to be ministered unto, but to minister, and to give his life a redemption for many. 46 And they come to Jericho: and when he departed from Jericho and his Disciples, and a very great multitude, the son of Timæus, Bartimæus the blind man sat by the way side begging. 47 Who when he had heard, that it is Jesus of Nazareth: he began to cry and to say, Jesus, son of David have mercy upon me. 48 And many threatened him to hold his peace, but he cried much more, Son of David, have mercy upon me. 49 And Jesus standing still commanded him to be called. And they called the blind man, saying to him, Be of better comfort, arise, he calleth thee. 50 Who casting off his garment leapt up, and came to him. 51 And Jesus answering, said to him, What wilt thou that I do unto thee? And the blind man said to him, Rabboni, that I may see. 52 And Jesus said to him Go thy ways, thy faith hath made thee safe. And forthwith he saw, and followed him in the way.

CHAPTER XI.

Being now come to the place of his passion, he entereth with triumph as their Christ. 12 He cursed that fruitless leafy tree. 15 He sheweth his zeal for the house of God: for which the Rulers seek his destruction. 24 He exhorteth his Disciples to steadfastness of faith, and to forgive their enemies. 27 He avoucheth his power by the witness of John who was a man sent of God.

1 And when they came nigh unto Jerusalem and Bethania to Mount Olivet, he sendeth two of his Disciples, 2 And saith to them, Go into the town that is against you, and immediately entering in thither, you shall find a colt tied, upon which no man yet hath sitten: loose him, and bring him. 3 And if any man shall say to you, What do you? say that he is needful for our Lord: and incontinent he will send him hither. 4 And going their ways, they found the colt tied before the gate without in the meeting of two ways and they loose him, and he sat upon him. 5 And certain of them that stood there, said to them, What do you loosing the colt? 6 Who said to them as Jesus had commanded them: and they did let him go with them. 7 And they brought the colt to Jesus: and they lay their garments upon him. 8 And many spread their garments in the way: and others did cut boughs from the trees, and strewed them in the way. 9 And they that went before and they that followed, cried saying, Hosanna, blessed is he that cometh in the name of our Lord. 10 Blessed is the Kingdom of our father David that cometh, Hosanna in the highest. 11 And he entered Jerusalem into the temple: and having viewed all things round about, when now the evening hour was come, he went forth into Bethania with the twelve. 12 And the next day when they departed from Bethania, he was a hungered. 13 And when he had seen afar off a fig tree having leaves, he came if happily he could find any thing on it. And when he was come to it, he found nothing but leaves, for it was not the time for figs. 14 And answering he said to it, Now no man eat fruit of thee any more for ever. And his Disciples heard it. 15 And they come to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers; and the chairs of them that sold pigeons he overthrew. 16 And he suffered not that any man should carry a vessel through the temple. 16 And he taught saying to them, Is it not written, *That my house shall be called the house of prayer to all nations?* But you have made it a den of thieves. 18 Which when the chief Priests and the Scribes had heard, they sought how they might destroy him, for they were afraid of him because the whole

ANNOTATIONS.

ver. 8. *Many spread.* All these voluntary duties were grateful to our Saviour, and so be the like done to him in the Sacrament.

ver. 16. *Vessel through the Temple.* He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much less can he abide the profaning of the Churches now with heretical service, and preaching of heresy and blasphemy?

CHAPTER II.

ver. 17. *Den of thieves.* If the Temple was then a den of thieves, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and sacrament of the body of Christ, is made a den for the Ministers of Calvin's bread?

ver. 20. *If so be that.* God never forgiveth sins to him that pardoneth not his enemies from the heart. Whereby it is evident that more is required then only faith.

multitude was in admiration upon his doctrine. 19 And when the evening was come, he went forth out of the city. 20 And when they passed by in the morning, they saw the fig tree withered from the roots. 21 And Peter remembering, said to him. Rabbi, behold the fig tree that thou didst curse, is withered. 22 And Jesus answering saith to them, Have faith of God. 23 Amen, I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith, shall be done : shall be done unto him. 24 Therefore I say to you, all things whatsoever you ask, praying, believe that you shall receive, and they shall come unto you. 25 And when you shall stand to pray, forgive if you have aught against any man : that also your father which is in heaven, may forgive you your sins. 26 If so be that you will not forgive, neither will your father that is in heaven, forgive you your sins. 27 And they come again to Jerusalem. And when he walked in the temple, there come to him the chief Priests and Scribes and the Ancients, 28 And they say to him, In what power dost thou these things ? and who hath given thee this power, that thou shouldst do these things ? 29 And Jesus answering said to them, I also will ask you one word, and answer you me : and I will tell you in what power I do these things. 30 The baptism of John was it from heaven, or from men ? answer me. 31 But they thought within themselves, saying, If we say, From heaven : he will say, Why then did you not believe him ? 32 If we say, From men, they feared the people : for all accounted John that he was indeed a Prophet. 33 And they answering say to Jesus, We know not. And Jesus answering saith to them, Neither do I tell you in what power I do these things.

CHAPTER XII.

He foretelleth to the Jews in a parable their reprobation most worthy, and the vocation of the Church of the Gentiles in their place, 10 himself being the headstone thereof. 13 He defeateth the snare of the Pharisees and Herodians about paying tribute to Cesar : 18 answereth also the invention of the Sadducees against the resurrection : 28 also the opposition of a Scribe. 35 And so having put all the busy sects to silence, he turneth and passeth them on the other side, because they imagined Christ should be no more but a man. 38 Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41 He commendeth the poor widow for her two mites above all.

1 And he began to speak to them in parables, A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen : and went forth into a strange country. 2 And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. 3 Who apprehending him, beat him : and sent him away empty. 4 And again he sent to them another servant : and him they wounded in the head and used him reproachfully. 5 And again he sent another, and him they killed : and many other, beating certain, and killing others. 6 Therefore having yet one son most dear : him also he sent unto them last, saying, That they will reverence my son. 7 But the husbandmen said one to another, This is the heir : come, let us kill him : and the inheritance shall be ours. 8 And apprehending him, they killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do ? He will come and destroy the husbandmen : and will give the vineyard to others. 10 Neither have you read this Scripture, *The stone which the builders rejected, the same is made the head of the corner* : 11 *By our Lord was this done, and it is marvellous in our eyes* ? 12 And they sought to lay hands on him, and they feared the multitude, for they knew that he spake this parable to them. And leaving him they went their way. 13 And they send to him certain of the Pharisees and of the Herodians : that they should entrap him in his word. 14 Who coming, say to him, Master, we know that thou art a true speaker, and carest not for any man : for thou dost not look upon the person of men, but teachest the way of God in truth, is it lawful to give tribute to Cesar : or shall we not give it ? 15 Who knowing their subtilty, said to them, Why tempt you me ? bring me a penny that I may see it. 16 But they brought it him. And he saith to them, Whose is this image and inscription ? They say to him, Cesar's. 17 And Jesus answering, said to them, Rendor therefore the things that are Cesar's, to Cesar : and that are God's, to God. And they marvelled at him. 18 And there came to him the Sadducees that say there is no resurrection : and they asked him, saying, Master, 19 Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother. 20 There were therefore seven brethren : and the first took a wife and died, leaving no issue. 21 And the second took her, and died : and neither this left issue. And the third in like manner. 22 And the seven took her in like sort : and did not leave issue. Last of all the woman also died. 23 In the resur-

ANNOTATIONS.

ver. 17. *To God.* These men were very circumspect and wary to do all duties to Cesar, but of their duties to God they had no regard. So heretics to flatter temporal Princes, and by them to uphold their heresies, do not only inculcate men's duty to the Prince, dissembling that which is due to God : but also give to the Prince more than due, and take from God his right and duty. But Christ allowing Cesar his right, warneth them also of their duty toward

CHAPTER 12.

God. And that is it which Catholics inculcate, Obey God, do as he commandeth, Serve him first, and then the Prince.

ver. 19. *His brother shall take.* Mark well here, that the Law which saith, Thou shalt not marry thy brother's wife, is not such as admitteth no dispensation, as though this marriage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brother's wife.

rection therefore when they shall rise again, whose wife shall she be of these? for seven-
 had her to wife. 24 And Jesus answering, said to them, Do ye not therefore err, not
 knowing the Scriptures, nor the power of God? 25 For when they shall rise again from
 the dead, they shall neither marry nor be married, but are as the Angels in heaven. 26 And
 as concerning the dead, that they do rise again, have you not read in the book of Moses,
 how in the bush God spake to him, saying, *I am the God of Abraham, and the God of Isaac, and the
 God of Jacob?* 27 He is not the God of the dead, but of the living. You therefore are much
 deceived. 28 And there came one of the Scribes that had heard them questioning, and seeing
 that he had well answered them, asked him which was the first commandment of all. 29 And
 Jesus answered him, That the first commandment of all is, *Hear Israel: the Lord thy God is
 one God.* 30 *And thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and
 with thy whole mind, and with thy whole power.* This is the first commandment. 31 And the
 second is like to it, *Thou shalt love thy neighbour as thyself.* Another commandment greater than
 these there is not. 32 And the Scribe said to him, Well Master, thou hast said in truth, that
 there is one God, and there is none other besides him. 33 And that he be loved from the
 whole heart, and with the whole understanding, and with the whole soul, and with the whole
 strength: and to love his neighbour as himself is a greater thing than all holocausts and
 sacrifices. 34 And Jesus seeing that he had answered wisely, said to him, Thou art not far
 from the kingdom of God. And no man now durst ask him. 35 And Jesus answering, said
 teaching in the temple, How do the Scribes say, that Christ is the son of David? 36 For
 David himself saith in the Holy Ghost: *Our Lord said unto my Lord, sit on my right hand, until I
 put thine enemies the footstool of thy feet.* 37 David therefore himself calleth him Lord, and
 whence is he his son? And a great multitude heard him gladly. 38 And he said to them in
 his doctrine, Take heed of the Scribes that will walk in long robes, and be saluted in the
 market place, 39 And sit in the first chairs in the Synagogues, and love the highest places at
 suppers: 40 Which devour widow's houses under the pretence of long prayer: these shall
 receive larger judgment. 41 And Jesus sitting over against the treasury, beheld how the
 multitude did, cast money into the treasury, and many rich men did cast in much. 42 And
 when there came a certain poor widow, she cast in two mites, which is a farthing. 43 And
 calling his Disciples together, he saith to them, Amen, I say to you, that this poor widow hath
 cast in more than all that have cast into the treasury. 44 For all they of their abundance have
 cast in: but she, of her penury hath cast in all that she had, her whole living.

CHAPTER XIII.

*To his Disciples, by occasion of Jerusalem and the Temple's destruction, he foretelleth, 5 what things
 shall be before the consummation of the world, as specially the Church's full preaching unto all
 nations. 14 Then, what shall be in the very consummation, to wit, Antichrist with his passing
 great persecution and seduction, but for a short time. 24 Then incontinent the day of judgment.
 28 to our great comfort in those miseries under Antichrist. 32 As for the moment, to us it per-
 taineth not to know it; 33 but rather every man to watch, that we be not unprovided when he cometh
 to each one particularly by death.*

1 And when he went out of the Temple, one of his Disciples saith to him, Master, behold
 what manner of stones, and what kind of buildings. 2 And Jesus answering, said to him,
 Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall
 not be destroyed. 3 And when he sat in Mount Olivet against the Temple, Peter and James
 and John and Andrew asked him apart: 4 Tell us, when shall these things be? and what
 shall be the sign when all these things shall begin to be consummate? 5 And Jesus answer-

ANNOTATIONS.

ver. 24. *Not knowing the Scriptures.* Who would have thought that by this place of Scrip-
 ture alleged by Christ, and the Resurrection were proved? and yet we see that Christ doth
 hereby deduce it, and chargeth these great Doctors and Masters which arrogated to them-
 selves the knowledge of Scriptures that it is their ignorance, that they knew no so to
 deduce it. No marvel then if the Doctors and Catholic Church make the like deductions
 sometime and proofs, where the heretic doth not or will not see so much, therefore no doubt,
 because he knoweth not the Scriptures, where-
 of he boasteth so much, nor the senso of the Holy Ghost in them. For example, when of that
 place, *It shall not be forgiven in this world nor in*

CHAPTER 12.

the world to come, ancient Fathers deduce, that there are sins remitted after this life in Purga-
 tories. *Matt. 12. 32.*

ver. 24. *The power of God.* Even so do here-
 tics err two ways: because they know not the Scriptures, which they interpret contrary to
 the sense of the whole Church, and of all the ancient Fathers: and because they know not
 the power of God, that as he is able to raise the self same bodies again, so he can make his
 body present in many places; but being alto-
 gether faithless and not believing his power, they dispute of all such matters only by reason
 and their own imaginations.

ver. 33. This excellency of charity teach-
 eth us that faith only is not sufficient.

ANNOTATIONS.

ver. 4. *When shall these things be?* The miseries
 which did fall before the destruction of the Tem-
 ple and City of Jerusalem, were a resemblance

CHAPTER 13.

of the extreme calamity that shall befall before
 the latter day at the time of Anti-christ: where-
 upon Christ speaketh indifferently of both.

ing, began to say to them, See that no man seduce you. 6 For many shall come in my name saying that I am he: and they shall seduce many. 7 And when you shall hear of wars and bruits of wars, fear not, for these things must be, but the end is not yet. 8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, and famines. These things are the beginning of sorrows. 9 But look to yourselves. For they shall deliver you up in Councils, and in Synagogues shall you be beaten, and you shall stand before Presidents and Kings for my sake, for a testimony unto them. 10 And into all nations first the Gospel must be preached. 11 And when they shall lead you and deliver you, be not careful beforehand what you shall speak: but that which shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. 12 And brother shall deliver brother unto death, and the father his son: and the children shall rise against the parents, and shall work their death. 13 And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved. 14 And when you shall see *the abomination of desolation*, standing where it ought not, he that readeth, let him understand, then they that are in Jewry, let them flee unto the mountains: 15 And he that is on the house top, let him not go down into the house, nor enter in to take any thing out of his house: 16 And he that shall be in the field, let him not return back to take his garment. 17 And wo to them that are with child, and that give suck in those days. 18 But pray that the things chance not in the Winter. 19 For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be. 20 And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath elected, he hath shortened the days. 21 And then if any man shall say unto you, Lo, here is Christ: lo, there: do not believe. 22 For there shall rise up false Christs and false Prophets, and they shall show signs and wonders, to seduce, if it be possible, the elect also. 23 You therefore take heed: behold I have foretold you all things. 24 But in those days after that tribulation, the Sun shall be darkened, and the Moon shall not give her light, 25 And the Stars of heaven shall be falling down, and the powers that are in heaven shall be moved. 26 And then they shall see the Son of Man coming in the clouds, with much power and glory. 27 And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 And of the fig tree learn ye a parable. When now the bough thereof is tender, and the leaves come forth, you know that Summer is very nigh. 29 So you also when you shall see these things come to pass, know ye that it is very nigh, at the doors. 30 Amen, I say to you, that this generation shall not pass, until all these things be done. 31 Heaven and earth shall pass, but my words shall not pass. 32 But of that day or hour no man knoweth neither the Angels in Heaven, nor the Son, but the Father. 33 Take heed, watch, and pray: for you know not when the time is. 34 Even as a man who being gone into a strange country, left his house: and gave his servants authority over each work, and commanded the porter to watch. 35 Watch ye therefore, for you know not when the Lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning. 36 Lest coming upon a sudden, he find you sleeping. 37 And that which I say to you, I say to all, watch.

CHAPTER XIV.

Judas, by occasion of Mary Magdalen's ointment, doth sell him to the Council of the Jews. 12 After the Paschal lamb he giveth them the bread of life, John 6, in a mystical sacrifice or separation of his body and blood, 27 and that night is, after his prayer, 43 taken of the Jews' men, Judas being their captain: is forsaken of the other eleven for fear: 53 is falsely accused, and impiously condemned of the Jews' Council, 65 and shamefully abused of them: 66 and thrice denied of Peter. All even as the Scriptures and himself had often foretold.

1 And the Pasch was and the Azymes after two days: and the chief Priests and the Scribes sought how they might by some wile lay hands on him, and kill him. 2 For they said, Not on the festival day, lest there might be a tumult of the people. 3 And when he was at Bethania, in the house of Simon the Leper, and sat at meat, there came a woman having an Alabaster box of ointment, of precious Spikenard: and breaking the Alabaster box, she poured it out upon his head. 4 But there were certain who had indignation within themselves, and said,

ANNOTATIONS.

ver. 6. *I am he.* As before the destruction of Jerusalem, divers Seducers arose, and called themselves Christs, promising the people deliverance from the fears and dangers they were in of foreign soldiers: so shall there come many toward the end of the world, and make themselves Christs and Authors of Sects, and shall gain many Disciples: as in plain words followeth in this chapter, ver. 22. *There shall rise false Christs and false Prophets, &c.*

ver. 14. *The abomination of desolation.* No heresy doth so properly and purposely tend to his abomination of desolation, which by Antichrist shall be achieved, as this Calvinism:

CHAPTER 13.

which taketh away, with other Sacraments and external worship of God, the very sacrifice of Christ's body and blood, which being taken away, as S. Cyprian saith, no religion can remain.

ver. 20. *Shortened the days.* Antichrist's reign shall be three years and a half. *Dan. 7. Apoc. 13.*

ver. 22. *Signs and wonders.* False Christs and false Prophets be Seducers, who in the later day by the power of the devil shall seem to work wonders, and yet men must not believe them. Much less these, which for their false faith cannot show so much as one false miracle

Whereto is this waste of the ointment made? 5 For this ointment might have been sold for more then three hundred pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone, why do you molest her? she hath wrought a good work upon me. 7 For the poor ye have always with you: and when you will, you may do them good: but me you have not always. 8 That which she had, she hath done: she hath prevented to anoint my body to the burial. 9 Amen, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. 10 And Judas Iscariot one of the Twelve went his way to the chief Priests, for to betray him to them. 11 Who hearing it, were glad: and they promised him that they would give him money. And he sought how to betray him conveniently. 12 And the first day of the Azymes, when they sacrificed the Pasch, the Disciples say to him, Whither wilt thou that we go, and prepare for thee to eat the Pasch? 13 And he sendeth two of his Disciples, and saith to them, Go ye into the City: and there shall meet you a man carrying a pitcher of water, follow him: 14 And whithersoever he entereth, say to the master of the house, that the Master saith, Where is my refectory, where I may eat the Pasch with my Disciples? And he will show you a great chamber, adorned: and there prepare for us. 15 And his Disciples went their ways, and came into the City: and they found as he had told them, and they prepared the Pasch. 16 And when even was come, he cometh with the twelve. 17 And when they were sitting at the Table, and eating, Jesus said, Amen, I say to you, that one of you shall betray me, he that eateth with me. 18 But they began to be sad, and to say to him severally, Is it I? 19 Who said to them, One of the Twelve, he that dippeth with me his hand in the dish. 20 And the Son of Man indeed goeth, as it is written of him, but wo to that man by whom the Son of Man shall be betrayed, it were good for him, if that man had not been born. 21 And whilst they were eating, Jesus took bread: and blessing brake and gave to them, and said, Take, This is my body. 22 And taking the chalice, giving thanks he gave to them, and they all drank of it. 23 And he said to them, This is my blood of the new testament, that shall be shed for many. 24 Amen, I say to you, that now I will not drink of the fruit of the vine until that day when I shall drink it new in the kingdom of God. 25 And a hymn being said, they went forth into Mount Olivet. 26 And Jesus saith to them, You shall all be scandalized in me this night: for it is written, *I will strike the Pastor, and the sheep shall be dispersed.* 27 But after that I shall be risen again, I will go before you into Galilee. 28 And Peter saith to him, Although all shall be scandalized: yet not I. 29 And Jesus saith to him, Amen, I say to thee, that thou in this day in this night, before the cock crow twice, shalt thrice deny me. 30 But he spake more vehemently, Although I should die together with thee, I will not deny thee. And in like manner also said they all. 31 And they come unto a farm place called Gethsemani. And he saith to his Disciples, Sit you here until I pray. 32 And he taketh Peter and James and John with him: and he began to fear and to be heavy. 33 And he saith to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed that if it might be, the hour might pass from him: 34 And he said, Abba, Father, all things are possible to thee, transfer this chalice from me, but not that which I will, but that which thou. 35 And he cometh, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldst thou not watch one hour? 36 Watch ye, and pray that you enter not into temptation. The spirit indeed is prompt, but the flesh infirm. 37 And going away again, he prayed, saying the self same word. 38 And returning, again he found them asleep, for their eyes were heavy, and they wist not what they should answer him. 39 And he cometh the third time, and saith to them, Sleep ye now, and take rest, it sufficeth, the hour

ANNOTATIONS.

ver. 4. *This waste.* Religious offices done to Christ for signification, devotion, or honour sake, both then in his life, and now in the holy sacrament, be of some, under pretence of better bestowing such things upon the poor, condemned unjustly.

ver. 6. *Let her alone.* Christ answereth for the devout woman, and for defence of her fact, as we must answer against the ignorant and ill men, when they blame good men for giving their goods to the Church.

ver. 7. *Me you have.* We have not Christ here needing our alms, as when he conversed upon the earth. See Matt. 26. 11.

ver. 22. *Bread.* This is bread before the Sacramental words, but the Consecration once done, of bread is made the flesh of Christ. Ambros. lib. 4. c. 4. de Sacramentis.

ver. 23. *Chalice.* Wine and water is put into the Chalice, but is made blood by consecration of the heavenly word: though to avoid the

CHAPTER 14.

loathsomeness which would be in the sight of blood, thou receivest that which has the likeness and resemblance thereof. Ambr. *ibidem.*

ver. 23. *All drank of it.* All drank, to wit, all the twelve, for more were not present. Whereby is evident, that the words in Matthew 26. 27, *Drink ye all of this*, were spoken to all the Apostles only, which here are said, that they all did drink. And so it is no general commandment to all men.

ver. 22. 24. *My body, my blood.* Whosoever believeth it not to be true that is said, he falleth from grace and salvation, Epiphan. in Ancorato, Let us ever give credit to God, and never resist him, though the thing that he saith, seem never so absurd in our imagination, or far pass all our sense and understanding. For his words cannot beguile us, but our sense may easily be deceived. Seeing therefore that he said, *This is my body*, let us never doubt of the matter. Chrysost. hom. 83 in Matt. sub finem.

is come: behold the Son of Man shall be betrayed into the hands of sinners. 42 Arise, let us go, behold, he that shall betray me, is at hand. 43 And as he was yet speaking, cometh Judas Iscariot one of the Twelve, and with him a great multitude with swords and clubs, from the chief Priests and the Scribes and the Ancients. 44 And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. 45 And when he was come, immediately going to him, he saith, Rabbi, and he kissed him. 46 But they laid hands upon him: and held him. 47 And one certain man of the standers about, drawing out a sword, smote the servant of the chief Priest, and cut off his ear. 48 And Jesus answering, said to them, As to a thief are you come out with swords and clubs to apprehend me? 49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50 Then his Disciples leaving him, all fled. 51 And a certain young man followed him with sindon upon the bare: and they took him. 52 But he casting off the sindon fled from them naked. 53 And they brought Jesus to the chief Priest: and all the Priests and the Scribes and the Ancients assembled together. 54 And Peter followed him afar off even in unto the court of the high Priest: and he sat with the servants at the fire, and warmed himself. 55 And the chief Priests and all the Council sought testimony against Jesus, that they might put him to death, neither found they. 56 For many spake false witness against him: and the testimonies were not convenient. 57 And certain rising up, bare false witness against him, saying, 58 That we heard him say, I will dissolve this temple made with hand, and in three days will I build another not made with hand. 59 And their testimony was not convenient. 60 And the high Priest rising up into the midst, asked Jesus, saying, Answerest thou nothing to these things that are objected to thee of these? 61 But he held his peace and answered nothing. Again the high Priest asked him, and said to him, Art thou Christ the Son of the blessed God? 62 And Jesus saith to him, I am. And you shall see the Son of Man sitting on the right hand of power, and coming with the clouds of heaven. 63 And the high Priest renting his garments, saith, What need we witnesses any further? 64 You have heard blasphemy: how think you? Who all condemned him to be guilty of death. 65 And certain began to spit upon him, and to cover his face: and to beat him with buffets, and to say unto him, Prophecy: and the servants gave him blows. 66 And when Peter was in the Court beneath, there cometh one of the woman servants of the high Priest. 67 And when she had seen Peter warming himself, beholding him she saith, And thou wast with Jesus of Nazareth. 68 But he denied, saying, Neither know I, neither wot I what thou sayest. And he went forth before the Court: and the Cock crew. 69 And again a wench seeing him, began to say to the standers about, That this fellow is of them. 70 But he denied again. And after a while again, they that stood by, said to Peter, Verily thou art of them: for thou art also a Galilean. 71 But he began to curse and to swear, That I know not this man whom you speak of. 72 And immediately the Cock crew again. And Peter remembered the word that Jesus had said unto him, Before the Cock crow twice, thou shalt thrice deny me. And he began to weep.

CHAPTER XV.

The chief of the Jews accuse him to Pilate, the Gentile. 6 And he, seeking to deliver him, they persuade the common people, who hitherto were always ready to defend him, not only to prefer the murderer Barabbas, but also to cry CRUCIFIGE, to the reprobation of the whole nation. 16 After many illusions, 20 he is crucified by the Gentiles: 29 which the Jews seeing, do triumph as if they had now the victory. 33 But even then by many wonderful works he declareth his might, 42 and finally is buried honourably.

1 And forthwith in the morning the chief Priests, with the Ancients and the Scribes and the whole Council, consulting together, binding Jesus, led and delivered him to Pilate. 2 And Pilate asked him, Art thou the King of the Jews? but he answering, said to him, Thou sayest. 3 And the chief Priests accused him in many things. 4 And Pilate again asked him, saying Answerest thou nothing? see in how many things they accuse thee. 5 But Jesus answered nothing more, so that Pilate marvelled. 6 And upon the festival day he was wont to release unto them one of the prisoners, whomsoever they had demanded. 7 And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. 8 And when the multitude was come up, they began to require according as alway he did unto them. 9 And Pilate answered them, and said, Will you that I release unto you the King of the Jews? 10 For he knew that the chief Priests for envy had delivered him. 11 But the chief Priests moved the people, that he should release Barabbas rather to them. 12 And Pilate again answering, said to them, What will you then that I do to the King of the

ANNOTATIONS.

ver. 66. *Woman servants.* He feareth not afterward Rome, the Lady of the world, that in the house of Caiaphas was afraid of the high Priest's wench. *Leo. in Nativ. Pet. and Pau. ser. 1.*

ver. 71. *He began to curse.* In this one Apostle, Peter, the first and chief in the order of Apostles, in whom the Church was figured, both

CHAPTER 14.

sorts were to be signified, to wit, the strong and the weak, because without both, the Church is not. *Aug. ser. 13, de verb. Dom.* Again, Our Saviour would show by the example of the chief Apostle, that no man ought to presume of himself, when neither Peter could avoid the danger of mutability. *Aug. 66. in Evang. Joas Leo. ser. 6. de Pass. Dom.*

Jews? 13 But they again cried, Crucify him. 14 And Pilate said to them, Why, what evil hath he done? But they cried the more, Crucify him. 15 And Pilate, willing to satisfy the people, released to them Barabbas, and delivered Jesus, having whipped him, for to be crucified. 16 And the soldiers led him into the court of the Palace, and they call together the whole band: 17 And they clothe him in purple, and plating a crown of thorns, they put it upon him. 18 And they began to salute him, Hail, King of the Jews. 19 And they smote his head with a reed: and they did spit on him, and bowing the knees, they adored him. 20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucify him. 21 And they forced a certain man that passed by, Simon, a Cyrenean coming from the country, the father of Alexander and Rufus, to take up his cross. 22 And they bring him into the place Golgotha, which being interpreted is, *The place of Calvary*. 23 And they gave him to drink wine mingled with myrrh: and he took it not. 24 And crucifying him, they divided his garments, casting lots upon them, who should take which. 25 And it was the third hour, and they crucified him. 26 And the title of his cause was superscribed, **KING OF THE JEWS**. 27 And with him they crucify two thieves: one on the right hand, and another on his left. 28 And the Scripture was fulfilled that saith, *And with the wicked he was reputed*. 29 And they that passed by, blasphemed him, wagging their heads, and saying, Vah, he that destroyeth the temple, and in three days buildeth it: 30 Save thyself, coming down from the cross. 31 In like manner also the chief Priests, mocking, said with the Scribes one to another, He saved others, himself he cannot save. 32 Let Christ the King of Israel come down now from the cross: that we may see and believe. And they that were crucified with him, railed at him. 33 And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. 34 And at the ninth hour Jesus cried out with a mighty voice, saying, *Eloi, Eloi, lamma-sabachthani?* which is, being interpreted, *My God, my God, why hast thou forsaken me?* 35 And certain of the standers about hearing, said, Behold, he calleth Elias. 36 And one running and filling a sponge with vinegar, and putting it about a reed, gave him drink, saying, Let be: let us see if Elias come to take him down. 37 And Jesus putting forth a mighty voice, gave up the ghost. 38 And the veil of the temple was rent in two, from the top to the bottom. 39 And the Centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the Son of God. 40 And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less, and of Joseph, and Salome. 41 And when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem. 42 And when evening was come, because it was the Parasceve, which is the Sabbath-eve, 43 Came Joseph of Arimathea, a noble Senator, who himself also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of Jesus. 44 But Pilate marvelled if he were now dead: and sending for the Centurion, asked him if he were now dead. 45 And when he understood by the Centurion, he gave the body to Joseph. 46 And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47 And Mary Magdalen and Mary of Joseph beheld where he was laid.

ANNOTATIONS.

ver. 11. *Chief Priests*. Heretics abuse the ignorant people with these naughty Priests of the old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testament. But for these Priests thou mayest not marvel that they are so busy against Christ, partly because they were such as were intruded by the secular power of the Roman Emperor, and from year to year by bribery and friendship, not by succession according to the Law of Moses: partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedec: and for these causes God suffered their former privileges of wisdom and judgment and discretion to decay in these latter usurpers, and that according to the Prophet's saying, *The law shall perish from the Priest, and counsel from the Ancients*. But the Priesthood of the new Testament is to continue unto the end of the world, and hath, as being the principal part of the Church, the assistance of the Holy Ghost for ever promised,

CHAPTER 15.

to teach it all truth: and for Peter the chief Priest thereof under Christ our Saviour prayed, That his faith should not fail: and to the rest he said, *He that heareth you, heareth me*.

ver. 15. *To satisfy the people*. Pilate should have suffered death, rather than by other men's provocation or commandment have executed an innocent: as a Christian judge should rather suffer all extremity, than give sentence of death against a Catholic man for his faith.

ver. 30. *Save thyself*. So heretics say of the Blessed Sacrament, If it be Christ, let him save himself from all injuries.

ver. 34. *Forsaken me?* Matt. c. 27, 46. See the blasphemous exposition of Calvin and his followers, and take heed thereof.

ver. 46. *Buying sindon*. This duty done to Christ's body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to all faithful men, to use all honour and devotion towards the bodies of Saints and holy persons.

CHAPTER XVI.

The third day, to three women at the Sepulchre, an Angel telleth that he is risen, and will, as he promised, Mar. 14. 28. show himself in Galilee. 9 The same day he appeareth to Mary Magdalen, afterward to two disciples: yet the Eleven will not believe it, until to them also he appeareth. 15 To whom having given commission into all nations, with power also of Miracles, he ascendeth, and they plant his Church every where.

1 And when the Sabbath was past, Mary Magdalen and Mary of James, and Salome bought spices, that coming they might anoint Jesus. 2 And very early the first of the Sabbaths, they come to the monument: the sun being now risen. 3 And they said one to another, who shall roll us back the stone from the door of the monument? 4 And looking, they saw the stone rolled back, for it was very great. 5 And entering into the monument, they saw a young man sitting on the right hand, covered with a white robe: and they were astonished. 6 Who saith to them, be not dismayed: you seek Jesus of Nazareth, that was crucified: he is risen, he is not here, behold the place where they laid him. 7 But go, tell his Disciples and Peter that he goeth before you into Galilee: there you shall see him, as he told you. 8 But they going forth, fled from the monument, for trembling and fear had invaded them: and they said nothing to any body, for they were afraid. 9 And he rising early the first of the Sabbath, appeared first to Mary Magdalen, out of whom he had cast seven devils. 10 She went and told them that had been with him, that were mourning and weeping. 11 And they hearing that he was alive and had been seen of her, did not believe. 12 And after this he appeared in another shape to two of them walking, as they were going into the country. 13 And they going, told the rest: neither them did they believe. 14 Last he appeared to those eleven as they sat at the table: and he exprobated their incredulity and hardness of heart, because they did not believe them that had seen him risen again. 15 And he said to them, Going into the whole world, preach the Gospel to all creatures. 16 He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. 17 And them that believe these signs shall follow: In my name shall they cast out devils, They shall speak with new tongues, 18 Serpents shall they take away, And if they drink any deadly thing, it shall not hurt them. They shall impose hands upon the sick: and they shall be whole. 19 And so our Lord Jesus, after he spake unto them, was assumed into heaven, and sat on the right hand of God. 20 But they going forth preached every where: our Lord working with all, and confirming the word with signs that followed.

ANNOTATIONS.

ver. 1. *Bought spices.* As she did bestow and consume a costly ointment upon his body being yet alive, chap. 14. 3. Christ himself defending and highly commending the fact against Judas and others who accounted it to be superfluous and better to be bestowed otherwise: So not without great devotion and merit, she and these other women seek to anoint his body dead, though Heretics or other simple persons may pretend such things to be better bestowed upon the poor, and therefore, she first before all others, and they next saw him after his Resurrection.

ver. 7. *Peter is named.* Peter is named in special, as often elsewhere, for prerogative.

ver. 12. *In another shape.* Christ though he have but one corporeal shape, natural to his person, yet by his omnipotency he may be in whatsoever form, and appear in the likeness

CHAPTER 16.

of any other man or creature, as he list. Therefore let no man think it strange, that he may be under the form of bread in the Blessed Sacrament.

ver. 16. *He that believeth.* Whereas this Evangelist mentioneth only faith and baptism, as though to believe and to be baptized were enough, Matthew addeth these words also out of our Saviour, *teaching them to observe all things whatsoever I have commanded you*, which containeth all good works and the whole justice of a Christian man.

ver. 17. *These signs shall follow.* It is not meant, that all Christians or true believers should do miracles: but that some for the proof of the faith of all, should have that gift. The which is the grace or gift of the whole Church, executed by certain for the edification of the whole.

THE ARGUMENT OF S. LUKE'S GOSPEL.

Saint Luke's Gospel may be divided into five parts. The first part is of the Infancy both of the precursor, and of Christ himself: Chap. 1st and 2d. The second, of the preparation that was made to the manifestation of Christ: Chap. 3d, and a piece of the 4th. The third of Christ's manifesting himself by preaching and Miracles, specially in Galilee: the other piece of the 4th Chap. to the midst of the 17th. The fourth, of his coming into Jewry, towards his Passion: the other part of the 17th Chap. unto the midst of the 19th. The fifth, of the Holy week of his Passion in Jerusalem: the other part of the 19th Chap. unto the end of the book.

Saint Luke was *sectator*, saith Hierome, *that is a disciple of the Apostle Paul, and a companion of all his peregrination.* And the same we see in the acts of the Apostles: Where from the 16th Chapter, Luke putteth himself in the train of Paul, writing thus in the story. *Forthwith we sought to go into Macedonia,* and in like manner in the first person, commonly through the rest of that book. Of him and his gospel, Hierome understandeth this saying of Paul: *We have sent with him the brother, whose praise is in the Gospel through all Churches,* were also he addeth: *Some suppose so often as Paul in his Epistles saith, According to my gospel, that he meaneth of Luke's book.* And again: *Luke learned the Gospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which himself also in the beginning of his book declareth, saying, As they delivered to us who themselves from the beginning saw, and were ministers of the word.* It followed in Hierome: *Therefore he wrote the Gospel, as he had heard: but the Acts of the Apostles he compiled as he had seen.* Paul writeth of him by name to the Collossians: *Luke the Physician saluteth you,* and to Timothy: *Luke alone is with me.* Finally of his end thus doth Hierome write: *He lived fourscore and four years, having no wife.*

He is buried at Constantinople: to which city his bones with the Reliques of Andrew the Apostle were translated out of Achaia the twentieth year of Constantinus. And of the same translation also in another place against Vigilantius the Heretic: *It grieveth him that the reliques of the Martyrs were covered with precious covering, and that they are not either tied in clouts or thrown to the dunghill: why, are we then sacrilegious, when we enter the Churches of the Apostles? was Constantinus the Emperor sacrilegious, who translated to Constantinople the holy Reliques of Andrew, Luke and Timothy: at which the devils roar, and the inhabilers of Vigilantius confess that they feel their presence?* His sacred body is now at Padua in Italy whither it was again translated from Constantinople.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO LUKE.

CHAPTER I.

The Annunciation and Conception, first of the Precursor: 26 and six months after, of Christ also himself. 39 The visitation of our Lady, where both the mothers do prophecy. 57 The Nativity and Circumcision of the Precursor, where his father doth prophecy. 80 The Precursor is from a child a hermit.

1 Because many have gone about to compile a narration of the things that have been accomplished among us: 2 According as they have delivered unto us, who from the beginning themselves saw and were ministers of the word: 3 It seemeth good also unto me having diligently attended to all things from the beginning, to write to thee in order, good Theophilus, 4 That thou mayest know the verity of those words whereof thou hast been instructed. 5 There was in the days of Herod the king of Jewry, a certain Priest named Zachary, of the course of Abia: and his wife of the daughters of Aaron, and her name Elizabeth. 6 And they were both just before God, walking in all the commandments and justifications of our Lord without blame, 7

ANNOTATIONS.

ver. 3. *Having diligently attained.* Hereby we see, that though the Holy Ghost ruled the pen of the holy writers that they might not err, yet did they use human means to search out and find the truth of the things they wrote of. Even so do Councils, and the President of them, God's vicar, discuss and examine all causes by human means, the assistance of the Holy Ghost concurring and directing them into all truth, according to Christ's promise, *John 16. 13,* as in the very first council of the Apostles themselves at Jerusalem, is manifest, *Act. 15. 7. and 28.* Again, here we have a familiar preface of the author, as to his friend, or to every godly Reader, signified by Theophilus, concerning the cause, and purpose, and manner of his writing, and yet the very same is confessed Scripture, with the whole book follow-

CHAPTER. 1.

ing. Marvel not then if the author of the second book of the Macabees use the like human speeches both at the beginning and in the latter end, neither do thou therefore reject the book for no Scripture, as our Heretics do: or not think him a sacred writer.

ver. 6. *Just before God.* Against the Heretics of this time, here it is evident that holy men be just, not only in the estimation of men, but in deed, and before God.

ver. 6. *In all the commandments.* Three things to be noted directly against the Heretics of our time: first, that good men do keep all God's commandments, which, they say, are impossible to be kept. Again, that men be justified not only by imputation of Christ's justice, nor by faith alone, but by walking in the commandments. Again, that the keeping and

And they had no son : for that Elizabeth was barren, and both were well stricken in their days. 8 And it came to pass : when he executed the priestly function in the order of his course before God, 9 According to the custom of the Priestly function, he went forth by lot to offer incense, entering into the temple of the Lord : 10 And all the multitude of the people was praying without at the hour of the incense. 11 And there appeared to him an Angel of our Lord, standing on the right hand of the altar of incense. 12 And Zachary was troubled, seeing him : and fear fell upon him. 13 But the Angel said to him, Fear not Zachary, for thy prayer is heard : and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John : 14 And thou shalt have joy and exultation, and many shall rejoice in his nativity. 15 For he shall be great before our Lord : and wine and sicer he shall not drink : and he shall be replenished with the Holy Ghost even from his mother's womb. 16 And he shall convert many of the children of Israel to the Lord their God. 17 And he shall go before him in the spirit and virtue of Elias : that he may convert the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. 18 And Zachary said to the Angel, Whereby shall I know this ? for I am old : and my wife is well stricken in her days. 19 And the Angel answering said to him, I am Gabriel that assist before God : and am sent to speak to evangelize these things to thee. 20 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done : for because thou hast not believed my words, which shall be fulfilled in their time. 21 And the people was expecting Zachary : and they marvelled that he made tariance in the temple. 22 And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb. 23 And it came to pass, after the days of his office were expired, he departed into his house. 24 And after these days Elizabeth his wife conceived : and hid herself five months, saying, 25 For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men. 26 And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee called Nazareth, 27 To a Virgin espoused to a man whose name was Joseph, of the house of David. and the Virgin's name was MARY. 28 And the Angel being entered in said, unto her, *HAIL full of grace, our Lord is with thee : blessed art thou among women.* 29 Who having heard, was troubled at his saying, and thought what manner of salutation this should be. 30 And the Angel said to her, Fear not MARY, for thou hast found grace with God. 31 Behold thou shalt conceive in thy womb, and shalt bear a son : and thou

ANNOTATIONS.

doing of the commandments is properly our justification.

ver. 6. *Justifications.* This word is so usual in the Scriptures, namely in the *Psal.* 118, to signify the commandments of God, because the keeping of them is justification, and the Greek is always so fully correspondent to the same, that the Heretics in this place, otherwise pretending to esteem much of the Greek, blush not to say, that they avoid this word of purpose against the justification of the Papists. And therefore one useth Tully's word forsooth, in Latin *constituta* : and his scholars in their English Bibles say, *Ordinances*.

ver. 10. *Praying without.* We see here that the Priest did his duty within, the people in the mean time praying without : and that the Priest's functions did profit them, though they neither heard, nor saw his doings.

ver. 14. *Joy and exultation.* This was fulfilled, not only when he was born, but now also through the whole church for ever, in joyful celebration of his nativity.

ver. 23. *He departed.* In the old law, saith Hierome, they that offered hosts for the people, were not only in their houses, but were purified for the time, being separated from their wines, and they drank neither wine nor any strong drink, which are wont to provoke concupiscence. Much more the Priests of the new Law that must always offer sacrifices, must always be free from matrimony. *Lib.* 1. *cap.* 19. *advers.* Jovin. and *epist.* 50. *cap.* 3. Ambrose in 1. *Tim.* 3. And therefore if there were any religion in Calvin's Communion,

CHAPTER I.

they would at the least give as much reverence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. 1. *Reg.* 21.

ver. 28. *Hail.* The beginning of the *Ave MARIE*.

ver. 28. *Hail full of grace.* Holy church and all true Christian men do much and often use these words brought from heaven by the Archangel, as well to the honour of Christ and our B. Lady, as also for that they were the words of the first glad tidings of Christ's Incarnation, and our salvation by the same, and be the very abridgment and sum of the whole Gospel, in-somuch that the Greek Church used it daily in the Mass.

ver. 28. *Full of grace.* Note the excellent prerogatives of our B. Lady, and abhor those Heretics which make her no better than other vulgar women, and therefore to take from her fulness of grace, they say here, *Hail freely beloved*, contrary to all significations of the Greek word, which is at the least, *endued with grace*, as Paul useth it *Eph.* 1. by Chrysostome's interpretation, or rather, *full of grace*, as both Greek and Latin fathers have always here understood it, and the Latins also read it, namely, Ambrose thus, *Well is she only called full of grace, who only obtained the grace, which no other woman deserved, to be replenished with the author of grace.* And if they did as well know the nature of these kind of Greek words, as they would seem very skilful, they might easily observe that they signify fulness, as when themselves translate the like word, *Luk.* 16. 20, full of sores. Beza *ulcerosus*.

shalt call his name **JESUS**. 32 He shall be great, and shall be called the son of the Most High, and our Lord God shall give him the seat of David his father: 33 And he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. 34 And **MARY** said to the Angel, How shall this be done? because I know not man? 35 And the Angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also that which of thee shall be born Holy, shall be called the Son of God. 36 And behold Elizabeth thy cousin, she also hath conceived a son in her old age: and this month, is the sixth to her that is called barren: 37 Because there shall not be impossible with God any word. 38 And **MARY** said, *BEHOLD the handmaid of our Lord, be it done to me according to thy word.* And the Angel departed from her. 39 And **MARY** rising up in those days, went unto the hill country with speed, into a city of Juda. 40 And she entered into the house of Zachary, and saluted Elizabeth. 41 And it came to pass: as Elizabeth heard the salutation of **MARY**, the infant did leap in her womb, and Elizabeth was replenished with the Holy Ghost: 42 And she cried out with a loud voice, and said, *BLESSED art thou among women, and blessed is the fruit of thy womb.* 43 And whence is this to me, that the mother of my Lord doth come to me? 44 For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy. 45 And blessed is she that believed, because those things shall be accomplished that were spoken to her by our Lord. 46 And **MARY** said, *MY SOUL doth magnify our Lord.* 47 *And my spirit hath rejoiced in God my Saviour.* 48 *Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.* 49 *Because he that is mighty hath done great things to me, and holy is his name.* 50 *And his mercy from generation unto generation, to them that fear him.* 51 *He hath showed strength in his arm: he hath dispersed the proud in the conceit of their heart.* 52 *He hath deposed the mighty from their seat, and hath exalted the humble.* 53 *The hungry he hath filled with good things: and the rich he hath sent away empty,* 54 *He hath received Israel his child, being mindful of his mercy,* 55 *As he spake to our fathers, to Abraham and his seed for ever.* 56 And **MARY** tarried with her about three months: and she returned into her house. 57 And Elizabeth's full time was come to be delivered, and she bare a son. 58 And her neighbours and kinsfolks heard that our Lord did magnify his mercy with her, and they did congratulate her. 59 And it came to pass: on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. 60 And his mother answering said, Not so, but he shall be called John. 61 And they said to her, That there is none in thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And demanding a writing table, he wrote, saying, John is his name. And they all marvelled. 64 And forthwith his mouth was opened, and his

ANNOTATIONS.

ver. 34. *I know not man.* These words declare, saith Augustine, that she had now vowed virginity to God. For otherwise, neither would she say, *How shall this be done?* nor have added, *because I know not man.* Yea, if she had said only the first words, *How shall this be done?* it is evident, that she would not have asked such a question, How a woman should bear a son promised her, if she had married, meaning to have carnal copulation. *cap. 4. de virgin.* As if he should say, If she might have known a man and so have had a child, she would never have asked, *How shall this be done?* but because that ordinary way was excluded by her vow of virginity, therefore she asketh, *How?* And in asking, *How?* she plainly declareth that she might not have a child by knowing man, because of her vow. Grego. Nissene *de sancta Christi Nativitate.*

ver 36. *Elizabeth thy Cousin.* By this that Elizabeth and our Lady were cousins, the one of the tribe of Levi, the other of Judah, is gathered that Christ came of both tribes, Judah and Levi, of the king and priests: himself both a king and a priest, and the Anointed, to wit, by grace spiritually, as they were with oil materially and corporally, *August. 2. de Consense. Evang. cap. 1.*

ver. 42. *Blessed art thou.* At the very hearing of our Lady's voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her blessed and her fruit

CHAPTER 1.

blessed, as the Church doth also by her words and example in the **AVE MARIE**.

ver. 43. *Mother of my Lord.* Elizabeth being an exceeding just and blessed woman, yet the worthiness of God's mother doth so far excel her and all other women, as the great light the little stars. *Hiero. Præf. in Sophon.*

ver. 48. *All generations.* Have the Protestants had always generations to fulfil this prophecy? do they call her blessed, that derogate what they can from her graces, blessings and all her honour?

ver. 48. *Shall call me blessed.* This prophecy is fulfilled, when the Church keepeth her festival days, and when the faithful in all generations say the **AVE MARIE**, and the other holy Anthems of our Lady. And therefore the Calvinists are not among those generations which call our Lady blessed.

ver. 63. *John is his name.* We see that names are of signification and importance, God himself changing or giving names in both Testaments: as, Abraham, Israel, Peter, and the principal of all others, **JESUS**; and here **JOHN**, which signifieth God's grace or mercy, or, God will have mercy. For he was the Precursor and Prophet of the mercy and grace that ensued by **CHRIST JESUS**. Note also that as then in Circumcision, so now in Baptism, which answereth thereunto, names are given. And as we see here and in all the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names now a

tongue, and he spake blessing God. 65 And fear came upon all their neighbours : and all these things were bruited over all the hill-country of Jewry : 66 And all that had heard, laid them up in their heart, Saying, What an one trow ye, shall this child be ? For the hand of our Lord was with him. 67 And Zachary his father was replenished with the Holy Ghost : and he prophesied, saying, 68 BLESSED BE OUR LORD God of Israel : because he hath visited and wrought the redemption of his people : 69 And hath erected the horn of salvation to us, in the house of David his servant. 70 As he spake by the mouth of his holy Prophets, that are from the beginning. 71 Salvation from our enemies, and from the hand of all that hate us : 72 To work mercy with our fathers : and to remember his holy testament, 73 The oath which he sware to Abraham our father, 74 That he would give to us, That without fear being delivered from the hand of our enemies we may serve him. 75 In holiness and justice before him, all our days. 76 And thou child shalt be called the Prophet of the Highest : for thou shalt go before the face of our Lord to prepare his ways. 77 To give knowledge of salvation to his people, unto remission of their sins. 78 Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us. 79 To illuminate them that sit in darkness, and in the shadow of death : to direct our feet into the way of peace. 80 And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

CHAPTER II.

The Nativity of Christ, 8 and manifestation thereof to the Shepherds by an Angel, and by them to others. 21 His Circumcision. 22 His presentation, together with Simeons, as also Anne's attestation and prophesying of his Passion, of the Jews' reprobation, and of the Gentiles' illumination. 41 His annual ascending to Jerusalem with his parents, to whom he was subject, and his fulness of wisdom showed among the Doctors at 12 years of age.

1 And it came to pass, in those days there came forth an edict from Cesar Augustus, that the whole world should be enrolled. 2 This first enrolling was made by the President of Syria, Cyrinus. 3 And all went to be enrolled, every one into his own city. 4 And Joseph also went up from Galilee out of the city of Nazareth into Jewry, to the city of David that is called Bethlehem : for because he was of the house and family of David, 5 To be enrolled with MARY his espoused wife that was with child. 6 And it came to pass, when they were there, her days were fully come that she should be delivered. 7 And she brought forth her first begotten son, and swaddled him in clothes, and laid down in a manger : because there was not place for them in the Inn. 8 And there were in the same country shepherds watching, and keeping the night watches over their flock. 9 And behold an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with great fear. 10 And the Angel said to them, fear not : for behold I evangelize to you great joy, that shall be to all the people : 11 Because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David. 12 And this shall be a sign to you, You shall find the infant swaddled in clothes : and laid in a manger. 13 And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying, 14 *Glory in the highest to God : and in earth peace to men of good will.* 15 And it came to pass : after the Angel departed from them into heaven, the shepherds spake one to another : Let us go over to Bethlehem, and let us see this word that is done, which our Lord hath showed to us. 16 And they came with speed : and they found MARY and Joseph, and the infant laid in the manger. 17 And seeing it, they understood of the word that had been spoken to them concerning this child. 18 And all that heard, did marvel : and concerning those things that were reported to them by the shepherds. 19 But MARY kept all these words, conferring them in her heart. 20 And the shepherds returned glorifying and praising God in all things that they had heard and seen, as it was said to them.

ANNOTATIONS.

days too common, and rather according to the Catechism of the holy Council of Trent, take names of Saints and holy men, that may put us in mind of their virtues.

ver. 75. *Justice before him.* Here also we see that we may have true justice, not only in the sight of men, or by the imputation of God, but indeed before him and in his sight : and that the coming of Christ was to give men such justice.

ver. 78. *The orient.* Marvel not if Heretics

CHAPTER 1.

control the old authentical translation, as though it differed from the Greek ; whereas here they have made much ado to control not only all the Greek interpreters of the old Testament, but also Luke himself, for the word *ἀνατολή*, as differing from the Hebrew.

ver. 80. *In the desert.* Mark, that he was a voluntary hermit, and chose to be solitary from a child, till he was to preach to the people, insomuch that antiquity counted him the first hermit. *Hiero. in vit. Pauli.*

ANNOTATIONS.

ver. 14. *Men of good will.* The birth of Christ giveth not peace of mind or salvation but to such as be of good will, because he worketh not our good against our wills but our wills concurring. *Aug. quest. ad Simplic. lib. 1. q. 2. tom. 4.*

ver. 19. *Kept all.* Our Lady though little be spoken of her concerning such matters in the

CHAPTER 2.

Scriptures, because she was a woman and not admitted to teach or dispute in public of high mysteries : yet she knew all these mysteries, and wisely noted and contemplated of all those things that were done and said about Christ, from the first hour of his conception till the end of his life and his Ascension.

21 And after eight days were expired, that the child should be circumcised: his name was called JESUS, which was called by the Angel, before that he was conceived in the womb. 22 And after the days were fully ended of her purification according to the Law of Moses, they carried him into Jerusalem, to present him to our Lord. 23 As it is written in the law of our Lord, *That every male opening the matrice, shall be called holy to the Lord.* 24 And to give a sacrifice according as it is written in the law of our Lord, a pair of turtles, or two young pigeons. 25 And behold, there was a man in Jerusalem, named Simeon, and this man was Just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. 26 And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the CHRIST of our Lord. 27 And he came in spirit into the temple. And when his parents brought in the child JESUS, to do according to the custom of the Law for him: 28 He also took him into his arms, and blessed God, and said, 29 Now THOU dost dismiss thy servant O Lord, according to thy word in peace. 30 *Because mine eyes have seen thy SALVATION.* 31 *Which thou hast prepared before the face of all people:* 32 *A light to the revelation of the Gentiles, and the glory of thy people Israel.* 33 And his father and mother were marvelling upon those things which were spoken concerning him. 34 And Simeon blessed them, and said to MARY his mother, Behold this is set unto the ruin, and unto the resurrection of many in Israel, and for a sign which shall be contradicted. 35 And thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed. 36 And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far stricken in days, and had lived with her husband seven years from her virginity. 37 And she was a widow until eighty and four years: who departed not from the temple, by fastings and prayers serving night and day. 38 And she at the same hour suddenly coming in, confessed to our Lord: and spake of him to all that expected the redemption of Israel. 39 And after they had wholly done all things according to the law of our Lord, they returned into Galilee into their city Nazareth. 40 And the child grew, and waxed strong: full of wisdom and the grace of God was in him. 41 And his parents went every year unto Jerusalem, at the solemn day of Pasche. 42 And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day, 43 And having ended the days, when they returned, the child JESUS remained in Jerusalem and his parents knew it not: 44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. 45 And not finding him, they returned into Jerusalem, seeking him. 46 And it came to pass, after three days, they found him in the temple sitting in the midst of the Doctors, hearing them, and asking them. 47 And all were astonished that heard him, upon his wisdom and answers. 48 And seeing him, they wondered. And his mother said to him, Son, why hast thou so done to us? behold thy father and I sorrowing did seek thee. 49 And he said to them, What is it that you sought me? did you not know, that I must be about those things which are my father's? 50 And they understood not the word that he spake unto them. 51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. 52 And JESUS proceeded in wisdom and age, and grace with God and men.

ANNOTATIONS.

ver. 34. *To the ruin.* Therefore to the ruin of some, because they would not believe in him, and so were the cause of their own ruin, as he is elsewhere called, *A stumbling stone*, because many would stumble at him, and so fall by their own fault: othersome he raised by his grace from sin to justice, and so he was the resurrection of many. The Apostle useth the like speech, saying: *We are to some the odour of life, unto life: to others, the odour of death, unto death.* Not that their preaching was to cause death, but because they that would not believe their preaching, wilfully incurred deadly sin and damnation.

ver. 35. *Thine own soul.* Simeon prophesied not only of Christ, but of our B. Lady, of all her sorrows: wherein she was always partaker with our Saviour from his flight into Egypt even unto his death.

ver. 37. *A widow.* Mark that widowhood is here mentioned to the commendation thereof

CHAPTER 2.

even in the Old Testament also, and the fruit and as it were the profession thereof is here commended, to wit, fasting, praying, being continually in the Temple, even as S. Paul more at large for the state of the New Testament speaketh of widowhood and virginity, as being professions more apt and commodious for the service of God.

ver. 37. *By fasting and prayers serving.* Serving in the Greek is *λατρευουσα* that is, doing, divine worship unto God as by prayer, so also by fasting, so that fasting is *λατρευια* that is, an act of religion whereby we do worship God, as we do by prayer, and not used only to subdue our flesh, much less as Heretics would have it as a matter of policy.

ver. 51. *Subject to them.* All children may learn hereby, that great ought to be their subjection and obedience to their Parents, when Christ himself, being God, would be subject to his parents being but his creatures.

CHAPTER III.

John, to prepare all to Christ, as Isaias had prophesied of him, baptiseth them to penance, 7 insinuating their reprobation, and the Gentile's vocation, 10 teaching also and exhorting each sort to do their duty. 15 That himself is not Christ, he sheweth by the difference of their two baptisms: 17 and saith that Christ will also judge his baptized. 19 John's imprisonment. 21 Christ being himself also baptized of John, hath testimony from heaven, 23 as he whose generation reduceth us again to God.

1 And in the fifteenth year of the empire of Tiberius Cesar, Pontius Pilate being Governor of Jewry, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country Trachonitis, and Lysanias Tetrarch of Abilina, 2 Under the high Priests Annas and Caiphas: the word of our Lord was made upon John the son of Zachary, in the desert. 3 And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins: as it is written in the book of the sayings of Isaias the Prophet: 4 *A voice of one crying in the desert: prepare the way of our Lord, make straight his paths,* 5 *Every valley shall be filled: and every mountain and hill shall be made low, and crooked things shall become straight: and rough ways, plain:* 6 *And all flesh shall see the SALVATION of God.* 7 He said therefore to the multitudes that went forth to be baptized of him, Ye vipers broods, who hath showed you to flee from the wrath to come? 8 Yield therefore fruits worthy of penance, and do ye not begin to say, We have Abraham to our father. For I tell you, that God is able of these stones to raise up children to Abraham. 9 And now the axe is put to the root of the trees. Every tree therefore that yieldeth not good fruit, shall be cut down and cast into fire. 10 And the multitudes asked him saying what shall we do then? 11 And he answering, said unto them: He that hath two coats, let him give to him that hath not: and he that hath meat let him do likewise. 12 And the Publicans also came to be baptized, and said to him, Master, what shall we do? 13 But he said to them, Do nothing more than that which is appointed you. 14 And the soldiers also asked him, saying, What shall we also do? And he said to them, Vex not, neither calumniate any man: and be content with your stipends. 15 And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: 16 John answered, saying unto all, I indeed baptize you with water: but there shall come a mightier than I whose latchet of his shoes I am not worthy to unloose, he shall baptize you in the Holy Ghost and fire. 17 Whose fan is in his hand, and he will purge his floor: and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18 Many other things also exhorting did he evangelize to the people. 19 And Herod the Tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the evils which Herod did: 20 He added this also above all, and shut up John into prison. 21 And it came to pass when all the people was baptized, Jesus also being baptized and praying, heaven was opened: 22 And the Holy Ghost descended in corporeal shape as a dove upon him: and a voice from heaven was made: Thou art my beloved son in thee I am well pleased. 23 And Jesus himself was beginning to be about thirty years old: as it was thought, the son of Joseph, who was of Heli, 24 Who was of Matthat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, 25 Who was of Mathathias, who was of Amos, who was of Naum, who was of Hesli, who was of Nagge. 26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, 27 Who was of Johanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, 28 Who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her, 29 Who was

ANNOTATIONS.

ver. 3. *Penance unto remission.* Penance prepareth the way to Christ.

ver. 8. *Fruits worthy of penance.* Fruits of penance be works satisfactory.

ver. 11. *He that hath two coats.* Alms counselled or enjoyed for sins, and to avoid damnation.

ver. 15. *The people imagining.* John was so holy, that many might by error easily think he was Christ.

ver. 16. *But there shall come.* How say then the Heretics, that the Baptism of Christ is of no greater virtue than John's?

ver. 20. *He addeth this above all.* The fault of Princes and other great men, that cannot only not abide to hear their faults, but also punish by death or imprisonment such as reprehend them for the same, especially if they warn them, as Prophets and Priests do, from God, is exceeding great.

ver. 23. *Of Heli.* Whereas in Matthew, Jacob is father to Joseph, and here Heli, the case was thus: Nathan, named in Matthew, of his

CHAPTER 3.

wife called Escha begat Jacob: and after his death, Melchi, named here in Luke, of the same woman begat Heli: so that Jacob and Heli were brethren of one mother. Thus Heli therefore marrying and dying without issue, Jacob his brother, according to the Law married his wife, and begat Joseph, and so raised up seed to his brother Heli, whereby it came to pass, that Jacob was the natural father of Joseph, which, as Matthew saith, begat him: and Heli was his legal father according to the Law, as Luke signifieth. *Euseb. lib. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. lib. 2. c. 2, 3. de conf. Evang.*

ver. 26. *Who was of Cainan.* Beza boldly wipeth out of this Gospel, these words, *who was of Cainan*: though all the Greek copies, both of the Old Testament and of the New, have the words with full consent: whereby we learn the intolerable sauciness of the Calvinists, and their contempt of holy Scripture, that dare so deal with the very Gospel itself.

of Jesus, who was of Eliezer, who was of Jorim, who was of Matthat, who was of Levi, 30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, 31 Who was of Melcha, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, 32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naason, 33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, 34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, 37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, 38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

CHAPTER IV.

Christ going into the Desert to prepare himself before his manifestation, overcometh the temptations of the devil. 14 *Then beginning gloriously in Galilee,* 16 *he sheweth to them of Nazareth his commission out of Isaiah the Prophet,* 23 *insinuating by occasion, the Jews, his countrymen's reprobation.* 31 *In Capharnaum his doctrine is admired,* 33 *especially for his miracle in the Synagogue.* 38 *From which, going to Peter's house, he sheweth there much more power.* 42 *Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.*

1 And JESUS full of the Holy Ghost, returned from Jordan, and was driven in the spirit into the desert, 2 Fourteen days, and was tempted of the devil. And he did eat nothing in those days: and when they were ended, he was a hungered. 3 And the devil said to him, If thou be the son of God, say to this stone that it be made bread. 4 And JESUS made answer unto him, It is written, *That not in bread alone shall man live, but in every word of God.* 5 And the devil brought him into a high mountain, and showed him all the kingdoms of the whole world in a moment of time: 6 And he said to him, To thee will I give this whole power, and the glory of them: for to me they are delivered, and to whom I will, I do give them: 7 Thou therefore if thou wilt adore before me, they shall all be thine. 8 And JESUS answering, said to him, It is written, *Thou shalt adore the Lord thy God and him only shalt thou serve.* 9 And he brought him into Jerusalem, and set him upon the pinnacle of the temple: and he said to him, If thou be the son of God, cast thyself from hence downward. 10 For it is written, that *He hath given his Angels charge over thee, that they preserve thee:* 11 *And that in their hands they shall bear thee up, lest perhaps thou knock thy foot against a stone.* 12 And JESUS answering said to him, It is said, *Thou shalt not tempt the Lord thy God.* 13 And all the temptation being ended, the devil departed from him until a time. 14 And JESUS returned in the force of the spirit into Galilee, and the fame went forth through the whole country of him. 15 And he taught in their synagogues, and was magnified of all. 16 And he came to Nazareth where he was brought up: and he entered according to his custom on the Sabbath day, into the synagogue: and he rose up to read. 17 And the book of Isaias the Prophet was delivered unto him. And as he unfolded the book, he found the place where it was written. 18 *The Spirit of the Lord upon me for which he anointed me, to evangelize unto the poor, he sent me to heal the contrite of heart,* 19 *To preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.* 20 And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all the synagogue were bent upon him. 21 And he began to say unto them: That this day is fulfilled the Scripture in your ears. 22 And all gave testimony to him: and they marvelled in the words of grace that proceeded from his mouth, and they said, Is not this Joseph's son? 23 And he said to them, Certes you will say to me this similitude, *Physician, cure thyself:* as great things as we have heard done in Capharnaum, do also here in thy country. 24 And he said, Amen, I say to you, that no prophet is accepted in his own country. 25 In truth I say to you, there were many widows in the days of Elias in Israel, when the heaven was shut three years and six months, when there was a great famine made in the whole earth: 26 And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. 27 And there were many lepers in Israel under Eliseus the Prophet: and none of them was made clean but Naaman the Syrian. 28 And all in the synagogue were filled with anger, hearing these things. 29 And they rose, and cast him out of the city: and they brought him to the edge of the hill, whereupon their city was built; that they might throw him down headlong. 30 But he passing through

ANNOTATIONS.

ver. 2. *Forty days.* The Church's fast of forty days, called Lent, cometh of this, and is an Apostolical tradition. *Clem. Constitut. Apost. lib. 5. cap. 13. Hier. ep. ad Marcell. adv. erro. Montani. Leo. ser. 6, and 9. de Quadrages.*

ver. 8. *Thou shalt adore.* If the devil himself allege Scripture against Christ, no marvel that Heretics do so against Christ's Church.

ver. 13. *Departed until a time.* No marvel if the devil be often or always busy with Chris-

CHAPTER 4.

tian men, seeing after he was plainly overcome by Christ, yet did he not give him over altogether, but for a time.

ver. 23. *Done in Capharnaum.* God maketh choice of persons and places, where he worketh miracles or doth benefits, though he might do the same elsewhere, if it liked his wisdom. So doth he in doing miracles by Saints, not in all places, nor toward all persons, but as it pleaseth him, *Aug. ep. 137.*

the midst of them, went his way. 31 And he went down into Capharnaum a city of Galilee : and there he taught them on the Sabbaths. 32 And they were astonished at his doctrine : because his talk was in power. 33 And in the synagogue there was a man having an unclean devil and he cried out with a loud voice. 34 Saying, Let be, what to us and thee Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art ? *the SAINT of God.* 35 And Jesus rebuked him, saying, Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurted him nothing. 36 And there came fear upon all, and they talked together one with another, saying, What word is this, that in power and virtue he commandeth the unclean spirits, and they go out ? 37 And the fame of him was published into every place of the country. 38 And Jesus rising up out of the Synagogue, entered into Simon's house. And Simon's wife's mother was holden with a great fever : and they besought him for her. 39 And standing over her, he commanded the fever, and it left her. And incontinent rising, she ministered to them. 40 And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon every one, cured them. 40 And devils went out from many, crying and saying, That thou art the son of God. And rebuking them, he suffered them not to speak, that they knew he was Christ. 42 And when it was day, going forth, he went into a desert place : and the multitudes sought him, and came even unto him : and they held him, that he should not depart from them. 43 To whom he said, That to other cities also must I evangelize the Kingdom of God : because therefore I was sent. 44 And he was preaching in the Synagogues of Galilee.

CHAPTER V.

Having taught the people out of Peter's ship, 4 he sheweth in a miraculous taking of fishes, how he will make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest, in witness that he is not against Moses. 15 The people flocking unto him, he retireth into the wilderness. 17 To the Pharisees in a solemn assembly he proveth by a miracle his power to remit sins in earth. 27 He defendeth his eating with sinners, as being the Physician of souls, 33 and his not prescribing as yet of any fasts to his Disciples.

1 And it came to pass, when the multitudes pressed upon him to hear the word of God, and himself stood beside the lake of Genesareth. 2 And he saw two ships standing by the lake : and the fishers were gone down, and washed their nets. 3 And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship. 4 And as he ceased to speak, he said to Simon, Launch forth into the deep, and let loose your nets to make a draught. 5 And Simon answering, said to him, Master, labouring all the night, we have taken nothing : but in thy word I will let loose the net. 6 And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. 7 And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink, 8 Which when Simon Peter did see, he fell down at Jesus knees, saying, Go forth from me. because I am a sinful man, O Lord. 9 For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. 10 In like manner also James and John, the sons of Zebedee, who were Simon's fellows. And Jesus said to Simon, Fear not : from

ANNOTATIONS.

ver. 30. *Passing through the midst of them.* Either by making himself invisible, or also more wonderful, penetrating the multitude, and passing through them, as he did through the door, his body either being without space of place, or with other bodies in one place. By all which the like his doings mentioned in the Gospel, it

CHAPTER 4.

is evident that he can alter and order his body as he list, above the natural conditions of a body.

ver. 38. *Simon's wife's mother.* It is evident that Peter had a wife, but after his calling to be an Apostle, he left her, as Hierome writeth in many places, *ep. 34. c. 2. ad. Julian, lib. 1. adv. Jovin.* See the Annot. *Matt. 9. 19. 29.*

ANNOTATIONS.

ver. 3. *One ship Simon's.* It is purposely expressed that there were two ships, and that one of them was Peter's, and that Christ went into that one, and sat down in it, and that sitting he taught out of that ship : no doubt to signify the Church resembled by Peter's ship, and that in it is the chair of Christ, and only true preaching.

ver. 6. *A great multitude of fishes.* Likewise by this figurative miracle wrought about by Peter's fishing, is evidently foreshowed what wonderful success Peter should have in converting men to Christ, both Jews and Gentiles, as when at one draught, that is to say, at one sermon he drew into his ship, which is Christ's Church, a great number of men, as he did now

CHAPTER 5.

fishes : and so continually by himself and his successors unto the world's end.

ver. 7. *Beckoned to their fellows.* Peter had so much work that he called for help and joined unto him the other ship, representing to us his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the people of Gentility unto Peter's ship, that is, to the Church of Christ, *Ambro. lib. 4. in Luc. c. vii.*

ver. 10. *Thou shalt be taking men.* That all this aforesaid did properly mean Peter's travails to come, in the conversion of the world to Christ, and his prerogative before all men therein, it is evident by Christ's special promise made to him severally and apart in this

this time now, thou shalt be taking men. 11 And having brought their ships to land, leaving all things, they followed him. 12 And it came to pass, when he was in one of the Cities, and behold a man full of leprosy, and seeing Jesus, and falling on his face, besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And stretching forth the hand, he touched him, saying, I will: be thou made clean. And immediately the leprosy departed from him. 14 And he commanded him, that he should tell nobody, but, Go, show thyself to the Priest, and offer for thy cleansing as Moses commanded, for a testimony to them. 15 But the bruit of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. 16 And he retired into the desert, and prayed. 17 And it came to pass one day, and he sat teaching. And there were Pharisees sitting, and Doctors of Law, that were come out of every town of Galilee, and Jewry, and Jerusalem: and the virtue of our Lord was to heal them. 18 And behold, men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. 19 And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before Jesus. 20 Whose faith when he saw, he said, Man, thy sins are forgiven thee. 21 And the Scribes and Pharisees began to think, saying, Who is this that speaketh blasphemies? Who can forgive sins, but only God? 22 And when Jesus knew their cogitations, answering he said to them, What do you think in your hearts? 23 Which is easier to say, Thy sins are forgiven thee: or to say, Arise, and walk? 24 But that you may know, that the Son of Man hath power in earth to forgive sins, he said to the sick of the palsy, I say to thee, Arise, take up thy bed, and go into thy house. 25 And forthwith rising up before them, he took that wherein he lay: and he went into his house, magnifying God. 26 And all were astonished: and they magnified God. And they were replenished with fear, saying, That we have seen marvellous things to-day. 27 And after these things he went forth, and saw a Publican called Levi, sitting at the Custom-house, and he said to him, Follow me. 28 And leaving all things, he rose and followed him. 29 And Levi made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them. 30 And their Pharisees and Scribes murmured, saying to his Disciples, Why do you eat and drink with Publicans and sinners? 31 And Jesus answering, said to them, They that are whole, need not the Physician: but they that are ill at ease. 32 I came not to call the just, but sinners to penance. 33 But they said to him, Why do the disciples of John fast often, and make obsecrations, and of the Pharisees in like manner: but thine do eat and drink? 34 To whom he said, Why, can you make the children of the bridegroom fast whilst the bridegroom is with them? 35 But the days will come: and when the bridegroom shall be taken away from them, then they shall fast in those days. 36 And he said a similitude also unto them, That no man putteth a piece from a new garment into an old garment: otherwise both he breaketh the new, and the piece from the new agreeth not with the old. 37 And nobody putteth new wine into old bottles: otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost. 38 But new wine is to be put into new bottles: and both are preserved together. 39 And no man drinking old, will new by and by, for he saith, The old is better.

ANNOTATIONS.

place, that he should be made the taker of men, though to other he giveth also, as to Peter's co-operators and coadjutors, the like office. *Matt. 4. 19.*

ver. 19. *Went up upon the roof.* A strange diligence in procuring corporal health of and by Christ: and an example for us of the like or greater, to obtain salvation of him either for ourselves or our friends, and to seek to his Church and sacraments with what extraordinary pain soever.

ver. 20. *Whose faith.* Great is God saith Ambrose and pardoneth one sort through the merits of others, therefore if thou doubt to obtain forgiveness of thy great offences, join unto thyself intercessors, use the Church's help, which may pray for thee and obtain for thee that which our Lord might deny to thyself. *Amb. lb. 5. Luc.*

ver. 24. *The son of man in earth.* By which act, saith Cyril, it is clear that the Son of Man

CHAPTER 5.

hath power in earth to remit sins: which he said both for himself and us. For he, as God being made man and Lord of the Law, forgiveth sins. And we also have obtained by him that wonderful grace, for it is said to his Disciples, *Whose sins you shall remit, they are remitted to them.* And how should not he be able to remit sins, who gave others power to do the same.

ver. 28. *Leaving all followed him.* The profane Julian charged Matthew of too much lightness, to leave all and follow a stranger, at one word, but indeed hereby is seen the marvellous efficacy of Christ's word and internal working, that in a moment can alter the heart of man, and cause him nothing to esteem the things most dear unto him, which he did not only then in presence, but also daily doth in the Church. For so Antony, Francis, and others, by hearing only the word of our Saviour read in the Church, forsook all and followed him.

CHAPTER VI.

For reproving by Scripture and Miracles, as also by reason, the Pharisees' blindness about the observation of the Sabbath, 11 they seek his death. 12 Having in the mountain prayed all night, he chooseth twelve Apostles, 17 and after many miracles upon the diseased, 20 he maketh a Sermon to his Disciples before the people: proposing Heaven to such as will suffer for him, 24 and wo to such as will not. 27 Yet withal exhorting to do good even to our enemies also, 29 and that the Masters must first mend themselves: 46 finally, to do good works, because only faith will not suffice.

1 And it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears, and did eat, rubbing them with their hands. 2 And certain of the Pharisees said to them, Why do you that which is not lawful on the Sabbath? 3 And Jesus answering them, said, Neither this have you read which David did, when himself was a hungered, and they that were with him. 4 How he entered into the house of God, and took the loaves of the Proposition, and did eat, and gave to them that were with him, which is not lawful to eat but only for Priests? 5 And he said to them, That the Son of Man is Lord of the Sabbath also. 6 And it came to pass on another Sabbath also, that he entered into the synagogue and taught. And there was a man, and his right hand was withered. 7 And the Scribes and Pharisees watched if he would cure on the Sabbath: that they might find how to accuse him. 8 But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the midst. And rising he stood. 9 And Jesus said to them, I ask you, if it be lawful on the Sabbath to do well or ill: to save a soul or to destroy? 10 And looking about upon them all, he said to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. 11 And they were replenished with madness: and they communed one with another what they might do to Jesus. 12 And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in the prayer of God. 13 And when day was come, he called his Disciples: and he chose twelve of them, whom also he named *Apostles*. 14 Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James of Alpheus, and Simon that is called Zelotes, 16 And Jude of James, and Judas Iscariot which was the traitor. 17 And descending with them he stood in a plain place, and the multitude of his Disciples, and a very great company of people from all Jewry and Jerusalem, and the sea coast both of Tyre and Sidon, 18 Which were come to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits, were cured. 19 And all the multitude sought to touch him, because virtue went forth from him, and healed all. 20 And he lifting up his eyes upon his Disciples, said, Blessed are ye poor: for yours is the kingdom of God. 21 Blessed are you that now are hungered: because you shall be filled. Blessed are you that now weep: because you shall laugh. 22 Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the Son of Man's sake. 23 Be glad in that day and rejoice: for behold, your reward is much in heaven, for according to these things did their fathers to the Prophets. 24 But wo to you that are rich, because you have your consolation. 25 Wo to you that are filled: because you shall be hungry. Wo to you that now do laugh: because you shall mourn and weep. 26 Wo, when all men shall bless you: for according to these things did their fathers to the false Prophets. 27 But to you I say

ANNOTATIONS.

ver. 1. *Sabbath second first.* Hierome, ep. 2. ad Nepotian, writeth of himself, that being at Constantinople, he asked his master Gregory Nazianzene, the famous doctor, then Bishop there, what Sabbath this was, who by his answer declared that it was very hard to tell, neither is it yet known to the best learned. Yet the Protestants are wont to say, All is very easy.

ver. 3. *Neither this have you read.* The Scribes and Pharisees boasted most of their knowledge of the Scriptures: but our Saviour often showeth their great ignorance. Even so the Heretics that now-a-days vaunt most of the Scriptures and of their understanding of them, may soon be proved to understand little or nothing.

ver. 9. *Save a soul.* Hereby it seemeth that Christ, as at other times likely always, did not only heal this man in body, but of some correspondent disease in his soul.

ver. 12. *The whole night.* Our Saviour instantly prayed, alone in the mount without door, all night long, as a preparation to the designment of his Apostles the day after: to give

CHAPTER 6.

example to the Church of praying instantly when priests are to be ordered, and a lesson to us all what we should do for our own necessities, when Christ did so for other men.

ver. 14. *Simon.* Peter in the numbering of the Apostles, always first named and preferred before Andrew his elder brother and senior by calling. *Annot. Matt. 10. 2.*

ver. 23. *Be glad.* The common miseries that fall to the true preachers and other Catholic men for Christ's sake, as poverty, famine, mourning, and persecutions, be indeed the greatest blessings that can be, and are meritorious of the reward of heaven. Contrariwise, all the felicities of this world without Christ, are indeed nothing but wo, and the entrance to everlasting misery.

ver. 26. *Shall bless you.* This wo pertaineth to the Heretics of our days, that delight to have the people's prayers, blessings and shouts, preaching pleasant things of purpose to their itching ears: as did the False Prophets, when they were magnified and commended therefor of the carnal Jews.

that do hear, Love your enemies, do good to them that hate you. 28 Bless ~~them~~ that curse you, and pray for them that calumniate you. 29 And he that striketh thee on the cheek, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coat also. 30 And to every one that asketh thee, give: and of him that taketh away the things that are thine, ask not again. 31 And according as you will that men do to you, do you also to them in like manner. 32 And if you love them that love you, what thank is to you? for sinners also love those that love them. 33 And if ye do good to them that do you good, what thank is to you? for sinners also do this. 34 And if ye lend to them of whom ye hope to receive, what thank is to you? for sinners also lend unto sinners, for to receive as much. 35 But love ye your enemies: do good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sons of the Highest, because himself is beneficial upon the unkind and the evil. 36 Be ye therefore merciful as also your father is merciful. 37 Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven. 38 Give, and there shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do mete, it shall be measured to you again. 39 And he said to them a similitude also: Can the blind lead the blind? do not both fall into the ditch? 40 The disciple is not above his master: but every one shall be perfect, if he be as his master. 41 And why seest thou the mote in thy brother's eye: but the beam that is in thine own eye thou considerest not? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote out of thine eye: thyself not seeing the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye. and then shalt thou see clearly to take forth the mote out of thy brother's eye. 43 For there is no good tree that yieldeth evil fruits: nor evil tree, that yieldeth good fruit. 44 For every tree is known by his fruit. For neither do they gather figs of thorns: neither of a bush do they gather the grape. 45 The good man of the good treasure of his heart bringeth forth good and the evil man of the ill treasure bringeth forth evil; for of the abundance of the heart the mouth speaketh. 46 And why call you me, Lord, Lord: and do not the things which I say? 47 Every one that cometh to me, and heareth my words, and doth them: I will show you to

• ANNOTATIONS.

ver. 31. *Whom he named Apostles.* Here it is to be noted against our Adversaries that deceitfully measure to the simple the whole nature and quality of certain sacred functions, by the primitive signification and compass of the names or words whereby they be called, with whom as a priest is but an elder, and a bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore as they argue, can make no Laws nor prescribe or teach anything not expressed in his *mandatum*. Know therefore against such deceivers, that such things are not to be ruled by the vulgar signification of the word or calling, but by use and application of the holy writers, and in this point by Christ's own express imposition. And so this word *Apostle*, is a calling of Office, government, authority, and most high dignity given by our Master, specially to the College of the Twelve: whom he endued above that which the vulgar etymology of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which room and dignity, which is called in the Psalms, and in the Acts, a bishopric, when Judas fell, Matthias was chosen to supply it, and was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreeth by special imposition and prerogative, though afterward it was by use of the Scriptures, extended to Paul and Barnabas, and sometimes to the Apostle's successors: as also by the like use of Scriptures, to the first converters of countries to the faith, or their coadjutors in that function. In which sense Paul challengeth to be the Corinthians' Apostle, and named Epaphroditus the Philippians'

CHAPTER 6.

Apostle: as we call Gregory and his disciple Augustine, our Apostle of England. In all which taking, it ever signifieth dignity, regiment, Paternity, Principality, and Primacy in the Church of God: according to Paul 1 Cor. 12. *He hath placed in his Church, first indeed Apostles, &c.* Whereby we may see that Peter's dignity was a wonderful eminent Prerogative and Sovereignty, when he was the head not only of other Christian men, but the head of all Apostles, yea, even of the College of the Twelve. And if our Adversaries list to have learned any profitable lesson by the word Apostle, more profitably and truly they might have gathered, that Christ called these his principal Officers, *Apostles*, or *Sent*, himself also specially and above all other being *Missus*, that is *Sent*, and called also Apostle in the Scriptures, to warn us by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that cannot show by whom they be sent; and that all Heretics therefore be rather Apostates than Apostles, for that they be not sent, nor duly called, nor chosen to preach.

ver. 35. *Lend, hoping nothing.* In that we may here seem to be moved to lend to those which we think not able or like ever to repay again, it must be holden for a counsel rather than a commandment, except the case of necessity, but it may be taken rather for a precept, wherein usury, that is to say, the expectation not of the money lent, but of vantage for loan, is forbidden: as by other places of Scripture it is condemned, and is a thing against the law of nature and nations. And great shame and pity it is, that it should be so much used or suffered among Christians, or so covered and cloaked under the habit of other contracts, as it is.

whom he is like. 48 He is like to a man building a house, that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beat against that house, and it could not move it: for it was founded upon a rock. 49 But he that heareth, and doth not: is like to a man building his house upon the earth without a foundation: against the which the river did beat: and incontinent it fell, and the ruin of that house was great.

CHAPTER VII.

He testifieth the faith of the Centurion who was a Gentile, to be greater than he found among all the Jews, and cureth his servant absent. 11 the widow's son he reviveth and restoreth to her, and is renowned thereupon. 18 To John's messengers he answereth with miracles, leaving to John to preach thereby unto them that he is Christ. 24 And afterward he declareth how worthy credit was John's testimony. 29 inveighing against the Pharisees, 31 Who with neither of their manners of living could be won. 36 Showing also unto them by occasion of Mary Magdalen, how he is a friend to sinners, not to maintain them in sin, but to forgive them their sins upon their faith and penance.

1 And when he had fully said all his words into the ears of the people, he entered into Capharnaum. 2 And the servant of a certain Centurion on being sick, was ready to die: who was dear unto him. 3 And when he had heard of Jesus, he sent unto him the Ancients of the Jews, desiring him to come and heal his servant. 4 But they being come to Jesus, besought him earnestly, saying to him, That he is worthy that thou shouldst do this for him. 5 For he loveth our nation: and he hath built a synagogue for us. 6 And Jesus went with them. And when he was now not far from the house, the Centurion sent his friends unto him, saying, Lord, trouble not thyself, for *I am not worthy that thou shouldst enter under my roof.* 7 For the which cause neither did I think myself worthy to come to thee: but say the word, and my servant shall be made whole. 8 For I also am a man subject to authority, having under me soldiers: and I say to this, Go, and he goeth: and to another, Come and he cometh: and to my servant, Do this, and he doth it. 9 Which Jesus hearing, marvelled: and turning to the multitudes that followed him he said, Amen, I say to you, neither in Israel have I found so great faith. 10 And they that were sent, being returned home, and found the servant that had been sick, whole. 11 And it came to pass, afterward he went into a city that is called Naim: and there went with him his Disciples and a very great multitude. 12 And when he came nigh to the gate of the city, behold a dead man was carried forth, the only son of his mother: and she was a widow: and a great multitude of the city with her. 13 Whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not. 14 And he came near and touched the coffin. And they that carried it, stood still: and he said, Young man, I say to thee, Arise, 15 And he that was dead, sat up, and began to speak. And he gave him to his mother. 16 And fear took them all: and they magnified God, saying, That a great Prophet is risen among us: and, That God hath visited his people. 17 And this saying went forth into all Jewry of him, and into all the country about. 18 And John's disciples showed him of all these things. 19 And John called two of his disciples, and sent them to Jesus, saying, Art thou he that art come: or expect we another? 20 And when the men were come unto him, they said, John the Baptist hath sent us to thee, saying, Art thou he that art to come: or expect we another? 21 And the self same hour, he cured many maladies, and hurts, and evil spirits; and to many blind he gave sight. 22 And answering, he said to them, Go and report to John what you have heard and seen: That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, 23 The poor are evangelized: and blessed is he whosoever shall not be scandalized in me. 24 And when John's messengers were departed, he began to say of John to the multitudes, What went you out into the desert to see? a reed moved with the wind? 25 But what went you forth to see? a man clothed in soft garments? behold they that are in costly apparel and delicacies, are in the house of Kings. 26 But what went you out for to see? a Prophet? Certes I say to you, and more than a Prophet. 27 This is he of whom it is written, *Behold I send mine Angel before thy face, which shall prepare thy way before thee.* 28 For I say to you, A greater Prophet among the children of women than John the Baptist, there is no man, but he that is the lesser in the kingdom of God, is greater than he. 29 And all the people hearing and the Publicans, justified God, being baptized with John's baptism. 30 But the Pharisees and the Lawyers despised the counsel of

ANNOTATIONS.

ver. 48. *Building a house.* He buildeth right and surely, that hath both faith and good works: he buildeth on sand, that trusteth

CHAPTER 6.

to his faith or reading or knowledge of the Scripture, and doth not work or live accordingly.

ANNOTATIONS.

ver. 5. *Built a Synagogue.* As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful people for whose use it was made: so now much more in the New Testament, to build a Church, Monastery, College, or any like work for the honour and service of God, is grateful to him, and procureth the prayers of the good people for whose use such things be founded

CHAPTER 7.

ver. 25. *Soft garments.* Mark this well concerning John's apparel and diet. Annotations upon Matth. cap. 3, 4.

ver. 30. *Despised the counsel.* As they that contemned John's baptism, despised God's counsel and wisdom: so much more they that make no account of the Sacraments of the Church, despise God's counsel and ordinance touching their salvation, to their own damnation.

God against themselves, being not baptized of him. 31 And our Lord said, Whereunto then shall I liken the men of this generation, and whereunto are they like? 32 They are like to children sitting in the market-place, and speaking one to another, and saying, We have piped to you, and you have not danced: we have lamented, and you have not wept. 33 For John the Baptist came neither eating bread nor drinking wine: and you say, He hath a devil. 34 The Son of Man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of wine, a friend of Publicans and sinners. 35 And wisdom is justified of all her children. 36 And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat. 37 And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment: 38 And standing behind beside his feet, she began to water his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 And the Pharisee that had bid him, seeing it spake within himself, saying, This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40 And Jesus answering said to him, Simon, I have somewhat to say unto thee, but he said, Master, say. 41 A certain creditor had two debtors: one did owe five hundred pence, and the other fifty. 42 They having not wherewith to pay, he forgave both. Whether therefore doth love him more? 43 Simon answering, said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly. 44 And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house, water to my feet thou didst not give: but she with tears hath watered my feet, and with her hair hath wiped them. 45 Kiss thou gavest me not: but she since I came in, hath not ceased to kiss my feet. 46 With oil thou didst not anoint my head: but she with ointment hath anointed my feet. 47 For the which I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. 48 And he said to her, Thy sins are forgiven thee. 49 And they that sat together at the table, began to say within themselves, Who is this that also forgiveth sins? 50 And he said to the woman, Thy faith hath made thee safe, go in peace.

CHAPTER VIII.

Going over all Galilee with his train, 4 he preacheth to the Jews in parables because of their reprobation: 9 but to his Disciples manifestly: because he will not for the Jews' incredulity have his coming frustrate: 19 signifying also that we are his kin, though we be Gentiles, and not his carnal brethren the Jews. 22 To whom also, signified by the Gerasens, after the tempest in his sleep, that is, in his death, and calm in his resurrection, he cometh: but they preferring their temporals before his presence, he leaveth them again. 41 Likewise coming to cure the Jews, who were born when the Gentiles sickened, about Abraham's time, he is prevented with the faith of the Gentiles, and then the Jews die, but them also in the end he will restore.

1 And it came to pass afterward, and he made his journey by cities and towns preaching and evangelizing the kingdom of God: and the Twelve with him, 2 And some women that had been cured of wicked spirits and infirmities, Mary which is called Magdalen, out of whom seven devils were gone forth. 3 And Joanna the wife of Chusa, Herod's procurator, and

ANNOTATIONS.

ver. 38. *Water his feet.* A perfect pattern of the true penance in this woman, who sought of Christ with open tears and other strange works of satisfaction and devotion, remission of her sins.

ver. 44. *Into thy house.* An exceeding approbation of the extraordinary works and signs of external devotion, which seem to carnal men though otherwise faithful to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therefore as divers others did elsewhere invited Christ to his house, not of curiosity or captiousness, as some other did: but of affection, as it may seem by Christ's familiar talk with him. Notwithstanding his duties toward him were but ordinary, but the anointing, washing, kissing, wiping of his feet, in such sort as the woman did, were further signs of more than vulgar love: such as is in devout men or women that go on pilgrimage, and kiss devoutly the holy memories of Christ and his Saints. Which is no more but an exterior expressing of their affection, and that they love much, as every vulgar Christian man doth not.

ver. 47. *Loved much.* Not only faith, as you

CHAPTER 7.

may perceive, but love or charity obtaineth remission of sins.

ver. 49. *Who is this that.* As the Pharisees did always carp Christ for remission of sins in earth, so the heretics reprehend his Church that remitteth sins by his authority.

ver. 50. *Thy faith.* The remission of her sins being attributed before to charity, is now also said to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope also, though but one named. Because when there be divers causes concurring to one effect, the Scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom, or at whose desire they be done. Because he wrought his miracles to induce all men to believe in him, and therefore specially required faith at their hands, and namely before other things, whether they did believe that he was able to do that which they asked at his hands: without which it had been rather a mockery and temptation of him, than a true desire of benefit at his hands.

Susan, and many others that did minister unto him of their substance. 4 And when a very great multitude assembled, and hastened out of the cities unto him, he said by a similitude : 5 The sower went forth to sow his seed : and whilst he soweth, some fell by the way side, and was trodden upon, and the fowls of the air did eat it. 6 And othersome fell upon the rock : and being shot up it withered, because it had not moisture. 7 And othersome fell among thorns : and the thorns growing up withal, choked it. 8 And othersome fell upon good ground : and being shot up, yielded fruit a hundred fold. Saying these things he cried, He that hath ears to hear, let him hear. 9 And his Disciples asked him what this parable was. 10 To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand. 11 And the parable is this : The seed is the word of God. 12 And they beside the way, are those that hear : then the devil cometh, and taketh the word out of their heart, lest believing they be saved. 13 For they upon the rock, such as when they hear, with joy receive the word : and these have no roots : because for a time they believe, and in time of temptation they revolt. 14 And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render no fruit. 15 And that upon good ground, are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience. 16 And no man lighting a candle, doth cover it with a vessel, or put it under a bed : but setteth it upon a candlestick, that they that enter in, may see the light. 17 For there is not any thing secret, that shall not be made manifest : nor hid, that shall not be known, and come abroad. 18 See therefore how you hear. For he that hath, to him shall be given : and whosoever hath not, that also which he thinketh he hath, shall be taken away from him. 19 And his mother and brethren came unto him : and they could not come at him for the multitude. 20 And it was told him, Thy mother and thy brethren stand without, desirous to see thee. 21 Who answering said to them, My mother and my brethren are they that hear the word of God and do it. 22 And it came to pass one day : and he went up into a boat, and his Disciples, and he said to them, Let us strike over the lake. And they launched forth. 23 And when they were sailing, he slept : and there fell a storm of wind into the lake, and they were filled, and were in danger. 24 And they came and raised him, saying, Master, we perish. But he rising rebuked the wind and the tempest of water and it ceased, and there was made a calm. 25 And he said to them, Where is your faith ? Who fearing, marvelled one to another, saying, Who is this, trow ye, that he commandeth both the winds and the sea, and they obey him ? 26 And they sailed to the country of the Gerasens, which is over against Galilee. 27 And when he was come forth to the land, there met him a certain man that had a devil now a very long time, and he did wear no clothes, neither did he tarry in house, but in the monuments. 28 And as he saw Jesus, he fell down before him : and crying out with a great voice, he said, What is to me and thee Jesus Son of God most high ? I beseech thee do not torment me. 29 For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters : and breaking the bonds, was driven of the devil into the deserts. 30 And Jesus asked him, saying, What is thy name ? But he said Legion : because many devils were entered into him. 31 And they besought him that he would not command them to go into the depth. 32 And there was there a herd of many swine feeding on the mountain : and they desired him, that he would permit them to enter into them. And he permitted them. 33 The devils therefore went forth out of the man, and entered into the swine : and the herd with violence went headlong into the lake, and was stifled. 34 Which when the swineherds saw done, they fled : and told into the city and into the towns. 35 And they went forth to see that which was done : and they came to Jesus, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. 36 And they also that had seen, told them how he had been made whole from the legion. 37 And all the multitude of the country of the Gerasens besought him to depart from them : for they were taken with great fear. And he going up into the boat, returned. 38 And the man out of whom the devils were departed, desired him that he might be with him. But Jesus dismissed him, saying, 39 Return into thy house, and tell how great things God

ANNOTATIONS.

ver. 3. *That did minister.* It was the custom of the Jews that women of their substance did minister meat and drink and cloth to their teachers, going about with them, which because it might have been scandalous among the Gentiles, Paul maketh mention that he used it not. And they ministered to our Lord of their substance for this cause, that he whose spiritual benefits they reaped, might reap their carnal things.

ver. 13. *For a time.* Against the heretics that say, faith once had cannot be lost, and that he which now hath not faith, never had.

ver. 20. *Thy brethren.* These brethren of our

CHAPTER 8.

Lord, were not the sons of the B. Virgin MARY the mother of God, as Helvidius wickedly taught : neither are they to be thought as some others say the sons of Joseph by another wife : for as Hierome writeth not only our Lady was a virgin, but by reason of her, Joseph also : that our Saviour might be born of a virginal matrimony. But they are called his brethren according to the usual speech of the Scriptures because they were his cousins either the sons of Joseph's brother, or as the more received opinion is, the sons of our Lady's sister called Mary of James, which James therefore is also called the brother of our Lord.

bath done to thee And he went through the whole city, preaching how great things Jesus had done to him. 40 And it came to pass, when Jesus was returned, the multitude received him: and all were expecting him. 41 And behold there came a man whose name was Jairus, and he was a Prince of the Synagogue, and he fell at the feet of Jesus, desiring him that he would enter into his house, 42 Because he had an only daughter almost twelve years old, and she was a dying. And it chanced, whilst he went, he was thronged of the multitudes. 43 And there was a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon Physicians, neither could she be cured of any: 44 She came behind him, and touched the hem of his garment: and forthwith the flux of her blood stinted. 45 And Jesus said, Who is it that touched me? And all denying, Peter said, and they that were with him, Master, the multitudes throng and press thee, and dost thou say, Who touched me? 46 And Jesus said, Somebody hath touched me: for I know that there is virtue proceeded from me. 47 And the woman seeing that she was not hid, came trembling, and fell down before his feet: and for what cause she had touched him, she showed before all the people: and how forthwith she was made whole. 48 But he said to her, Daughter, thy faith hath made thee safe, go thy way in peace. 49 As he was yet speaking, there cometh one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. 50 And Jesus hearing this word, answered the father of the maid, Fear not: believe only, and she shall be safe. 51 And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. 52 And all wept, and mourned for her. But he said, Weep not, the maid is not dead, but sleepeth. 53 And they derided him, knowing that she was dead. 54 But he holding her hand cried, saying, Maid arise. 55 And her spirit returned, and she rose incontinent. And he bade them give her to eat. 56 And her parents were astonished, whom he commanded to tell no man that which was done.

CHAPTER IX.

His Twelve also now preaching everywhere and working miracles, 6 Herod and all do wonder much.

10 *After which, he taketh them, and goeth into the wilderness: where he cureth and teacheth, feeding five thousand with five loaves.* 18 *Peter confessing him to be Christ.* 21 *He on the other side foretelleth his Passion, and that all must in time of persecution follow him therein.* 27 *Whereunto to encourage us the more, 27 he giveth in his Transfiguration a sight of the glory, which is the reward of suffering.* 37 *The next day he casteth out a devil, which his Disciples could not.* 43 *Whom amidst these wonders he forwarneth again of his scandalous Passion.* 49 *And to cure their ambition, he telleth them, that the most humble he esteemed most: 49 bidding them also, not to prohibit any that is not against them, 51 yea and toward such as be against them schismatically, to show mildness for all that.* 57 *Of following him, three examples.*

1 And calling together the twelve Apostles, he gave them virtue and power over all devils, and to cure maladies. 2 And he sent them to preach the kingdom of God: and to heal the sick. 3 And he said to them, take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. 4 And into whatsoever house you enter, tarry there, and thence do not depart. 5 And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet for a testimony upon them. 6 And going forth they went a circuit from town to town, evangelizing and curing every where. 7 And Herod the Tetrarch heard all things that were done by him: and he staggered because it was said of some, That John was risen from the dead. 8 But of othersome, That Elias hath appeared: and of others, that a Prophet one of the old ones was risen. 9 And Herod said, John I have beheaded: but who is this of whom I hear such things? And he sought for to see him. 10 And the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belongeth to Bethsaida. 11 Which the multitudes understanding, followed him: and he received them, and spake to them of the kingdom of God, and them that had need of cure he healed. 12 And the day began to draw toward an end. And the Twelve coming near, said to him, Dismiss the multitudes, that going into towns and villages hereabout, they may have lodging, and find meats: because here we are in a desert place. 13 And he said to them, Give you them to eat. But they said, We have no more but five loaves and two fishes: unless perhaps we should go and buy meats for all this multitude. 14 And

ANNOTATIONS.

ver. 45. *Peter said.* It is an evident sign of prerogative, that Peter only is named so often as chief of the company. *Mark. 1. 36. Acts 5. 20. Luke 9. 32. Mark. 16. 7. 1. Cor. 15. 5.*

ver. 50. *Believe only.* Annotations upon *Mark. c. 5. 36.*

ver. 55. *Her spirit returned.* This returning of the souls again into the bodies of them

CHAPTER 8.

whom CHRIST and his Apostles raised from death specially Lazarus, who had been dead four days, doth evidently prove a third place against our adversaries, that say, every one goeth straight to Heaven or to Hell, for it cannot be thought that they were called from the one or the other, and therefore from some third place.

ANNOTATIONS.

ver. 1. *Virtue and power.* To command devils, and diseases either of body or soul, is by nature

CHAPTER 9.

proper to God only but by God's gift, men also may have the same; even so to forgive sins.

there were men almost five thousand. And he said to his disciples, make them sit down by companies fifty and fifty. 15 And so they did. And they made all sit down. 16 And taking the five loaves and the two fishes, he looked up unto heaven, and blessed them: and he brake, and distributed to his disciples, for to set before the multitudes. 17 And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments. 18 And it came to pass: when he was alone praying, his Disciples also were with him: and he asked them saying, Whom do the multitudes say that I am? 19 But they answered, and said, John the Baptist: and some, Elias: but some, that one of the Prophets before time, is risen. 20 And he said to them, But whom say ye that I am? Simon Peter answering, said, The CHRIST of God. 21 But he rebuking them, commanded that they should tell this to no man, 22 Saying, That the Son of Man must suffer many things, and be rejected of the Ancients and chief Priests and Scribes, and be killed, and the third day rise again. 23 And he said to all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he that will save his life, shall lose it: for he that shall lose his life for my sake, shall save it. 25 For what profit hath a man if he gain the whole world, and lose himself, and cast away himself? 26 For he that shall be ashamed of me, and of my words, him the Son of Man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy Angels. 27 And I say to you assuredly, There be some standing here that shall not taste death, till they see the kingdom of God. 28 And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray. And while he prayed, the shape of his countenance was altered: and his raiment white and glittering. 30 And behold two men talked with him, and they were Moses and Elias. 31 Appearing in majesty. And they told his decease that he should accomplish in Jerusalem. 32 But Peter and they that were with him, were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him. 33 And it came to pass, when they departed from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. 35 And a voice was made out of the cloud, saying, This is my beloved Son, hear him. 36 And whilst the voice was made, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen. 37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38 And behold a man of the multitude cried out, saying, Master, I beseech thee, look upon my son because he is mine only one. 39 And lo, the spirit taketh him, and he suddenly crieth, and he dasheth him, and teareth him so that he foameth, and with much ado departeth renting him. 40 And I desired thy disciples to cast him out, and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? bring hither thy son. 42 And when he came to him the devil dashed and tore him. And Jesus rebuked the unclean spirit, and healed the lad: and rendered him to his father. 43 And all were astonished at the might of God: and all marvelling at all things that he did, he said to his disciples, 44 Lay you in your hearts these words, for it shall come to pass that the Son of Man shall be delivered into the hands of men. 45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word. 46 And there entered a cogitation into them, which of them should be greater. 47 But Jesus seeing the cogitations of their heart, took a child, and set him by him. 48 And said to them, Whosoever receiveth this child in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you all, he is the greater. 49 And John answering said, Master, we saw a certain man casting out devils in thy name, and we prohibited him, because he followeth not with us. 50 And Jesus said to him, Prohibit not, for he that is not against you, is for you. 51 And it came to pass, whilst the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem. 52 And he sent messengers before his face: and going they entered into a city of the Samaritans to prepare for him. 53 And they received him not, because his face was to go to Jerusalem. 54 And when his Disciples James and John had seen it, they said, Lord wilt thou we say that fire come down from heaven and consume them? 55 And turning, he rebuked them, saying, You know not of what spirit you are. 56 The Son of Man came not

ANNOTATIONS.

ver. 27. *Till they see.* To the Apostles, that had to preach the kingdom of God, and to suffer so much misery for the same in this world, he will show his glory, and give them a taste of his own joyful state and of his Saints in heaven, calling thither Moses and Elias, that the Law and Prophets might be witnesses of the same. See the Annot. upon S. Matt. c. 17. 2.

ver. 41. *O faithless.* Incredulity hindereth the effect of exorcisms, and other miraculous power given to the Church.

CHAPTER 9.

ver. 53. *Face to go to Jerusalem.* The Samaritans were Schismatics from the Jews, and had a Schismatical temple in mount Garizim, of purpose to draw men thither from God's temple in Jerusalem, where only was the true, and as it were, the Catholic service and sacrifice unto God. Therefore they did not gladly receive our Saviour, because they perceived he was going to Jerusalem.

ver. 55. *He rebuked them.* Not justice nor all rigorous punishment of sinners is here for

to destroy souls, but to save. And they went into another town. 57 And it came to pass as they walked in the way, a certain man said to him, I will follow thee whithersoever thou goest. 58 Jesus said to him, The foxes have holes, and the fowls of the air nests: but the Son of Man hath not where to repose his head. 59 But he said to another, Follow me. And he said, Lord, permit me first to go, and to bury my father. 60 And Jesus said to him, Let the dead bury their dead: but go thou, set forth the kingdom of God. 61 And another said, I will follow thee Lord, but permit me first to take my leave of them that are at home. 62 Jesus said to him, No man putting his hand to the plough, and looking back is apt for the kingdom of God.

CHAPTER X.

He sendeth yet seventy-two more to preach to the Jews, with power also of miracles, 13 crying wo to the cities impenitent. 17 At their return he signifieth the great power he gave them, but yet teacheth them not to be proud thereof, 21 and praiseth God for his grace, 23 his Church also for her happy state. 25 To one of the Scribes he sheweth, that the love of God and of his neighbour will bring him to life everlasting, 29 teaching him by the parable of the Samaritan, to take every one for his neighbour that needeth his charity. 38 To Martha he sheweth that Mary's contemplative life is the better.

1 And after this our Lord designed also other seventy-two: and he sent them two and two before his face into every city and place whither himself would come. 2 And he said to them, The harvest truly is much: but the workmen few. Desire therefore the lord of the harvest, that he send workmen into his harvest. 3 Go: behold I send you as lambs among wolves. 4 Carry not purse, nor scrip, nor shoes: and salute nobody by the way. 5 Into whatsoever house you enter, first say, Peace to this house. 6 And if the Son of peace be there, your peace shall rest upon him: but if not, it shall return to you. 7 And in the same house tarry you, eating and drinking such things as they have. For the workman is worthy of his hire. Remove not from house to house. 8 And into what city soever you enter, and they receive you, eat such things as are set before you: 9 And cure the sick that are in it, and say to them, The kingdom of God is come nigh upon you. 10 And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say, 11 The dust also of your city that cleaveth to us, we do wipe off against you, yet this know ye that the kingdom of God is at hand. 12 I say to you, it shall be more tolerable for Sodom in that day, than for that city. 13 Wo to thee Chorazin, wo to the Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting in sackcloth and ashes long ago. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou Capharnaum that art exalted into heaven: thou shalt be thrust down even unto hell. 16 He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. 17 And the Seventy-two returned with joy, saying, Lord, the Devils also are subject to us in thy name. 18 And he said to them, I saw Satan as a lightning fall from heaven. 19 Behold, I have given you power to tread upon Serpents, and Scorpions, and upon all the power of the enemy, and nothing shall hurt you. 20 But yet rejoice not in this, that the spirits are subject unto you: but rejoice in this, that your names are written in heaven. 21 In that very hour he rejoiced in spirit, and said, I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea Father, for so hath it well pleased

ANNOTATIONS.

bidden, nor Elias' fact reprehended, nor the Church or Christian Princes blamed for putting heretics to death: but that none of these should be done for desire of our particular revenge, or without discretion, and regard of their amendment, and example to others. Therefore Peter used his power upon Ananias and Saphira, when he struck them both down to death for defrauding the Church.

ANNOTATIONS

ver 13. *In sackcloth and ashes.* True penance not only to lead a new life, but to punish the body by such things as here be recorded, for the ill life past.

ver. 16. *He that heareth.* It is all one to despise Christ, and to despise his Priests and Ministers in the Catholic Church: to refuse his doctrine, and theirs.

ver. 21. *To little ones.* By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught of the learned: for Christ

CHAPTER 9.

ver. 62. *No man looketh back.* It is a dangerous temptation for a man that hath lost or left his goods for Christ, to look much back at them, and to remember with delight the pleasures and eases of this world, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should ever look forward toward heaven, and never backward to the world.

CHAPTER 10.

did not afterward endow fishers and vulgar men, nor any other, with the gifts of wisdom and tongues, without their industry, study, and teaching: though at the beginning of great providence he did it, that it might be clear to the world, that all nations were converted to him, not by persuasion of cunning Orators or subtle Disputers, but by the plain force of his grace and truth, which Augustine counteth greater than all other miracles. Further, we are taught by this place, that the poor humble obedient children of the Church know by their

thee. 22 All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal. 23 And turning to his Disciples, he said, Blessed are the eyes that see the things that you see. 24 For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not: and to hear the things that you hear, and heard them not. 25 And behold, a certain Lawyer stood up, tempting him and saying, Master, by doing of what thing shall I possess life everlasting? 26 But he said to him, In the Law what is written? how readest thou? 27 He answering, said, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.* 28 And he said to him, Thou hast answered right, this do, and thou shalt live. 29 But he desirous to justify himself, said to Jesus, And who is my neighbour? 30 And Jesus taking it, said, A certain man went down from Jerusalem into Jericho, and fell among thieves, who also spoiled him, and giving him wounds, went away leaving him half dead. 31 And it chanced that a certain Priest went down the same way: and seeing him, passed by. 32 In like manner also a Levite, when he was near the place, and saw him, passed by. 33 But a certain Samaritan going his journey, came near him: and seeing him, was moved with mercy. 34 And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an Inn, and took care of him. 35 And the next day he took forth two pence, and gave to the host, and said, Have care of him: and whatsoever thou shalt supererogate, I at my return will repay thee. 36 Which of these three in thy opinion was neighbour to him that fell among thieves? 37 But he said, he that did mercy unto him. And Jesus said to him, Go, and do thou in like manner. 38 And it came to pass as they went, and he entered into a certain town: and a certain woman named Martha, received him into her house. 39 And she had a sister called Mary, who sitting also at our Lord's feet, heard his word. 40 But Martha was busy about much service, who stood and said, Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. 41 And our Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about very many things. 42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her

ANNOTATIONS.

faith the high mysteries of Christ's Divinity, and his presence in the B. Sacrament, and such like; rather than Arius, Calvin, and other like proud Scribes and Pharisees.

ver. 28. *This do.* Not by faith only, but by keeping God's commandments, we obtain life everlasting: not only by believing, but by doing. The heretics say, that it is impossible to keep this commandment of loving God with all our heart. But the Scriptures give us example of divers that have kept and fulfilled it, as far as is requisite in this life. 3 *Reg.* 14. 8. 2 *Par.* 15. 15. *Ps.* 118. 10. *Eccles.* 47. 9. 10. 4 *Reg.* 20. 3. 5. *Luke* 1. 5. And if it were impossible to keep it, and yet by Christ proposed for the mean to obtain life everlasting, he had mocked this Lawyer, and others, and not taught them.

ver. 30. *Half dead.* Here is signified man wounded very sore in his understanding and free will, and all other powers of soul and body, by the sin of Adam: but yet, that neither understanding, nor free will, nor the rest, were extinguished in man, or taken away. The Priest and Levite, signify the Law of Moses: this Samaritan, is Christ the Priest of the New Testament: the Oil and Wine, his Sacraments: the Host, the Priests his ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sin, that is, justify man: but Christ only, who by his passion and the grace and virtue thereof, ministered in and by his Sacraments, justifieth and increaseth the justice of man, healing and abling free will to do all good works.

ver. 35. *Supererogate.* Augustine saith, that the Apostle, 1 *Cor.* 9, according to this place did supererogate, that is, did more than he needed, or was bound to do, when he might have required all duties for preaching the Gos-

CHAPTER 10.

pel, but would not. *Lib. de op. Monach. c. 5* whereof it cometh, that the works which we do more than precept, be called works of Supererogation: and whereby it is also evident against the Protestants, that there be such works. *Optatus, lib. 6. cont. Parmen.* how aptly he applyeth this parable to Paul's counsel of virginity, 1 *Cor.* 7, as to a work of supererogation.

ver. 42. *Mary the best part.* Two notable examples, one of the life active, in Martha: the other of the life Contemplative, in Mary: representing unto us, that in holy Church there should be always some to serve God in both these several sorts. The life Contemplative is here preferred before the Active, the Religious of both sexes are of that more excellent state, and therefore our Protestants have wholly abandoned them out of their Commonwealth, which the true Church never wanted. But to say truth, they have neither Martha nor Mary, our Lord give them grace to see their misery. If ours were not answerable to their profession, or were degenerated, why have they no new ones? If our Church's Votaries vowed unlawful things, Chastity, Poverty, Obedience, Pilgrimage: what other Votaries or lawful vows have they? For to offer voluntarily by vow, besides the keeping of God's commandments, whereunto we are bound by precept and promise in our Baptism, our souls, bodies, goods, or any other acceptable thing to God, is an act of sovereign worship belonging to God only: and there was never true religion, without such vows and votaries. If there be none in their whole Church that profess contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they have no Church nor Religion at all.

CHAPTER XI.

He teacheth the form of prayer, 5 and exhorteth to pray instantly, 11 assuring that so God will give us good things. 14 The Jews blaspheming his casting out of Devils, and asking for a miracle from heaven, 17 he defendeth his doing, 22 foretelling also the Devil's expulsion by him out of the world, that is, vocation of the Gentiles, 24 and his re-entry into their nation, 27 with their reprobation though he be of their flesh, 29 and also their final most worthy damnation. 37 Again, to the Pharisees and Scribes he crieth wo, as authors of the said reprobation now at hand.

1 And it came to pass, when he was in a certain place, praying, as he ceased, one of his Disciples said to him, Lord teach us to pray, as John also taught his disciples. 2 And he said to them, When you pray, say, **FATHER, sanctified be thy Name. Thy kingdom come.** 3 *Our daily bread give us this day.* 4 *And forgive us our sins, for because ourselves also do forgive every one that is in debt to us, And lead us not into temptation.* 5 And he said to them, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, friend, lend me three loaves, 6 Because a friend of mine has come out of his way to me, and I have not what to set before him: 7 And he from within answering, saith, Trouble me not, now the door is shut, and my children are with me in bed: I cannot rise and give thee. 8 And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunity he will rise, and give him as many as he needeth. 9 And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 11 And which of you if he ask his father bread, will he give him a stone? or a fish, will he for fish give him a serpent? 12 Or if he ask an egg, will he reach him a scorpion? 13 If you then being naught, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask him? 14 And he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake: and the multitudes marvelled. 15 And certain of them said, In Beelzebub the prince of devils he casteth out devils. 16 And other tempting, asked of him a sign from heaven. 17 But he seeing their cogitations, said to them, Every kingdom divided against itself, shall be made desolate, and house upon house, shall fall. 18 And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beelzebub I do cast out devils. 19 And if I in Beelzebub cast out devils: your children, in whom do they cast out? therefore they shall be your judges. 20 But if I in the finger of God do cast out devils: surely the kingdom of God is come upon you. 21 When the strong armed keepeth his court: those things are in peace that he possesseth. 22 But if a stronger than he, come upon him and overcome him: he will take away his whole armour wherein he trusted, and will distribute his spoils. 23 He that is not with me, is against me: and he that gathereth not with me, scattereth. 24 When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I will return into my house whence I departed. 25 And when he is come, he findeth it swept with a besom, and trimmed. 26 Then he goeth and taketh seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse then the first. 27 And it came to pass: when he said these things, a certain woman lifting up her voice out of the multitude said to him, Blessed is the womb that bare thee, and the paps that thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it. 29 And the multitudes running together, he began to say, This generation is a wicked generation: it asketh a sign, and a sign shall not be given it but the sign of Jonas the Prophet. 30 For as Jonas was a sign to the Ninevites: so shall the Son of Man also be to this generation. 31 The Queen of the South shall rise in judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon here. 32 The men of Nineve shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas, and behold, more than Jonas here. 33 No man lighteth a candle, and putteth it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light. 34 The candle of thy body, is thine eye. If thine eye be simple, thy whole body shall be lightsome: but if it be naught, thy body also shall be darksome. 35 See therefore that the light which is in thee, be not darkness. 36 If then thy whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten thee. 37 And when he was speaking, a certain Pharisee desired him that he would

ANNOTATIONS.

ver. 27. *Blessed is the womb.* Let us also, saith Bede, lift up our voice with the Catholic Church, of which this woman was a figure: let us lift up our hearts among the people, and say to our Saviour, Blessed be the womb that bare thee, and the paps which thou didst suck, for blessed indeed is the mother which bare the King that ruleth heaven and earth for ever.

ver. 29. *The sign of Jonas.* Of all miracles,

CHAPTER 11.

his Resurrection, after he had been according to his body, in the grave, according to his soul, in Hell three days, was the greatest, and most convinceth the incredulous Jews: and therefore a greater or more evident than that, he saith he will not give them.

ver. 32. *Did penance.* μετενοήσαν. Mark that the great penance of the Ninevites, Jonas 3, is here expressed by this Greek word. Annot. Matt. 3 2.

dine with him, and he going in sat down to eat. 33 And the Pharisee began to think within himself, and to say, Why he was not washed before dinner. 39 And our Lord said to him, Now, you Pharisees do make clean that on the outside of the cup and of the platter: but that of yours which is within, is full of rapine and iniquity. 40 Fools, did not he that made that on the outside, make that also that is on the inside? 41 But yet that remaineth, give alms, and behold all things are clean unto you. 42 But wo to you Pharisees, because you tithe mint and rue, and every herb: and pass over judgment and the charity of God, but these things you ought to have done, and not to omit those. 43 Wo to you Pharisees, because you love the first chairs in the synagogues, and salutations in the market place. 44 Wo to you, because you are as monuments that appear not, and men walking over, are not aware. 45 And one of the Lawyers answering, saith to him, Master, in saying these things, thou speakest to our reproach also. 46 But he said, Wo to you Lawyers also: because you load men with burdens which they cannot bear, and yourselves touch not the packs with one of your fingers. 47 Wo to you that build the monuments of the Prophets: and your fathers did kill them. 48 Surely you do testify that you consent to the works of your fathers: because they indeed did kill them, and you build their sepulchres. 49 For this cause the wisdom also of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute. 50 That the blood of all the Prophets that was shed from the making of the world, may be required of this generation, 51 From the blood of Abel unto the blood of Zachary that was slain between the altar and the temple. Yea I say to you, it shall be required of this generation. 52 Wo to you Lawyers, because you have taken away the key of knowledge: yourselves have not entered, and those that did enter you have prohibited. 53 And when he said these things to them, the Pharisees and the Lawyers began vehemently to urge him, and to stop his mouth about many things, 54 Lying in wait for him, and seeking to catch something of his mouth, that they might accuse him.

CHAPTER XII.

He prepareth his Disciples against persecutions to come upon them at their publishing of his doctrine.

13 *With dividing the brethren's inheritance he will not meddle, but exhorteth them against avarice,* 22 *and his Disciples by this occasion against solicitude so much as of necessities,* 32 *yet counselling them to give all in alms,* 35 *and to be ready at a knock:* 41 *namely admonishing Peter and other Prelates to see to their charge:* 49 *and all, not to look but for persecution.* 54 *The Jews he reprehendeth for that they will not see this time of grace,* 58 *whereas it is so horrible to die without reconciliation.*

1 And when great multitudes stood about him, so that they trod one another, he began to say to his Disciples, Take good heed of the leaven of the Pharisees, which is hypocrisy. 2 For nothing is hid, that shall not be revealed: nor secret, that shall not be known. 3 For the things that you have said in darkness, shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached in the house-tops. 4 And I say to you my friends, be not afraid of them that kill the body, and after this have no more to do. 5 But I will show you whom ye shall fear: fear him who after he hath killed, hath power to cast into hell, yea I say to you, fear him. 6 Are not five sparrows sold for two farthings: and one of them is not forgotten before God? 8 Yea the hairs also of your head are all numbered. Fear not therefore: you are more worth than many sparrows. 8 And I say to you, Every one that confesseth me before men, the Son of Man also will confess him before the Angels of

ANNOTATIONS.

ver. 41. *Give alms.* The great force of alms is here and in divers places of holy writ signified. In one place, they extinguish sin: in another, they redeem sins: in another, they deliver from death: in another, to them given or omitted, our judgment to heaven or hell is attributed: and here they make clean and satisfy for the Jews former offences, for, as Augustine saith c. 7. *Enchiridy*, alms deeds profit not a man that hath a will to continue in his sins, but they are to be done for a propitiation to God of former offences. Now how well the Protestants like this doctrine so evidently set forth in Scripture, let the indifferent judge,

ANNOTATIONS.

ver. 5. *Fear him.* The fear of hell also is profitable: contrary to the Protestants, teaching security of salvation, and that fear of hell maketh men hypocrites.

ver. 8. *Every one that confesseth.* A Catholic man is bound to confess his faith, being called to account or examined by Jew, Heathen, or

CHAPTER 11.

and how well it agreeth with their only faith.

ver. 46. *Wo to you Lawyers.* These were Doctors of Moses' Law, otherwise called Scribes. Shall we therefore cry out against all Lawyers now, or ought the name of Lawyer be odious with us, because of these naughty Lawyers among the Jews? much less ought the name of Priests to be odious, as Heretics would have it, because of the Jews' Priests that were so busy against our Saviour.

ver. 47. *Build the monuments.* Not the building of the Prophets' monuments is condemned, but their imitation of their fathers that slew the Prophets. *Ambrose.*

CHAPTER 12.

Heretics, concerning the same. Neither is it enough to keep Christ in his heart, but he must also acknowledge him in his words and deeds. And to deny Christ, or any article of the Catholic faith, for shame or fear of any worldly creature, hath no less punishment than to be denied, refused, and forsaken by Christ at the

God. 9 But he that denieth me before men, shall be denied before the Angels of God. 10 And every one that speaketh a word against the Son of Man, it shall be forgiven him : but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven. 11 And when they shall bring you into the Synagogues and to magistrates and potentates, be not careful in what manner, and what you shall answer, or what you shall say. 12 For the Holy Ghost shall teach you in the very hour what you must say. 13 And one of the multitude said to him, Master, speak to my brother that he divide the inheritance with me. 14 But he said to him, Man, who hath appointed me judge or divider over you ? 15 And he said to them, See and beware of all avarice : for not in any man's abundance doth his life consist, of those things which he possesseth. 16 And he spake a similitude to them, saying, A certain rich man's field yielded plenty of fruits. 17 And he thought within himself, saying, What shall I do, because I have not whither to gather my fruits ? 18 And he said, This will I do, I will destroy my barns, and will make greater : and thither will I gather all things that are grown to me and my goods, 19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. 20 But God said to him, Thou fool, this night they require thy soul of thee : and the things that thou hast provided, whose shall they be ? 21 So is he that layeth up treasure to himself, and is not rich to Godward. 22 And he said to his Disciples, Therefore I say to you, Be not careful for your life, what you shall eat : nor for your body what you shall do on. 23 The life is more than the meat, and the body is more than the raiment. 24 Consider the ravens, for they sow not, neither do they reap, which neither have storehouse nor barn, and God feedeth them. How much more are you of greater price than they ? 25 And which of you by caring can add to his stature one cubit ? 26 If then you be not able to do so much as the least thing, for the rest why are you careful ? 27 Consider the lilies how they grow : they labour not neither do they spin. But I say to you, Neither Solomon in all his glory was arrayed as one of these. 28 And if the grass that to-day is in the field, and to-morrow is cast into the oven, God so clotheth : how much more you, O ye of little faith ! 29 And you, do not seek what you shall eat, or what you shall drink : and be not lifted up on high. 30 For all these things the nations of the world do seek, but your father knoweth that you have need of these things. 31 But seek first the kingdom of God, and all these things shall be given you besides. 32 Fear not little flock, for it hath pleased your father to give you a kingdom. 33 Sell the things that you possess, and give alms. Make to you purses that wear not, treasure that wasteth not, in heaven : whither the thief approacheth not, neither doth the moth corrupt. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded, and candles burning in your hands, 36 And you like to men expecting their

ANNOTATIONS.

hour of his death before all his Angels : which is another manner of presence and Consistory, than any Court or Sessions that men can be called to for their faith in this world.

ver. 11. *Be not careful.* That the poor unlearned Catholic should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretics, nor to give a reason of his belief, and therefore must suffer or say any thing rather than come before them ; our Master giveth them comfort, promising that the Holy Ghost shall ever put into their hearts at the time of their appearance, that which shall be sufficient for the purpose, not that every one which is converted before the Adversaries of faith, should always be endued with extraordinary knowledge to dispute and confute as the Apostles and others in the primitive Church were : but that God will ever give to the simple that trusteth in him, sufficient courage and words to confess his belief. For such an one called before the Commissioners, saith enough and defendeth himself sufficiently, when he answereth that he is a Catholic man, and that he will live and die in that faith which the Catholic Church throughout all Christian countries hath and doth teach, and that this Church can give them a reason of all the things which they demand of him, &c.

ver. 14. *Who hath appointed.* Christ refused to meddle in this temporal matter, partly because the demand proceeded of covetousness and ill intention, partly to give an example to

CHAPTER 12.

Clergymen, that they should not be withdrawn by secular affairs and controversies from their principal function of praying, preaching and spiritual regiment : but not wholly to forbid them all actions pertaining to worldly business, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties do require. In which cases Augustine, as Possidonius writeth, was occupied often whole days in ending worldly controversies, and so he writeth of himself also, not doubting but to have reward therefor in heaven.

ver. 21. *Rich to Godward.* He is rich toward God, that by his goods bestowed upon the poor, hath store of merits, and many almsmen's prayers procuring mercy for him at the day of his death and judgment, which is here therefore called treasure laid up in heaven, where the barns be large enough. The necessity of which alms is by Christ himself here showed to be so great, and so acceptable to God, that rather than they should lack the fruit thereof they should sell all they have and give to the poor.

ver. 34. *Where your treasure is.* If the rich man withdrawn by his worldly treasure, cannot set his heart upon heaven, let him send his money thither before him, by giving it in alms upon such as will pray for him, and his heart will follow his purse thither.

ver. 35. *Loins be girded.* To gird our loins, is to keep chastity and continency. *Greg. ho. 11.*

lord, when he shall return from the marriage : that when he doth come and knock, forthwith they may open unto him. 37 Blessed are those servants, whom when the Lord cometh, he shall find watching. Amen, I say to you, that he will gird himself, and make them sit down, and passing will minister unto them. 38 And if he come in the second watch, and if in the third watch he come, and so find, blessed are those servants. 39 And this know ye, that if the householder did know what hour the thief would come, he would watch verily, and would not suffer his house to be broken up. 40 Be you also ready : for at what hour you think not, the Son of Man will come. 41 And Peter said to him, Lord, dost thou speak this parable to us, or likewise to all ? 42 And the Lord said, Who thinkest thou is a faithful steward and wise, whom the Lord appointeth over his family, to give them in season their measure of wheat ? 43 Blessed is that servant whom when the Lord cometh, he shall find so doing. 44 Verily I say to you, that over all things which he possesseth, he shall appoint him. 45 But if that servant say in his heart, My lord is long a coming : and shall begin to strike the servants and handmaids, and eat and drink, and be drunk : 46 The Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall divide him, and shall appoint his portion with the infidels. 47 And that servant that knew the will of his Lord, and prepared not himself, and did not according to his will : shall be beaten with many stripes. 48 But he that knew not, and did things worthy of stripes : shall be beaten with few. And every one to whom much was given, much shall be required of him : and to whom they committed much, more will they demand of him. 49 I came to cast fire on the earth : and what will I, but that it be kindled ? 50 But I have to be baptized with a baptism : and how I am straitened until it be despatched. 51 Think you that I came to give peace on the earth ? No, I tell you, but separation. 52 For there shall be from this time, five in one house divided : three against two, and two against three. 53 Three shall be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. 54 And he said also to the multitudes, when ye see a cloud rising from the West, by and by you say, A shower cometh ; and so it cometh to pass : 55 And when the South wind blowing, you say, That there will be heat : and it cometh to pass. 56 Hypocrites, the face of the heaven and of the earth you have skill to discern : but this time how do you not discern. 57 And why of yourselves also judge you not that which is just ? 58 And when thou goest with thy adversary to the Prince, in the way endeavour to be delivered from him : lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. 59 I say to thee, thou shalt not go out thence, until thou pay the very last mite.

CHAPTER XIII.

He threateneth the Jews to be soon forsaken unless they do penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabbaths. 18 But his kingdom, the Church, as contemptible as it seemeth to them now in the beginning, shall spread over all the world, 20 and convert all, 23 and what a heartsore it shall be to them at the last day, to see themselves excluded from the glory of this kingdom, and the Gentiles admitted in their place. 31 Forcetting that it is not Galilee that he feareth, but that obstinate and reprobate Jerusalem will needs murder him, as also his messengers before and after him.

1 And there were certain present at that very time telling him of the Galileans, whose blood Pilate mingled with their sacrifices. 2 And he answering said to them, Think you that these Galileans were sinners more than all the Galileans that they suffered such things ? 3 No, I say to you : but unless you have penance, you shall all likewise perish. 4 As those eighteen upon whom the tower fell in Siloe, and slew them : think you that they also were debtors above all the men that dwell in Jerusalem ? 5 No, I say to you : but if you have not penance, you shall all likewise perish. 6 And he said this similitude, A certain man had a fig tree planted in his vineyard, and he came seeking for fruit on it, and found not. 7 And he said to the dresser of the vineyard, Lo, is it three years since I come seeking for fruit upon this fig tree : and I find not. Cut it down therefore : whereto doth it also occupy the ground ? 8 But he answering saith to him, Lord, let it alone this year also, until I dig about it, and dung it. 9 And if happily it yield fruit : but if not, hereafter thou shalt cut it down. 10 And he was teaching in their Synagogue on the Sabbaths. 11 And behold a woman that had a spirit of infirmity eighteen years : and she was crooked neither could she look upward at all. 12 Whom when

ANNOTATIONS.

ver. 2. *These Galileans.* It is God's mercy that he straight punisheth not all offenders, but some few, for a warning to all : as that for Schism he striketh not all such as have forsaken the Church and the lawful Priests, as he did Core and his accomplices ; that for spoil of Churches he revengeth not all, as he did Heliodorus : and all that vow and revoke their gifts to God, as Ananias and Saphira. Some few therefore for their just deserts, be so handled for example, to provoke all others guilty of the same crimes, to do penance. Which if

CHAPTER 13.

they do not in this life, they shall all assuredly perish in the next world. *Optatus lib. 1 cont. Parem. sub finem.*

ver. 3. *Have penance.* Or as it is uttered in other places, μετανοητε, the which in the New Testament signifieth perfect repentance. Annotations, Matt. 3. 2. 11. 21.

ver. 5. *A fig tree planted.* The fig tree with only leaves, and no fruit, is the Jews' synagogue, and every other people or person which hath faith and fair words, and no good works.

JESUS saw, he called her unto him, and said to her, Woman, thou art delivered from thy infirmity. 13 And he imposed hands upon her, and forthwith she was made straight and glorified God. 14 And the Archsynagogue answering, because he had indignation that Jesus had cured on the Sabbath, said to the multitude, Six days there are wherein you ought to work, in them therefore come, and be cured: and not in the Sabbath day. 15 And our Lord answering to him, said, Hypocrite, doth not every one of you upon the Sabbath loose his ox or his ass from the manger, and leadeth them to water? 16 But this daughter of Abraham whom Satan hath bound, lo, these eighteen years, ought not she to be loosed from this bond on the Sabbath day? 17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done of him. 18 He said therefore, Whereunto is the kingdom of God like, and whereunto shall I esteem it like? 19 It is like to a mustard seed, which a man took and cast into his garden, and it grew: and became a great tree, and the fowls of the air rested in the boughs thereof. 20 And again he said, Like to what shall I esteem the kingdom of God? 21 It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 22 And he went by cities and towns teaching, and making his journey unto Jerusalem. 23 And a certain man said to him, Lord, be they few that are saved? But he said to them, 24 Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able. 25 But when the good man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not whence you are: 26 Then you shall begin to say, We did eat before thee and drink, and in our streets didst thou teach. 27 And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and you to be thrust out. 29 And there shall come from the East and the West and the North and the South: and shall sit down in the kingdom of God. 30 And behold, they are last that shall be first, and they be first that shall be last. 31 The same day there came certain of the Pharisees, saying to him, Depart and get thee hence, because Herod will kill thee. 32 And he said to them, Go, and tell that fox, Behold I cast out devils, and perfect cures this day and to-morrow, and the third day I am consummate. 33 But yet I must walk this day, and to-morrow and the day following, because it cannot be that a Prophet perish out of Jerusalem. 34 Jerusalem, Jerusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and thou wouldst not? 35 Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say, Blessed is he that cometh in the name of our Lord.

ANNOTATIONS.

ver. 16. *This daughter.* We may see that many diseases which seem natural, do proceed of the devil by God's permission, either for sin or for probation: and both those kinds Christ especially cured, for that no natural medicines could cure them, and especially because he came to dissolve the works of Satan both in body and soul.

ver. 24. *Strive to enter.* Christians in their lives must seek the strait way, but in religion the ancient common way.

ver. 24. *By the narrow.* Our Lord is not contrary to himself in that he answereth, the gate to be strait, and few to be saved, whereas elsewhere he said, that many should come from the East and West, &c. and joy with Abraham in the kingdom of heaven. Matt. 8. 11. For though they be few in respect of the wicked of all sorts, yet they be many in themselves and in the society of Angels, the wheat corns are scarce seen at the threshing, when they are meddled with the chaff: but when the ill are removed, the whole barn of heaven

CHAPTER. 13.

shall be filled. *August. Ser. 32. de verb. Do.*

ver. 24. *Shall seek.* Many would be saved, and look to be saved, but cannot, because they will not take pains to enter in at so strait a passage, that is to say, to fast much, pray often, do great penance for their sins, live in holy Church's discipline, abstain from the pleasures of this world, and suffer persecution and loss of their goods and lives for Christ's sake.

ver. 26. *Eat before thee.* It is not enough to feed with Christ in his sacraments, or to hear his word in the Church to challenge heaven thereby, unless we live in unity of the Catholic Church. So Augustine applieth this against the Donatists, that had the very same service and sacraments which the Catholic Church had, but yet severed themselves from other Christian countries by Schism.

ver. 34. *Thou wouldst.* The Jews lost their pre-eminence, by their own free will, and not by God's causing: who ceased not to call and cry upon them, and they would not hear. Whereby free will is plainly proved.

CHAPTER XIV.

By occasion of dining with a Pharisee, 2 after that he hath again confounded them for maligning him for his miraculous good doing on the Sabbath, 7 he teacheth them humility, seeing their ambition, 12 and in their works to seek retribution not of men in this world, but of God in the world to come: 16 foretelling also that the Jews for their worldly excuses shall not taste of the Supper, but the Gentiles in their place. 25 Yea, that so far must men be from all worldliness, that they must earnestly bethink them before they enter into his Church, and be ready to forego all: 34 specially, considering they must be the salt of others also.

1 And it came to pass when JESUS entered into the house of a certain Prince of the Pharisees upon the Sabbath to eat bread, and they watched him. 2 And behold there was a certain man before him that had the dropsy. 3 And JESUS answering, spake to the Lawyers and Pharisees, saying, Is it lawful to cure on the Sabbath? 4 But they held their peace, but he taking him, healed him, and sent him away. 5 And answering them he said, Which of you shall have an ass or an ox fallen into a pit: and will not incontinent draw him out on the Sabbath day? 6 And they could not answer him to these things. 7 And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them, 8 When thou art invited to a marriage, sit not down in the first place, lest perhaps a more honourable than thou be invited of him: 9 And he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place, 10 But when thou art bidden, go sit down in the lowest place: that when he that invited thee, cometh, he may say to thee, Friend, sit up higher: then shalt thou have glory before them that sit at the table with thee. 11 Because every one that exalteth himself, shall be humbled: and he that humbleth himself shall be exalted. 12 And he said to him also that had invited him, When thou makest a dinner or a supper call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also invite thee again, and recompense be made to thee. 12 But when thou makest a feast, call the poor, feeble, lame, and blind. 14 And thou shalt be blessed, because they have not to recompense thee: for recompense shall be made thee in the resurrection of the just. 15 When one of them that sat at the table with him had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said to him, A certain man made a great supper, and called many. 17 And he sent his servant at the hour of supper to say to the invited, That they should come, because now all things are ready. 18 And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go forth and see it, I pray thee hold me excused. 19 And another said, I have bought five yoke of oxen, and I go to procure them, I pray thee hold me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poor and feeble and blind and lame bring in hither. 22 And the servant said, Lord, it is done as thou didst command, and yet there is place. 23 And the lord said to the servant, Go forth into the ways and hedges: and compel them to enter, that my house may be filled. 24 But I say to you, that none of those men that were called, shall taste my supper. 25 And great multitudes went with him: and turning, he said to them, 26 If any man come to me and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his own life besides: he cannot be my disciple. 27 And he that doth not bear his cross and come after me: cannot be my disciple. 28 For which of you minding to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have to finish it: 29 Lest after he hath laid the foundation, and is not able to finish it, all that see it, begin to mock him, 30 Saying, That this man began to build, and he could not finish it? 31 Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousands to meet him that with twenty thousands cometh against him? 32 Otherwise whilst he is yet far off, sending a legacy he asketh those things that belong to peace. 33 So therefore every one of you that doth not renounce all that he possesseth, cannot be my disciple. 34 Salt is good. But if the salt lose his virtue, wherewith shall it be seasoned? 35 It is profitable neither for

ANNOTATIONS.

ver. 14. *Recompense shall be.* Reward for charitable deeds, and that they may be done for reward against our adversaries.

ver. 23. *Compel them.* The vehement persuasion that God useth, both externally by force of his word and miracles, and internally by his grace, to bring us unto him, is called compelling: not that he forceth any to come to him against their wills, but that he can alter and mollify a hard heart, and make him willing that before would not. Augustine also referreth this compelling to the penal laws which Catholic Princes do justly use against Heretics and Schismatics, proving that they who are

CHAPTER 14.

by their former profession in Baptism subject to the Catholic Church, and are departed from the same after Sects, may and ought to be compelled into the unity and society of the universal Church again: and therefore in this sense, by the two former parts of the parable, the Jews first, and secondly the Gentiles, that never believed before in Christ, were invited by fair sweet means only: but by the third, such are invited as the Church of God hath power over, because they promised in Baptism, and therefore are to be revoked not only by gentle means, but by just punishment also.

the ground, nor for the dunghill, but it shall be cast forth. He that hath ears to hear, let him hear.

CHAPTER XV.

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he sheweth what joy shall be in heaven for the conversion of one sinner, 11 and for the younger son, which is the Gentiles: 25 the elder, to wit the Jews, in the meantime disdaining thereof, and refusing to come in his Church.

1 And there approached Publicans and sinners unto him for to hear him. 2 And the Pharisees and the Scribes murmured saying, That this man receiveth sinners, and eateth with them. 3 And he spake to them this parable, saying, 4 What man of you having a hundred sheep: and if he hath lost one of them, doth he not leave the ninety-nine in the desert, and goeth after that which was lost until he find it? 5 And when he hath found it, layeth it upon his shoulders rejoicing: 6 And coming home calleth together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? 7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, than upon ninety-nine just that need not penance. 8 Or what woman having ten groats: if she lose one groat, doth she not light a candle, and sweep the house, and seek diligently, until she find? 9 And when she hath found, calleth together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? 10 So, I say to you, there shall be joy before the Angels of God upon one sinner that doth penance. 11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of substance that belongeth to me. And he divided unto them the substance. 13 And not many days after the younger son gathering all his things together went from home into a far country: and there he wasted his substance, living riotously. 14 And after he had spent all, there fell a sore famine in that country, and he began to be in need. 15 And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. 16 And he would fain have filled his belly of the husks that the swine did eat: and nobody gave unto him. 17 And returning to himself he said, How many of my father's hirelings have abundance of bread: and I here perish for famine? 18 I will arise, and will go to my father, and say to him, Father, I have sinned against heaven and before thee: 19 I am not now worthy to be called thy son: make me as one of thy hirelings. 20 And rising up he came to his father. And when he was yet afar off, his father saw him, and was moved with mercy, and running to him fell upon his neck, and kissed him. 21 And his son said to him, Father, I have sinned against heaven and before thee, I am not now worthy to be called thy son. 22 And the father said to his servants, Quickly bring forth the first stole, and do it on him, and put a ring upon his hand, and shoes upon his feet: 23 And bring the fatted calf and kill it, and let us eat, and make merry. 24 Because this my son was dead, and is revived: was lost, and is found. And they began to make merry. 25 But his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: 26 And he called one of his servants, and asked what these things should be. 27 And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. 28 But he had indignation, and would not go in. His father therefore going forth began to desire him. 29 But he answering said to his father, Behold, so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends: 30 But after that thy son, this that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. 31 But he said to him, Son, thou art always with me, and all my things are thine. 32 But it behooved us to make merry and be glad, because this thy brother was dead, and is revived, was lost, and is found.

ANNOTATIONS.

ver. 7. *Than upon ninety-nine just.* Neither God, nor the Saints in heaven, nor men in earth do for all that esteem more of penitent sinners, than they do of them that continue just and godly; though by the sudden motion and present affection of joy that man taketh and expresseth in such alteration and new fallen good, it were here signified that the conversion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of joy and thanksgiving to God in another kind than for the continuance of the just.

ver. 10. *Before the Angels.* The Angels and other celestial spirits in heaven, do rejoice at every sinner's conversion: they know then and have care of us, yea, our hearts and inward repentance be open to them: now then can they

CHAPTER 15.

not hear our prayers? And between Angels and the blessed souls of Saints there is no difference in this case, the one being as highly exalted as the other, and as near God, in whom, and by whom only they see and know our affairs, as the other.

ver. 23. *The fatted calf.* The feasting and festivity, saith Augustine, *lib. 2. qu. Evang. c. 33. tom. 4.* are now celebrated throughout the whole world, the Church being dilated and spread: for, that calf in the body and blood of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calf signifieth the B. Sacrament of the body and blood of Christ, so the first stole may signify our innocence restored in baptism, and the rest, other graces and gifts given us in the other Sacraments.

CHAPTER XVI.

He teacheth the rich to procure heaven with their riches. 14 And being therefore derided of the covetous Pharisees, who saw temporal riches promised in the letter of the Law, he sheweth that now is come the preaching of the kingdom of God, howbeit the Law for all that in no iota shall be frustrate. 19 Foretelling them also, that the covetous Jews shall be denied of their father Abraham, when poor Lazarus, the penitent Gentile, shall rest in his bosom.

1 And he said also to his disciples, There was a certain rich man that had a bailiff: and he was ill reported of unto him, as he that had wasted his goods. 2 And he called him, and said to him, What hear I this of thee? render account of thy bailiffship: for now thou canst no more be bailiff. 3 And the bailiff said within himself, What shall I do, because my lord taketh away from me the bailiffship? dig I am not able, to beg I am ashamed. 4 I know what I will do, that when I shall be removed from the Bailiffship, they may receive me into their houses. 5 Therefore calling together every one of his lord's debtors, he said to the first, how much dost thou owe my lord? 6 But he saith, An hundred pipes of oil. And he said to him, Take thy bill: and sit down, quickly write fifty. 7 After that he said to another, But thou, how much dost thou owe? Who said, An hundred quarters of wheat. He said to him, Take thy bill and write eighty. 8 And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this world are wiser then the children of light in their generation. 9 And I say to you, Make unto you friends of the mammon of iniquity: that when you fail, they may receive you into the eternal tabernacles. 10 He that is faithful in the least, is faithful in the greater also: and he that is unjust in little: is unjust in the greater also. 11 If then you have not been faithful in the unjust mammon: with that which is the true who may credit you? 12 And if you have not been faithful in other men's: that which is yours, who will give you? 13 No servant can serve two masters, for either he shall hate the one, and love the other: or cleave to one, and condemn the other, You cannot serve God and mammon. 14 And the Pharisees which were covetous, heard all these things: and they derided him. 15 And he said to them, You are they that justify yourselves before men, but God knoweth your hearts, because that which is high to men, is abomination before God. 16 The law and the prophets, unto John, from that time the kingdom of God is evangelized, and every one doth force toward it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fall. 18 Every one that dismisseth his wife, and marrieth another, committeth adultery; and he that marrieth her that is dismissed from her husband, committeth adultery. 19 There was a certain rich man, and he was clothed with purple and silk: and he fared every day magnifically. 20 And there was a certain beggar called Lazarus, that lay at his gate full of sores: 21 Desiring to be filled of the crumbs, that fell from the rich man's table, but the dogs also came and licked his sores. 22 And it came to pass that the beggar died, and was carried of the Angels into Abraham's

ANNOTATIONS.

ver. 8. *The Lord praised.* This man's deceiving his master is not praised, nor we warranted by his fact to gain unjustly for to have wherewith to give alms: but his prudence, in that he provided so substantially for himself whilst his master's goods were in his hands, is commended, not for a virtue, but for a worldly policy: and proposed as an example of the careful provision that rich men, who are God's stewards in earth, should make for their souls, against they be put out of their bailiffship and be called to account, which is the day of their death: and for a condemnation of faithful men's folly and negligence, that being assured they shall out of their offices, and well knowing they might gain salvation by their money, have so little regard thereof.

ver. 9. *They may receive you into.* A great comfort to all great alms men, and a wonderful force and virtue in alms, which beside the merit of the work of mercy, which, as in other places of Scripture is said, purgeth sin, and gaineth heaven, procureth also not only the prayers of their beadsmen in earth, but their patronage in heaven also. Whereby also the prayers of Saints for the living, and namely for them to whom they were beholding in their life, are proved. Yea and that they be in such favour with God, that they may and do receive their friends which were once their benefactors, into their mansions in heaven, no less than

CHAPTER 16.

the farmers whom the ill steward pleased, might receive their friend into their earthly houses. Which also insinuateth to us, that alms bestowed specially upon holy men, who by their merits and prayers are great in God's grace, may much more help us, than our charitable deeds done upon vulgar men in necessity, though that be of exceeding great merit also. *Hiero. qu. 6. ad Algas. tom. 3. Ambros. in Luc. August. ser. 35. de verb. Do. c. 1. Gregor. moral. lib. 21. c. 14. August. lib. 2. qu. Evang. qu. 34. Chrys. hom. 33. ad po. Antioch. tom. 5.*

ver. 18. *And marrieth.* The good of marriage throughout all nations and men, is in issue and fidelity of chastity, but among the people of God it consisteth also in holiness of Sacrament: whereby it cometh to pass that it is a heinous crime to marry again, though there be a divorce made, so long as the parties live. *Aug. de bono conjug. cap. 24. tom. 6. Annotations upon Mark 10, 11.*

ver. 22. *Of the Angels.* Angels carry good men's souls to heaven now, as they did then his to Abraham's bosom. See the reward of poverty, affliction, and patience: and on the contrary, the end and reward of wealth joined with unmercifulness. Note also here, that at the day of every man's death there is a particular judgment, and therefore the soul sleepeth not, nor hangeth in suspense till the general judgment.

bosom. And the rich man also died : and he was buried in hell 23 And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom : 24 And he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water, for to cool my tongue, because, I am tormented in this flame. 25 And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and Lazarus likewise evil : but now he is comforted, and thou art tormented. 26 And besides all these things, between us and you there is fixed a great chaos : that they which will pass from hence to you, may not, neither go from thence hither. 27 And he said, Then, father, I beseech thee that thou wouldst send him unto my father's house, for I have five brethren, 28 For to testify unto them, lest they also come into this place of torments 29 And Abraham said to him, They have Moses and the Prophets : let them hear them. 30 But he said, No, father Abraham, but if some man shall go from the dead to them, they will do penance. 31 But he said to him, If they hear not Moses and the Prophets, neither if one shall rise again from the dead, will they believe.

CHAPTER XVII.

Sodamnable is it to be the author of a Schism, 3 that we must rather forgive, be it never so often. 9 We must be fervent in faith, 7 and humble withal, knowing that we are bound to God, and not he to us 11 The nine Jews are ungrateful after that he hath cured their leprosy : but the one Samaritan, the one Catholic Church of the Gentiles, far otherwise. 20 The Pharisees asking, when cometh this kingdom of God, of whose approaching, they had now heard so much, he teacheth, that God must reign within us : 22 and warneth us, after his Passion, never to go out of his Catholic Church for any new secret coming of Christ that Heretics shall pretend, but only to expect his second coming in glory, 26 preparing ourselves unto it, because it shall come upon many unprovided, 31 especially through the persecution of Antichrist, a little before it

1 And he said to his Disciples, It is impossible that scandals should not come : but wo to him by whom they come, 2 It is more profitable for him, if a millstone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones. 3 Look well to yourselves, If thy brother sin against thee, rebuke him : and if he do penance, forgive him. 4 And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, It repenteth me, forgive him. 5 And the Apostles said to our Lord, Increase faith in

ANNOTATIONS.

ver. 22. *Abraham's bosom.* The bosom of Abraham is the resting place of all them that died in perfect state of grace before Christ's time, heaven before being shut from men. It is called in Zachary, *a lake without water*, and sometimes *a prison*, but most commonly of the Divines *Limbus patrum*, for that it is thought to have been the higher part or brim of Hell, the places of punishment being far lower than the same, which therefore be called *Infernum inferius, the lower hell* Where this mansion of the fathers stood, or whether it be any part of Hell, Augustine doubteth : but that there was such a place, he nor no Catholic man ever doubted : as all the fathers make it most certain, that our Saviour descending to hell, went thither specially, and delivered the said fathers out of that mansion. Iren. *lib. 4. c. 39.* Euseb. *Demonst. Evang. lib. 10. c. 8. sub finem.* Nazian. *orat. 2. de Pasch.* Chrys. *tom. 5. in demonst. Quod Christus si Deus paulo post initium.* Epipha. *in heres. 56.* Tatiani. Ambros. *de myst. Pasch. c. 4.* Hiero. *in 9. Zachary.* August. *epist. 99, and lib. 20 de Civit. c. 15.* Paulinus *in Panegyrico Celei.* Cyrillus *in Jo. lib. 12. c. 36. ad illud, Inclinato capite,* Gregor. *lib. 6. epist. 179,* which truth and place though of all the ancient writers confessed and proved by this and other Scriptures : yet the Adversaries deny it, as they do Purgatory, most impudently.

ver. 23. *And Lazarus in his bosom.* Lazarus in Abraham's bosom, and rest : but both in hell, and not in the kingdom of heaven before Christ, Hiero. *ep. 3. Epitaph. Nepot.*

ver. 26. *A great Chaos.* A great distance betwixt Abraham's bosom and the inferior hell. Some judge purgatory to be placed there, from

CHAPTER 16.

whence, no doubt, Christ also delivered some at his descending to hell, for, these in Abraham's bosom were not in pains : and Augustine saith the Scriptures be plain, that he took some out of the places of punishment, and yet none out of the hell of the damned. What other place then can that be but Purgatory ?

ver. 28. *Lest they also.* If the damned had care of their friends alive, how and for what cause soever, much more have the Saints and saved persons. And if those in hell have means to express their cogitations and desires, and to be understood of Abraham, so far distant both by place and condition, much rather may the living pray to the Saints and be heard of them : betwixt earth, that is to say, the Church militant and heaven, being continual passage of souls, and Angels ascending and descending by Jacob's ladder. Men must not for all that be curious to search, how the souls of the deceased express their minds, and be heard one of another, and so fall to blasphemy, as Calvin doth, asking whether their ears be so long, to hear so far off, and wickedly measuring all things by mortal men's corporal gross manner of uttering conceits one to another, which was not here done by this damned, nor by Abraham, with corporal instruments of tongue, teeth and ears : though for the better expressing of the damned's case, Christ vouchsafed to utter it in terms agreeing to our capacity.

ver. 29. *They have Moses and the prophets.* Abraham had knowledge of things in earth which were not in his time, as that they had Moses and the Prophets' books which he never saw. August. *de cura pro mor. c. 14.*

us. 6 And our Lord said, If you had faith like to a mustard seed, you might say to this mulberry tree, Be thou rooted up, and be transplanted into the sea: and it would obey you. 7 And which of you having a servant ploughing or keeping cattle, that will say to him returning out of the field, Pass quickly, sit down? 8 And saith not to him, Make ready supper, and gird thyself, and serve me while I eat and drink, and afterward thou shalt eat and drink? 9 Doth he give that servant thanks, for doing the things which he commanded him? 10 I trow not. So you also, when you shall have done all things that are commanded you, say, We are unprofitable servants: we have done that which we ought to do. 11 And it came to pass, as he went unto Jerusalem, he passed through the midst of Samaria and Galilee. 12 And when he entered into a certain town, there met him ten men that were lepers, who stood afar off: 13 And they lifted up their voice, saying, Jesus master have mercy on us. 14 Whom as he saw, he said, Go show yourselves to the Priests. And it came to pass, as they went, they were made clean. 15 And one of them as he saw that he was made clean: went back with a loud voice magnifying God. 16 And he fell on his face before his feet, giving thanks: and this was a Samaritan. 17 And Jesus answering said, Were not ten made clean? and where are the nine? 18 There was not found that returned, and gave glory to God, but this stranger. 19 And he said to him, Arise, go thy ways: because thy faith hath made thee safe. 20 And being asked of the Pharisees, When cometh the kingdom of God? he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here, or lo there, for lo the kingdom of God is within you. 22 And he said to his Disciples, The days will come when you shall desire to see one day of the Son of Man: and you shall not see. 23 And they will say to you, Lo here, and lo there. Go not, neither do ye follow after. 24 For even as the lightning that lightneth from under heaven, unto those parts that are under heaven, shineth: so shall the Son of Man be in his day. 25 But first he must suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man. 27 They did eat and drink, they did marry wives and were given to marriage even until the day that Noah entered into the ark: and the flood came and destroyed them all. 28 Likewise as it came to pass in the days of Lot: They did eat and drink, bought and sold, planted and builded: 29 And in the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all: 30 According to these things it shall be in the day that the Son of Man shall be revealed. 31 In that hour he that shall be in the house-top, and his vessel in the house, let him not go down to take them up: and he that is in the field in like manner let him not return back. 32 Be mindful of Lot's wife. 33 Whosoever seeketh to save his life, shall lose it: and whosoever doth lose the same, shall quicken it. 34 I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left: 35 Two women shall be grinding together: the one shall be taken, and the other shall be left: two in the field: the one shall be taken, and the other left. 36 They answering, say to him, Where Lord? 37 Who said to them, Wheresoever the body shall be, thither will also the eagles be gathered together.

ANNOTATIONS.

ver. 10. *Unprofitable servants.* If our Saviour had said, that the keeping of God's commandments had been unprofitable and not available to ourselves, then might the Protestants have truly argued thereby, that our works deserve not heaven, or any reward at God's hand: but so he said not, but that our service is to God unprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Master teach us so humbly to conceive of our own doings toward him, yet himself elsewhere calleth not his servants unprofitable when they have done their labour, but speaketh thus, *Good and faithful servant, because thou wast faithful in a little, I will place thee over much: enter into the joy of thy Lord.* Yea, of such as serve him in the grace of the New Testament, he affirmeth, that he will not now name them servants, but friends, yea, and take them for his own children, and as his friends and sons he counteth of us and our works toward heaven, though we in humility and truth must confess always, that we be to him unprofitable servants. Yea, and Paul saith plainly, that by cleansing ourselves from sin-

CHAPTER 17.

ful works, we shall be profitable vessels to our Lord. 2 *Tim.* 2, 21.

ver. 14. *To the Priests.* This leprosy signifieth sin, which though God may and can heal without any man's means, yet he doth it not ordinarily but by the Priest's ministry: therefore let no man despise God's ordinance, nor say that it is enough to confess to God, though he never come at the Priest, *lib. de visit. infirm. apud August.*

ver. 14. *As they went.* A man may sometimes be so contrite and penitent, that his sin is forgiven before he come to the Priest, but then also he must notwithstanding go to the Priest, as these lepers did: especially whereas we are never sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

ver. 19. *Thy faith.* And yet we see here it was not only faith, but also his thankfulness and returning to give glory to God.

ver. 23. *Go not.* No man must run out of the Church after Schismatics, to hear them preach Christ in corners, Christ's doctrine being open in all the world. Annotations Matt. 23, 24.

CHAPTER XVIII.

The Church is taught to commit the revenge of her persecutions to God, and to pray incessantly, for he no doubt, though in the persecution of Antichrist few will so think, will at length come. 9 We must also pray with humility, because we know not with the Pharisee if we be just, but we know with the Publican that we be sinners, 15 He will have children to be brought to him, and all to be as children, 18 What is to be done to get life everlasting. 22 What also, to get perfection. 28 And what reward they shall have, that leave all, yea or any part, for his sake. 31 He foretelleth of his Passion most particularly, 33 and entering into Jericho, cureth one blind man.

1 And he spake also a parable to them that it behooveth always to pray, and not to be weary, 2 Saying, there was a certain judge in a certain city, which feared not God, and of man made no account. 3 And there was a certain widow in that city: and she came to him, saying, Revenge me of mine adversary. 4 And he would not of a long time, but afterward he said within himself, Although I fear not God, nor make account of man: 5 Yet because this widow is importune upon me, I will revenge her, lest at the last she come and defame me. 6 And our Lord said, Hear what the judge of iniquity saith. 7 And will not God revenge his elect that cry to him day and night: and will he have patience in them? 8 I say to you that he will quickly revenge them. But yet the Son of Man coming, shall he find trow you, faith in the earth? 9 And he said also to certain that trusted in themselves as just, and despised others, this Parable: 10 Two men went up into the Temple to pray: the one a Pharisee, and the other a Publican. 11 The Pharisee standing, prayed thus with himself: God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this Publican. 12 I fast twice in a week: I give tithes of all that I possess. 13 And the Publican standing afar off, would not so much as lift up his eyes toward heaven: but he knocked his breast, saying, God be merciful to me a sinner. 14 I say to you, this man went down into his house justified more than he: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. 15 And they brought unto him infants also, that he might touch them, Which thing when the Disciples saw, they rebuked them. 16 But Jesus calling them together, said, Suffer children to come unto me, and forbid them not, for the kingdom of heaven is for such. 17 Amen, I say to you, Whosoever receiveth not the kingdom of God as a child, shall not enter into it. 18 And a certain Prince asked him, saying, Good master, by doing what, shall I possess everlasting life? 19 And Jesus said to him, Why dost thou call me good? None is good but only God, 20 Thou knowest the commandments: *Thou shalt not kill, Thou shalt not commit adultery, thou shalt not bear false witness, Thou shalt not steal, Honour thy father and mother.* 21 Who said, All these things have I kept from my youth. 22 Which Jesus hearing, said to him, Yet one thing thou lackest: Sell all that ever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 23 He hearing these things, was stricken sad: because he was very rich. 24 And Jesus seeing him stricken sad, said, How hardly shall they that have money enter into the kingdom of God? 25 For it is easier for a Camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they that heard, said, And who can be saved? 27 He said to them, The things that are impossible with men, are possible with God. 28 And Peter said, Lo, we have left all things, and have followed thee. 29 Who said to them, Amen, I say to you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God, 30 And shall not receive much more in this time, and in the world to come life everlasting. 31 And Jesus took the twelve, and said to them, Behold we go up to Jerusalem, and

ANNOTATIONS.

ver. 1. *Always.* We should pray always by faith, hope, and charity, and by working the things that be acceptable to God: though special times of vocal prayers in the Canonical hours be assigned for the stirring of us up to God through external signs of devotion.

ver. 8. *Shall he find faith.* The Luciferians and Donatists used this place to excuse their fall from the Church, as our Adversaries now do, saying that it was decayed in faith when they forsook it. To whom we answer as Hierome and Augustine answered them, that Christ saith not that there should be no faith left in earth: but by this manner of speech insinuateth, that at the latter day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing devotion, trust, and affection toward God, which our Master so praised in certain upon whom he wrought miracles, and by force whereof mountains might be moved, which is

CHAPTER 18.

rare even when the Church flourisheth most.

ver. 13. *Knocked his breast.* So do the Priests and people at the holy Altar knock *unb.* breasts, and say with the humble Publican, *Deus propitius.* August. Ps. 31. conc. 3.

ver. 17. *As a child.* In matters of faith and religion we must be as humble and obedient to the Catholic Church as young children to their parents.

ver. 20. *The commandments.* Not faith only but also keeping the commandments purchase life everlasting. Annot. Matt. 19, 16.

ver. 22. *Sell all that ever.* This is not a commandment or precept, but counsel: which the religious do follow. Annot. Matt. 19.

ver. 29. *Wife or children.* The Apostles among other things left their wives also, as Hierome noteth out of this place, *lib. 1. adv. Jovin.*

ver. 30. *Life everlasting.* Life everlasting the reward for leaving or losing willingly our goods for Christ's sake

all things shall be consummated which were written by the Prophets of the Son of Man. 32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: 33 And after they have scourged him, they will kill him, and the third day he shall rise again 34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said. 35 And it came to pass, when he drew nigh to Jericho, a certain blind man sat by the way, begging, 36 And when he heard the multitude passing by, he asked what this should be. 37 And they told him that Jesus of Nazareth passed by. 38 And he cried, saying, Jesus, Son of David, have mercy upon me. 39 And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David, have mercy upon me. 40 And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, 41 Saying, What wilt thou that I do to thee? but he said, Lord, that I may see. 42 And Jesus said to him, Do thou see, thy faith hath made thee whole. 43 And forthwith he saw, and followed him, magnifying God. And all the people, as they saw it, gave praise to God.

CHAPTER XIX.

In Jericho he lodgeth in the house of Zacheus a Publican, and against the murmuring Jews openeth the reasons of his so doing. 11 He sheweth, that the last day should not be yet, 15 and what then in the judgment he will do both to us of his Church as well good as bad, 27 and also to the reprobate Jews. 29 Being now come to the place of his passion, he entereth weeping and foretelling the destruction of blind Jerusalem, with triumph as their Christ. 45 He sheweth his zeal for the house of God, and teacheth therein every day. 47 The rulers would destroy him, but for fear of the people.

1 And entering in, he walked through Jericho, 2 And behold a man named Zacheus, and this was a Prince of the Publicans, and he rich. 3 And he sought to see Jesus what he was, and he could not for the multitude, because he was little of stature. 4 And running before, he went up into a sycamore tree that he might see him: because he was to pass by it. 5 And when he was come to the place, Jesus looking up, saw him, and said to him, Zacheus, come down in haste: because this day I must abide in thy house. 6 And he in haste came down, and received him rejoicing. 7 And when all saw it, they murmured, saying that he turned in, to a man that was a sinner. 8 But Zacheus standing, said to our Lord, Behold the half of my goods, Lord, I give to the poor: and if I have defrauded any man of any thing, I restore fourfold. 9 Jesus said to him, That this day salvation is made to this house: because that he also is the son of Abraham. 10 For the Son of Man is come to seek and to save that which was lost. 11 They hearing these things, he added and spake a parable, for that he was nigh to Jerusalem, and because they thought that forthwith the kingdom of God should be manifested. 12 He said therefore, A certain nobleman went into a far country to take to himself a kingdom, and to return. 13 And calling his ten servants, he gave them ten pounds, and said to them, Occupy till I come. 14 And his citizens hated him: and they sent a legacy after him, saying, We will not have this man reign over us. 15 And it came to pass after he returned, having received his kingdom: and he commanded his servants to be called, to whom he gave the money: that he might know how much every one had gained by occupying. 16 And the first came, saying, Lord, thy pound hath gotten ten pounds. 17 And he said to him, Well fare thee good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. 18 And the second came, saying, Lord, thy pound hath made five pounds. 19 And he

ANNOTATIONS.

ver. 4. *Went up.* Not only inward devotion of faith and charity towards Christ, but external offices of seeing, following, touching, receiving, harbouring him, are recommended to us in this example: even so our manifold exterior devotion towards his Sacraments, Saint's and servants, be grateful: specially the endeavour of good people not only to be present at Mass or in the Church, but to be near the B. Sacrament, and to see it with all reverence and devotion according to the order of the Church, much more to receive it into the house of their body.

ver. 8. *I restore four fold.* That which we give of our own, is alms and satisfaction for our sins: but that which we restore of ill gotten goods by Extortion, Usury, Simony, Bribery, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free alms, and must be rendered not to whom we list, but to the parties annoyed if it be possible, otherwise it must be bestowed upon the poor, or other good uses according to the advice of

CHAPTER 19.

our superior, and such as have charge of our souls. But that he yielded fourfold, that was more than he was bound, but very satisfactory for his former sins also. And herewith we may note, that it is not the giving of a penny, groat, or crown, of a rich man's superfluity, that is so much recommended to sinners for redeeming their faults: but this large bestowing upon Christ, to sell all and give it in alms, to give the moiety of our goods, to render four times so much for that which is wrongfully gotten, that extinguisheth sins. The poor widow's brass penny was very grateful, because it was all or much of that she had: but the rich man's pound of his superfluity, though it be good, yet is nothing so grateful.

ver. 17. *Ten Cities.* Mark here against the adversaries, that the rewards of these two good servants be divers and unequal, according to the diversity or inequality of their gains, that is, their merits, and yet one receiveth the penny, Mat. 20. 9, as well as the other, that is, heaven or life everlasting.

said to him, And be thou over five cities. 20 And another came, saying, Lord, lo here thy pound, which I have laid up in a napkin. 21 For I feared thee, because thou art an austere man: thou takest up that thou didst not set down, and thou reapest that which thou didst not sow. 22 He saith to him, By thine own mouth I judge thee, naughty servant. Thou didst know that I am an austere man, taking up that I set not down, and reaping that which I sowed not: 23 And why didst thou not give my money to the bank, and I coming might certes with usury have exacted it? 24 And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. 25 And they said to him, Lord, he hath ten pounds. 26 But I say to you, that to every one that hath shall be given: and from him that hath not, that also which he hath shall be taken from him. 27 But as for those nine enemies that would not have me reign over them, bring them hither: and kill them before me. 28 And having said these things, he went before ascending to Jerusalem. 29 And it came to pass when he was come nigh to Bethphage and Bethania, unto the mount called Olivet, he sent two of his Disciples, 30 Saying, Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him. 31 And if any man ask you, Why loose you him? You shall say thus to him, because our Lord needeth his service. 32 And they that were sent, went their ways, and found as he said to them, the colt standing. 33 And when they loosed the colt, the owners thereof said to them, Why loose you the colt. 34 But they said, Because our Lord hath need of him. 35 And they brought him to Jesus. And casting their garments upon the colt, they set Jesus thereupon. 36 And as he went, they spread their garments underneath in the way. 37 And when he approached now to the descent of mount Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles they had seen, 38 Saying, Blessed is he that cometh in the name of our Lord, peace in heaven, and glory on high. 39 And certain Pharisees of the multitudes said to him, Master, rebuke thy disciples. 40 To whom he said, I say to you, That if these hold their peace, the stones shall cry. 41 And as he drew near, seeing the city, he wept upon it, saying, 42 Because if thou also hadst known, and that in this thy day, the things that pertain to thy peace: but now they are hid from thine eyes. 43 For the days shall come upon thee: and thy enemies shall compass thee with a trench, and inclose thee about, and straiten thee on every side, 44 And beat thee flat to the ground, and thy children that are in thee, and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. 45 And entering into the temple, he began to cast out the sellers therein and the buyers, 46 Saying to them, It is written, *That my house is the house of prayer.* But you have made it a den of thieves. 47 And he was teaching daily in the temple. And the chief Priests and the Scribes and the Princes of the people sought to destroy him: 48 And they found not what to do to him. For all the people was suspense hearing him.

CHAPTER XX.

To the Jews he avoucheth his power by the witness of John who was a man sent of God. 9 And foretelleth in a parable their reprobation most worthy, with the vocation of the Gentiles in their place. 17 And consequently their irreparable damnation that shall issue thereof. 20 He defeateth their snare about paying tribute to Cesar: 27 He answereth also the invention of the Sadducees against the Resurrection. 40 And so having put them all to silence, 41 he turneth and opposeth them, because they imagined that Christ should be no more but a man: 45 bidding all to beware of the Scribes, author's of the Jews' Schism from him, being ambitious and hypocrites.

1 And it came to pass: in one of the days when he was teaching the people in the Temple and evangelizing, the chief Priests and Scribes with the Ancients assembled. 2 And spake, saying to him, Tell us, in what power dost thou these things? or, who is he that hath given thee this power? 3 And Jesus answering, said to them, I also will ask you one word. Answer me. 4 The baptism of John was it from heaven, or of men? 5 But they thought within themselves, saying, That if we say, From heaven: he will say, Why then did you not believe him? 6 But if we say, Of men: the whole people will stone us: for they are certain that John is a Prophet. 7 And they answered that they knew not whence it was. 8 And Jesus said to them, Neither do I tell you in what power I do these things. 9 And he began to say to the people this parable, A certain man planted a vineyard, and let it out to husbandmen and he was from home a long time, 10 And in time he sent to the husbandman a servant, that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11 And again he sent another servant. But they beating him also and reproachfully abusing him, sent him away empty. 12 And again he sent the third: who wounding him also, cast him out, 13 And the Lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him. 14 Whom when the husbandmen saw, they thought within themselves, saying, This is the heir, let us kill him, that the heritage may be ours. 15 And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them? 16 He will come, and will destroy those husbandmen, and will give the vineyard to others. Which they hearing, said to him, God forbid. 17 But he beholding them said, What is this then that is written, *The stone which the builders rejected, the same is become into the head of the corner?* 18 Every one that falleth upon this stone, shall be quashed: and upon whom it shall fall, it shall break him to powder. 19 And the chief Priests and Scribes sought to lay hands upon him that hour: and they feared the people, for

they knew that he spake this similitude to them. 20 And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the President. 21 And they asked him, saying, Master, we know that thou speakest and teachest rightly: and that thou dost not accept person, but teachest the way of God in truth. 22 Is it lawful for us to give tribute to Cesar, or no? 23 But considering their guile, he said to them, Why tempt you me? 24 Show me a penny, Whose image hath it and inscription? They answering, said, Cesar's. 25 And he said to them, Render, therefore, the things that are Cesar's to Cesar: and the things that are God's to God. 26 And they could not reprehend his word before the people: and marvelling at his answer, they held their peace. 27 And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him, 28 Saying, Master, Moses gave us in writing; If a man's brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the next took her, and he died without children. 31 And the third took her. In like manner also all the seven, and they left no seed, and died. 32 Last of all the woman died also. 33 In the resurrection therefore, whose wife shall she be of them? sithens the seven had her to wife. 34 And Jesus said to them, The children of this world marry, and are given in marriage. 35 But they that shall be counted worthy of that world and the resurrection from the dead, neither marry, nor take wives, 36 Neither can they die any more, for they are equal to angels: and they are the sons of God, seeing they are the sons of the resurrection. 37 But that the dead rise again, Moses also showed, beside the bush, as he calleth the Lord, *The God of Abraham, and the God of Isaac, and the God of Jacob*. 38 For God is not of the dead, but of the living, for all live to him. 39 And certain of the Scribes answering, said to him, Master, thou hast said well. 40 And further they durst not ask him any thing. 41 But he said to them, How say they that Christ is the son of David? 42 And David himself saith in the book of Psalms, *The Lord said to my Lord, Sit on my right hand, 43 Till I put thine enemies, the footstool of thy feet?* 44 David then calleth him Lord: and how is he his son? 45 And all the people hearing him, he said to his disciples, 46 Beware of the Scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the Synagogues, and the chief rooms in feasts. 47 Which devour widow's houses: feigning long prayer. These shall receive greater damnation.

CHAPTER XXI.

He commendeth the poor widow for her two mites, above all. 5 Having said that the temple shall be quite destroyed, 7 He foretelleth first many things that shall go before, 20 then a sign also when it is near, after which shall come the destruction itself in most horrible manner, without hope of restitution, until all nations of the Gentiles be gathered into his Church in the very end of the world. 25 And then what signs shall come of the last day, terrible to the world, 28 but comfortable to us of his Church, 34 so that we be always watchful.

1 And beholding, he saw them that did cast their gifts into the treasury, rich persons. 2 And he saw also a certain poor widow casting two brass mites. 3 And he said, Verily I say to you, that this poor widow hath cast more than all. 4 For all these of their abundance have cast into the gifts of God, but she of her penury, hath cast in all her living that she had. 5 And certain saying of the temple that it was adorned with goodly stones and donaries, he said, 6 These things which you see, the days will come wherein there shall not be left a stone upon a stone that shall not be destroyed. 7 And they asked him, saying, Master, when shall these things be: and what shall be the sign when they shall begin to come to pass? 8 Who

ANNOTATIONS.

ver. 35. *Counted worthy.* The Greek *οι καταξιωθεντες*, importeth also this much, *They that are made worthy*, by the grace of God, and so they are indeed worthy, as also in the next chapter, verse 36, and 2 *Thess.* 1, 3.

ver. 35. *Shall be counted worthy.* This truth and speech that good men be worthy of heaven, is according to the Scriptures, and signifieth that man's works done by Christ's grace do condignly or worthily deserve eternal joy, as Sap. 3. *God proved them, and found them worthy of himself*, and Matt. 10. *He that loveth his father more than me, is not worthy of me*, and Colos. 1. *That you may walk worthy of God*, and most plainly, Apoc. 3. *They shall walk with me in white, because they are worthy*, as of Christ, c. 1. *Thou art worthy, O Lord, to receive glory, &c.* And that to be counted worthy, and to be worthy, is here all one, it is plain by the Greek word, which Paul useth so, as the adversaries' own English Testaments do testify, reading

CHAPTER 20.

thus, Heb. 10. *Of how much sorer punishment shall he be worthy, which, &c.* and it must needs so signify, because men for sins are not only counted, but are indeed worthy punishment, as themselves do grant. They do greatly therefore forget themselves, and are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not only make our labours grateful to God, but worthy of the reward which he hath provided for such as love him. Annot. 2 *Thess.* 1, 5.

ver 36. *Equal to Angels.* Saints of our kind, now in their souls, and after their resurrection in body and soul together, shall be in all things equal to Angels: and for the degree of bliss, many Saints of greater merit shall be above divers Angels: as S. John Baptist, the Apostles, and others, and our B. Lady above all the orders of holy spirits in dignity and bliss, and no marvel, our nature by Christ being so highly exalted above all Angels.

sail, See you be not seduced, for many will come in my name, saying that I am he : and the time is at hand, go not therefore after them. 9 And when you shall hear of wars and seditions, be not terrified : these things must first come to pass, but the end is not yet by and by. 10 Then he said to them, nation shall rise against nation, and kingdom against kingdom. 11 And there shall be great earthquakes in places, and pestilences and famine, and terrors from heaven, and there shall be great signs. 12 But before all these things they will lay their hands upon you : and persecute you delivering you into Synagogues and prisons, drawing you to Kings and Presidents for my name. 13 And it shall happen unto you for testimony. 14 Lay up this therefore in your hearts, not to premeditate how you shall answer. 15 For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. 16 And you shall be delivered up of your parents and brethren, and kinsmen and friends : and they will put to death of you. 17 And you shall be odious to all men for my name : 18 And a hair of your head shall not perish. 19 In your patience you shall possess your souls. 20 And when you shall see Jerusalem compassed about with an army : then know that the desolation thereof is at hand. 21 Then they that are in Jewry, let them flee to the mountains : and they in the midst thereof, let them depart : and they in the countries, let them not enter into it. 22 For these are the days of vengeance, that all things may be fulfilled that are written. 23 But wo to them that are with child and that give suck in those days, for there shall be great affliction upon the land, and wrath on this people. 24 And they shall fall by the edge of the sword : and shall be led captive into all nations, and Jerusalem shall be trodden of the Gentiles : till the times of nations be fulfilled. 25 And there shall be signs in the Sun and the Moon and the Stars : and upon earth distress of nations, for the confusion of the sound of sea and waves, 26 Men withering for fear and expectation, what shall come upon the whole world, for the powers of Heaven shall be moved : 27 And then they shall see the Son of Man coming in a cloud with great power and majesty. 28 But when these things begin to come to pass, look up and lift up your heads : because your redemption is at hand. 29 And he spake to them a similitude. See the fig tree, and all trees : 30 When they now bud forth fruit out of themselves, you know that Summer is nigh. 31 So you also when you shall see these things come to pass, know that the kingdom of God is nigh. 32 Amen, I say to you, that this generation shall not pass, till all be done. 33 Heaven and earth shall pass : but my words shall not pass. 34 And look well to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and care of this life : and that day come upon you suddenly. 35 For as a snare shall it come upon all that sit upon the face of all the earth. 36 Watch therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man. 37 And the days he was teaching in the temple : but the nights going forth, he abode in the Mount that is called Olivet. 38 And all the people in the morning went unto him in the temple to hear him.

CHAPTER XII.

Judas doth sell him to the Jews. 7 After the old Paschal, 19 he giveth to his disciples the bread of life in a mystical sacrifice of his body and blood, for an everlasting commemoration of his passion. 21 He covertly admonisheth the traitor. 24 Against their ambitious contention he sheweth them that the majority of any among them in this world is for their service as his own also was : 28 And how he will exalt them all in the world to come : 31 foretelling Peter the singular privilege of his faith never failing, 33 and his three negations : 35 and how they shall all now be put to their shifts. 39 And that night, after his prayer with sweating of blood, 47 he is taken of the Jews' men, Judas being their captain : yet showing them both by miracle and word, that they could do nothing unto him but by his own permission. 54 Then in the chief Priest's house he is thrice denied of Peter, 63 shamefully abused of his keepers, 66 and in the morning impiously condemned of their Council, for confessing himself to be the Son of God.

1 And the festival day of the Azymes approached, which is called Pasch : 2 And the chief Priests and the Scribes sought how they might kill him : but they feared the people. 3 And Satan entered into Judas that was surnamed Iscariot, one of the Twelve. 4 And he went and talked with the chief Priests and Magistrates, how he might betray him to them. 5 And they were glad, and bargained to give him money. 6 And he promised. And he sought opportunity to betray him apart from the multitudes. 7 And the day of the Azymes came, wherein it was necessary that the Pasch should be killed. 8 And he sent Peter and John, saying, Go and prepare us the Pasch, that we may eat. 9 But they said, Where wilt thou that we prepare it ? 10 And he said to them, Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water : follow him into the house into which he entereth, 11 And you shall say to the good man of the house, The Master saith to thee, Where is the inn where I

ANNOTATIONS.

CHAPTER 21.

ver. 4. *Of her penury.* To offer or give alms of our superfluities, is not so acceptable or meritorious, as to bestow some of that which is of our necessary provision, and which we may hardly spare from ourselves : for, that proceedeth of greater zeal, will, and intention, which be more respect-

ed of God than the substance of the gift. ver. 37. *Mount that is called.* Solitariness or hermitage as Gregory Naziane saith is a goodly thing, this doth the mount Carmel of Elias teach, John's desert, and that mount unto which Jesus often retired, and was quietly alone with himself. *Ser. 26. de amore pauperum.*

may eat the Pasch with my Disciples? 12 And he will show you a great refectory adorned: and there prepare. 13 And they going, found as he said to them, and prepared the Pasch. 14 And when the hour was come, he sat down, and the twelve Apostles with him. 15 And he said to them, With desire I have desired to eat this Pasch with you before I suffer. 16 For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. 17 And taking the Chalice he gave thanks, and said, Take and divide among you. 18 For I say to you, That I will not drink of the generation of the vine, till the kingdom of God do come. 19 And taking bread, he gave thanks, and brake: and gave to them, saying, **THIS IS MY BODY WHICH IS GIVEN FOR YOU.** Do this for a commemoration of me. 20 In like manner the Cha-

ANNOTATIONS.

ver. 15. *With desire I have desired.* This great desire he had to eat this Paschal lamb, was not for itself, which he had celebrated many years before: but because he meant immediately after the Paschal of the Law was sacrificed and eaten, to institute the other new Paschal in the oblation and eating of his own body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the kingdom of God, which is the state of the New Testament and of his Church, should begin. For the very passage from the old Law to the new was in this one Supper.

ver. 17. *Taking the Chalice.* This Chalice, according to the very evidence of the text itself also, is not the second part of the holy Sacrament, but that solemn cup of wine which belonged as a libament to the offering and eating of the Paschal lamb. Which being a figure especially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration, that it should be the last cup of the Law, not to be drunken any more, till it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the New Testament. And by this place it seemeth very like, that the words in Matthew, *I will drink of the fruit of the Vine, &c.* were pertaining to this cup of the old Law, and not to the holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

ver. 19. *This is my body.* Although sense tell thee it is bread, yet it is the body, according to his words, let faith confirm thee, judge not by sense, after the words of our Lord let no doubt arise in thy mind, *Cyrl, mystag. 4.* Of the verity of flesh and blood there is left no place to doubt: by the profession of our Lord himself, and by our faith, it is flesh and blood indeed. Is not this truth? To them be it untrue, which deny JESUS CHRIST to be true God. *Hilar. lib. 8. de Trinit.*

ver. 19. *Which is given.* As the former words make and prove his body present, so these words plainly signify, that it is present, as given, offered, or sacrificed for us: and being uttered in the Present tense, it signifieth not only that it should afterward be given or offered on the cross, but that it was then also in the Sacrament given and offered for us. Whereby it is invincibly proved, that his body is present as a host or sacrifice: and that the making or consecrating thereof must needs be sacrificing. And therefore the holy Fathers in this sense call it a sacrifice. *Nissen.*

CHAPTER 22.

orat. 1 de resur. Leo, ser. 7. and 8. de Pass. Hesychius, lib. 2. in. Levit. cap. 8. Gregor. hom. 37. in Evang. and Dial. lib. 4. c. 59. Cyrillus Hiros. mystag. 5. Dionys. Eccl. hier. c. 3. Ignat. Ep. 5. ad Smyrn. Justinus dial. cum Tryph. circ. med. Iren. lib. 4. ca. 32. and 34. Tertul. de cult. fam. and ad uxor. lib. 2. Cypr. Ep. ad Cecil. and de Cæn. Do. Euseb. Demonst. Evang. lib. 1. cap. 10. Nazian. orat. 1. cont. Julianum. Chrysost. ho. 83. in 25. Matt. and lib. 6. de Sacerd. Ambros. lib. 4. de Sacram. cap. 6. and lib. 1. Offic. c. 48. Hiero. in Ep. ad Hedib. q. 2. and ad Evagr Ep. 126. tom. 3. Augus. in Psal. 33. Conc. 1. and alibi sæpe. Græci omnes in 9 Hebr. and Primasius, Com. Nic. 1. Can. 14. Ephes. ad Nestor. Constantinop. 6. Can. 32. Nic. 2. Act. 6. tom. 3. Lateran. Constant. Flor. Trid.

ver. 19. *Do this.* In these words the holy Sacrament of order is instituted, because power and commission to do the principal act and work of Priesthood, is given to the Apostles: that is, to do that which Christ then did concerning his body: which was, to make and offer his body as a sacrifice for us and for all that have need of sacrifice, and to give it to be eaten as Christ's body sacrificed, to all faithful. For as the Paschal lamb was first sacrificed, and then eaten: so was his body: and thus to do he here giveth commission and authority to the Apostles, and to all priests which be their successors in this matter. *Dions. cæl. Hierar. c. 3. Iren. lib. 4. c. 32. Cypr. ep. ad Cecil. Chrys. hom. 17. in ep. Hebr. Ambros. in Ps. 28. and in c. 10. ad Hebr.*

ver. 19. *For a commemoration.* This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, especially of his Passion: that is to say, that it may be a lively representation, exemplar, and form of his sacrifice upon the cross. Of which one oblation on the cross, not only all other sacrifices of the Law were figures, but this also: though this is a more high, high, mystical, and marvellous sort than any other, for in them Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts, but in this of the New Testament, his body visibly sacrificed on the cross, in and by the self same body sacrificed and immolated in Sacrament, and under the shapes of bread and wine, is most nearly and perfectly resembled: and therefore this is most properly commemorative, as most nearly expressing the very condition, nature, efficacy, sort, and substance of that on the cross. For which the Fathers call it the very self same sacrifice, though in other manner, which was done on the cross, as

lice also, after he had supped, saying, **THIS IS THE CHALICE, THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU.** 21 But yet behold, the hand of him that betrayeth me, is with me on the table. 22 And the Son of Man indeed goeth according to that which is determined: but yet wo to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this. 24 And there fell also a contention between them, which of them seemed to be greater. 25 And he said to them, The kings of the Gentiles overrule them: and they that have power upon them, are called beneficial. 26 But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as the waiter. 27 For which is greater, he that sitteth at the table, or he that ministereth? is not he that sitteth? but I am in the midst of you, as he that ministereth: 28 And you are they that have remained with me in my temptations.

ANNOTATIONS.

it is the self same thing, that is offered in the Sacrament, and on the cross, whereby you may see the perversity of the Protestants or their ignorance, that think it therefore not to be Christ's body, because it is a memory of his body, or a figure of his body upon the cross: nor to be a true sacrifice, because it is a commemorative sacrifice: for as the thing that more lively, nearly, and truly resembleth or representeth, is a better figure than that which shadoweth it afar off: so this his body in the Sacrament, is more perfectly a figure of Christ's body and sacrifice, than any other. Christ himself the Son of God is a figure and character of his Father's person, being yet of the self same substance, and Christ's body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heaven, even so is his body in the Sacrament to a faithful man that knoweth by his belief grounded on Christ's own word, that in the one form is his body, in the other his blood, the most perfect representation of his death that can be. As for the sacrifice, it is no less a true sacrifice, because it is commemorative of Christ's Passion; than those of the Old Testament were the less true, because they were prefigurative, for that is the condition annexed to all sacrifice of every Law, to represent Christ's Passion.

ver. 20. *Which shall be shed.* It is much to be observed that the relative, *which*, in these words is not governed or ruled, as some would perhaps think, of the known *blood*, but of the word *chalice*, which is most plain by the Greek. Which taketh away all cavilations and shifts from the Protestants, both against the real presence and the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for us, for so the Greek readeth in the present tense, and not only as upon the cross. And therefore as it followeth thereof invincibly, that it is no bare figure, but his blood indeed, so it ensueth necessarily, that it is a sacrifice, and propitiatory, because the chalice, that is the Blood contained in the same, is shed for our sins. For all that know the manner of the Scriptures' speeches, know also that this, *Blood to be shed for sin*, is to be sacrificed for propitiation or for pardon of sins. And this text proveth all this so plainly, that Beza turneth himself roundly upon the holy Evangelist, charging him with Solecism or false Greek, or else that the words, which yet he confesseth to be in all copies, Greek and Latin, are thrust into the text out of some other place: which he rather

CHAPTER 22.

standeth upon than that Luke should speak incongruously in so plain a matter. And therefore he saith plainly that it cannot be truly said neither of the chalice itself nor of the contents thereof: which is indeed to give the lie to the blessed Evangelist, or to deny this to be Scripture. So clear is the Scripture for us, so miserable flights and shifts is falsehood put unto, God be thanked.

ver. 20. *This is the Chalice.* The Greek is here so plain, that there was very blood in the Chalice shed for us, that Beza saith it is a corruption in the Greek. Annot. upon this place.

ver. 24. *Contention.* The Apostles perceiving Christ's departure from them, and his kingdom to be near, as infirm men, and not yet endowed with the spirit of God, began to have emulation and cogitations of superiority one over another: which our Master represseth in them by exhortation to humility, and by his own example, that being their Lord, yet so lately served them: not forbidding Majority or Superiority in them, but pride, tyranny, and contempt of their inferiors.

ver. 28. *The New Testament in my blood.* Moses took the blood of the first sacrifice that was made after the giving of the Law, *Exod. 24.* and with blood confirmed the covenant and compact betwixt God and his people, and so dedicated the *Old Testament*, which without blood, saith Paul, was not dedicated, Moses put that blood also into a standing piece, and sprinkled all the people, &c. with the same, and said these formal words, *This is the blood of the covenant, &c.* or, as it is read in Paul, *of the Testament which God hath delivered unto you.* Unto all which, Christ in this action about the second part of this his sacrifice, in every of the Evangelists most clearly alludeth, expressing that the *New Testament* is begun and dedicated in his blood in the Chalice, no less than the Old was was dedicated, begun, and ratified in that blood of Calves contained in the goblet of Moses, with which his own blood he sprinkled inwardly his Apostles as the first fruits of the New Testament, imitating the words of Moses, and saying, *This is the Chalice, the New Testament, &c.* which the other Evangelists spake more plainly, *This is my blood of the New Testament.* By all which it is most certain, that Christ's blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the altar consisteth the external religion and proper service of the New Testament, no less than the sovereign worship of God in the old Law did consist in the sacri-

29 And I dispose to you, as my father disposed to me, a kingdom : 30 That you may eat and drink upon my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel. 31 And our Lord said, Simon, Simon, behold Satan hath required to have you for to sift as wheat : 32 BUT I HAVE PRAYED FOR THEE, that thy faith fail not : and thou once converted, confirm thy brethren. 33 Who said to him, Lord, with thee I am ready to go both

ANNOTATIONS.

fices of the same. For though Christ's sacrifice on the Cross, and his blood shed for us there, be the general price, redemption, and satisfaction for us all, and is the last and perfectest sealing or confirmation of the new Law and Testament : yet the service and sacrifice which the people of the New Testament might resort unto, could not be that violent action of the Cross, but this on the Altar, which by Christ's own appointment is and shall be the eternal office of the New Testament, and the continual application of all the benefits of his Passion unto us.

ver. 31. *Simon, Simon.* Lastly, to put them out of doubt, he calleth Peter twice by name, and telling him the Devil's desire to sift and try them all to the uttermost, as he did that night, saith that he hath especially prayed for him, to this end that his faith should never fail, and that he being once converted, should after that forever confirm, establish or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior over them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he who should be the head of the Church, should have a special privilege by Christ's prayer and promise, never to fail in faith, and that none other, either Apostle, Bishop, or Priest may challenge any such singular or special prerogative either of his Office or person, otherwise than joining in faith with Peter, and by holding of him. The danger, saith Leo, was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest might be more sure, if the head were invincible : God so dispensing the aid of his grace, that the assurance and strength which Christ gave to Peter, might redound by Peter to the rest of the Apostles. Augustine also : Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And Ambrose writeth, that Peter after his temptation was made Pastor of the Church, because it was said to him, *Thou being converted, confirm thy brethren.* Neither was this the privilege of Peter's person, but of his office, that he should not fail in faith, but ever confirm all other in their faith. For the Church, for whose sake that privilege was thought necessary in Peter the head thereof, was to be preserved no less afterward, than in the Apostles' time. Whereupon all the Fathers apply this privilege of not failing, and of confirming other in faith, to the Roman Church, and Peter's successors in the same. To which, says Cyprian, infidelity or false faith cannot come. And Bernard saith, writing to Innocentius Pope, against Abilardus the Heretic, we must refer to your Apostleship all the scandals and perils which may fall, in matter of faith specially. For there

CHAPTER 22.

the defects of faith must be holpen, where faith cannot fail. For to what other See was it ever said, *I have prayed for thee Peter, that thy faith do not fail?* So say the Fathers, not meaning that none of Peter's seat can err in person, understanding, private doctrine, or writings, but that they cannot nor shall not ever judicially conclude or give definitive sentence for falsehood or heresy against the Catholic faith, in their Consistories, Courts, Councils, Decrees, deliberations or consultations kept for decision and determination of such controversies, doubts, or questions of faith as shall be proposed unto them : because Christ's prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Master would have his vicar's consistory and Seat infallible, seeing even in the old Law the high Priesthood and Chair of Moses wanted not great privilege in this case, though nothing like the Church's and Peter's prerogative. But in both, any man of sense may see the difference between the person, and the office, as well in doctrine as life. Liberius in persecution might yield, Marcellinus for fear might commit idolatry, Honorius might fall to heresy, and more than all this, some Judas might creep into the Office : and yet all this without prejudice of the Office and Seat, in which, saith Augustine, *Our Lord hath set the doctrine of truth.* Caiphas by privilege of his Office prophesied right of Christ, but according to his own knowledge and faith, knew not Christ. The Evangelists and other penners of holy writ, for the execution of that function had the assistance of God, and so far could not possibly err : but that Luke, Mark, Solomon or the rest might not err in other their private writings, that we say not. It was not the personal wisdom, virtue, learning, or faith of Christ's vicars, that made Bernard seek to Innocentius the third : Augustine and the Bishops of Africa to Innocentius the first, and to Celestinus, ep. 90. 92. 95 : Chrysostom to the said Innocentius : Basil to the Pope in his time, ep. 52. Hierome to Damasus, ep. 57, 58. tom. 2. but it was the prerogative of their Office and higher degree of Uncion, and Christ's ordinance, that would have all Apostles and Pastors in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lack of knowledge and humble acceptation of which God's providence, that is, that one is not honoured and obeyed of all the brotherhood, is the cause of all Schisms and Heresies, saith Cyprian. A point of such importance, that all the Twelve being in Apostleship like, Christ would yet for the better keeping of unity and truth, have one to be head of them all, that a head being once appointed, occasion of Schism might be taken away, saith Hierome, lib. 1. *adv Jovinian.* c. 14.

into prison and unto death. 34 And he said, I say to thee, Peter, the cock shall not crow to-day, till thou deny thrice that thou knowest me. 35 And he said to them, When I sent you without purse and scrip, and shoes, did you lack any thing? But they said, Nothing. 36 He said therefore unto them, But now he that hath a purse, let him take it, likewise also a scrip: and he that hath not, let him sell his coat and buy a sword. 37 For I say to you, that yet this that is written must be fulfilled in me. *And with the wicked was he reputed.* For those things that are concerning me have an end. 38 But they said, Lord, Lo two swords here. But he said to them, It is enough. 39 And going forth he went, according to his custom, into Mount Olivet. And his Disciples also followed him. 40 And when he was come to the place, he said to them, Pray lest ye enter into temptation. 41 And he was pulled away from them a stone's cast: and kneeling, he prayed, 42 Saying, Father, if thou wilt, transfer this Chalice from me. But yet not my will, but thine be done. 43 And there appeared to him an Angel from heaven, strengthening him. And being in agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the earth. 45 And when he was risen up from prayer, and was come to his Disciples, he found them sleeping for pensiveness. 46 And he said to them, Why sleep you? arise, pray, lest you enter into temptation. 47 As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to Jesus for to kiss him. 48 And Jesus said to him, Judas, with a kiss dost thou betray the Son of Man? 49 And they that were about him, seeing what would be, said to him, Lord, shall we strike with the sword? 50 And one of them smote the servant of the high Priest: and cut off his right ear: 51 But Jesus answering, said, Suffer ye thus far. And when he had touched his ear, he healed him. 52 And Jesus said to them that were come unto him, the chief Priests, and Magistrates of the Temple, and Ancients, As it were to a thief are you come forth with swords and clubs? 53 When I was daily with you in the Temple, you did not lay hands upon me, but this is your hour, and the power of darkness. 54 And apprehending him, they led him to the high Priest's house: but Peter followed afar off. 55 And a fire being kindled in the midst of the court, and they sitting about it, Peter was in the midst of them. 56 Whom when a certain wench saw sitting at the light, and had beheld him, she said, This fellow also was with him. 57 But he denied him, saying, Woman, I know him not. 58 And after awhile another man seeing him, said, And thou art of them. But Peter said, O man, I am not. 59 And after the space as it were of one hour, a certain other man affirmed, saying, Verily this fellow also was with him, for he is also a Galilean. 60 And Peter said, Man, I know not what thou sayest. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said, that before the cock crow, thou shalt thrice deny me. 62 And Peter going forth a doors, wept bitterly. 63 And the men that held him, mocked him, beating him. 64 And they did blindfold him, and smote his face. And they asked him, saying, Prophecy, who is it that smote thee? 65 And blaspheming many other things they said against him. 66 And when it was day, there assembled the Ancients of the people and the chief Priests and Scribes, and they brought him into their council, saying, 67 If thou be Christ, tell us. And he said to them, If I tell you, you will not believe me: 68 If also I ask, you will not answer me, nor dismiss me. 69 But from henceforth the Son of Man shall be sitting on the right hand of the power of God. 70 And they all said, Art thou then the Son of God? Who said, You say that I am. 71 But they said, What need we testimony any further? For ourselves have heard of his own mouth.

CHAPTER XXIII.

The Jews accuse him to Pilate the Gentile: 4 who seeking earnestly to deliver him, specially after that Herod sent him back, 17 they not only prefer the murderer Barabbas, but also cry, Crucifige. 26 In the way to Calvary he foretelleth the women that lamented upon him, the horrible destruction of their Jerusalem. 32 Upon the cross he is between two thieves, 35 scorned of the Jews, 36 of the soldiers, 39 and of one of the thieves, 40 but even there confessed of the other thief, 44 and after his death, because of the great miracles concurring, also of the Centurion, 48 yea, and of the whole multitude, 50 and finally he is buried honourably.

1 And all the multitude of them rising up, led him to Pilate. 2 And they began to accuse him, saying, We have found this man subverting our nation, and prohibiting to give tribute to Cesar, and saying that he is Christ the King. 3 And Pilate asked him saying, Art thou the King of the Jews? But he answering said, Thou sayest. 4 And Pilate said to the chief Priests and multitudes, I find no cause in this man. 5 But they were more earnest, saying, He stirreth the people, teaching throughout all Jewry, beginning from Galilee even hither. 6 But Pilate hearing Galilee, asked if the man were of Galilee. 7 And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days. 8 And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some sign wrought by him. 9 And he asked him in many words. But he answered him nothing. 10 And there stood the chief Priests and the Scribes constantly accusing him. 11 And Herod with his army set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12 And Herod and Pilate were made friends that day, for before they were enemies one to another. 13 And Pilate calling together the chief Priests and magistrates and the people, 14 Said to them, You have presented unto me this man, as averting the people,

and behold I examining him before you, have found no cause in this man of those things wherein you accuse him. 15 No, nor Herod neither, for I sent you to him, and behold, nothing worthy of death is done to him. 16 I will chasten him therefore and dismiss him. 17 And he of necessity had to release unto them upon the feast day, one. 18 But the whole multitude together cried out, saying, Despatch him, and release us Barabbas. 19 Who was for a certain sedition made in the city and murder, cast into prison. 20 And Pilate again spake to them, desirous to release Jesus. 21 But they cried again, saying, Crucify, crucify him. 22 And he the third time said to them, Why, what evil hath this man done? I find no cause of death in him. I will correct him therefore and let him go. 23 But they were instant with loud voices requiring that he might be crucified. And their voices prevailed. 24 And Pilate adjudged their petition to be done, 25 And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but Jesus he delivered to their pleasure. 26 And when they led him, they took one Simon of Cyrene coming from the country: and they laid the cross upon him to carry after Jesus. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But Jesus turning to them, said, Daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. 30 *Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.* 31 For if in the green wood they do these things, in the dry what shall be done? 32 And there were led also other two malefactors with him to be executed. 33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand, and the other on the left. 34 And Jesus said, Father, forgive them, for they know not what they do. But they dividing his garments did cast lots. 35 And the people stood expecting, and the princes with them derided him, saying, Others he hath saved, let him save himself, if this be Christ, the elect of God. 36 And the soldiers also mocked him coming to him, and offering him vinegar, 37 Saying, If thou be the king of the Jews, save thyself. 38 And there was also a superscription written over him in Greek and Latin, and Hebrew letters: **THIS IS THE KING OF THE JEWS.** 39 And one of those thieves that were hanged, blasphemed him, saying, If thou be Christ, save thyself, and us. 40 But the other answering, rebuked him, saying, Neither dost thou fear God, whereas thou art in the same damnation? 41 And we indeed justly, for we receive worthy of our doings: but this man hath done no evil. 42 And he said to Jesus, Lord, remember me when thou shalt come into thy kingdom. 43 And Jesus said to him, Amen, I say to thee: this day thou shalt be with me in paradise. 44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the sun was darkened: and the veil of the Temple was rent in the midst. 46 And Jesus crying with a loud voice, said, Father, *into thy hands I commend my spirit.* And saying this he gave up the ghost. 47 And the Centurion seeing that which was done, glorified God, saying, Indeed this man was just. 48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49 And all his acquaintance stood afar off: and the women that had followed him from Galilee seeing these things. 50 And behold a man named

ANNOTATIONS.

ver. 34. *Forgive them.* A perfect example of charity in our Saviour praying for his crucifiers, which the first martyr Stephen did follow, Acts 7. and the prayers of both were heard: Christ's prayer taking effect in the Centurion and others, Stephen's in Paul.

ver. 43. *In Paradise.* Thou mayest not hereupon defer thy conversion or amendment, presuming of grace at the last hour of thy life, nor look to have salvation by faith and confession of Christ without good works, nor to go straight to heaven without satisfaction, penance, or punishment for thy former sins and life ill spent, nor challenge security and certain knowledge of thy salvation, for this good thief's case is not common, but a rare example of mercy and prerogative: but for the first point, learn only not to despair, though thou hast been ill to the last moment of thy life: for the second, that faith, hope and charity, repentance, and good will be sufficient, and good works not required, where for want of time and opportunity they cannot be had: for the third, that Christ gave to this happy man for his zealous confession of him and reprehending his fellow, not only remission of his sins, but also by extraordinary grace,

CHAPTER 23.

a pardon of all penance and satisfaction due either in this life or the next for the same, even as the holy Church by his example and commission giveth pardons also to some of her zealous children, of all punishment due for their offences, and such go straight to heaven: lastly, that every one hath not a revelation of his salvation as this man had, and therefore cannot be so sure as he was.

ver. 53. *Wherein never.* As in the womb of MARY none was conceived before nor after him, so in this monument none was laid before nor after him: which prerogative, no doubt, was of God's providence, this Joseph no less abstaining afterward to be buried in it, than the other Joseph from copulation with the mother of our Lord. *Augustine.*

ver. 55. *Saw the monument.* These good women of great devotion observed the Sepulchre for the honour of the holy body. Whereupon the devotion of faithful folk watching and visiting on Good Friday and Easter-eve the sepulchre made in every Church for memory of our Lord's burial, is exceeding good and godly, specially the B. Sacrament, for more signification sake being present in the same Sepulchre.

Joseph, which was a senator, a good man and a just. 51 He had not consented to their counsel and doings, of Arimathea a city of Jewry, who also himself expected the kingdom of God. 52 This man came to Pilate, and asked the body of Jesus. 53 And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. 54 And it was the day of Parasceve, and the Sabbath drew near. 55 And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid. 56 And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

CHAPTER XXIV.

Devout women not finding his body in the sepulchre, 4 Angels tell them that he is risen according to his own prediction: 9 yet the Apostles will not believe it. 12 But neither Peter findeth his body there. 13 He walketh with two Disciples, declaring all this unto them out of the Scriptures, and is known of them by breaking of bread. 36 The same day he appeareth to the Eleven and others being together, is felt of them, and eateth with them, finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47 but also of his Catholic Church, 49 he promiseth the Holy Ghost to confirm them, 50 and so ascendeth into heaven.

1 And in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared. 2 And they found the stone rolled back from the monument. 3 And going in, they found not the body of our Lord Jesus. 4 And it came to pass: as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5 And when they feared and cast down their countenance toward the ground, they said unto them, Why seek you the living with the dead? 6 He is not here, but is risen, remember how he spake to you, when he yet was in Galilee, 7 Saying, That the Son of Man must be delivered into the hands of sinners and be crucified, and the third day rise again. 8 And they remembered his words. 9 And going back from the monument, they told all these things to those eleven, and to all the rest. 10 And it was Mary Magdalen, and Joanna, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as dotage, and they did not believe them. 12 But Peter rising up ran to the monument: and stooping down he saw the linen clothes lying alone, and went away marvelling with himself at that which was done. 13 And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus. 14 And they talked betwixt themselves of all those thing that had chanced. 15 And it came to pass while they talked and reasoned with themselves, Jesus also himself approaching went with them. 16 But their eyes were held that they might not know him. 17 And he said to them, What are these communications that you confer one with another walking, and are sad? 18 And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it, these days? 19 To whom he said, What things? And they said, concerning Jesus of Nazareth, who was a man a Prophet, mighty in work and word before God and all the people, 20 And how our chief Priests and Princes delivered him into condemnation of death, and crucified him. 21 But we hoped that it was he that should redeem Israel: and now besides all this, to day is the third day since these things were done. 22 But certain women also of ours made us afraid: who before it was light, were at the monument. 23 And not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. 24 And certain men of ours went to the monument: and they found it so as the women said, but him they found not. 25 And he said to them, O foolish and slow of heart to believe, in all things which the Prophets have spoken. 26 Ought not Christ to have suffered these things, and so to enter into his glory? 27 And beginning from Moses and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him. 28 And they drew nigh to the town whither they went: and he made semblance to go further. 29 And they forced him, saying, Tarry with us, because it is toward night, and the day is now far spent. And he went in with them, 30 And it came to pass, whiles he sat at the table with them, he took bread, and blessed and brake and did reach to them. 31 And their

ANNOTATIONS.

ver. 1. *First of the Sabbath.* That is first after the Sabbath, which is, saith *Hierome*, q. 4. *ad Hedib. dies Dominica*, our Lord's day, wherein he arose, for the week is divided into the Sabbath, and 1. 2. 3. 4. 5. 6. of the Sabbath, and the Apostle, 1 Cor. 16, 2, commanded a collection of money to be made on the first of the Sabbath, whereby we learn, both the keeping of Sunday, and the Church's count of days by the 2. 3. 4. of the Sabbath, to be Apostolical, which *Sylvester* afterward named, 2. 3. 4. *feriam &c. Breviar. Roman. Decemb. 31.*

ver. 30. *Took bread.* The fathers in divers places take this to be meant of the B. Sacrament, *Author operis imperf. ho. 17. Augustine lib.*

CHAPTER 24.

3. *de consensu Evang. c. 25. and ser. 140. de temp. and ep. 59. ad Paulinum. q. 8.* Paulinus himself in the next epistle before that, among *Augustine's*. Bede also upon this place. Theophylact upon this place. And that it should be meant of the holy Sacrament, the form of solemn taking the bread into his hands, blessing it, breaking it, and reaching it to his disciples, exceeding proper to the consecration, and common to none other vulgar benediction, nor any way used but in Christ's miraculous multiplying the loaves, and the singular effect in notifying Christ unto them, do prove And if it be the Sacrament, as it is most probable, then is it an evident example and warrant of ministration in one kind

eyes were opened and they knew him : and he vanished out of their sight. 32 And they said one to the other, Was not our heart burning in us, whiles he spake in the way, and opened unto us the Scriptures ? 33 And rising up the same hour they went back into Jerusalem : and they found the eleven gathered together, and those that were with them, 34 Saying, that our Lord is risen in deed, and hath appeared to Simon. 35 And they told the things that were done in the way : and how they knew him in the breaking of bread. 36 And whiles they spake these things, Jesus stood in the midst of them, and he said to them, Peace be to you : it is I, fear not. 37 But they being troubled and frightened, imagined that they saw a spirit. 38 And he said to them, Why are you troubled, and cogitations arise into your hearts ? 39 See my hands and feet, that it is myself, handle, and see : for a spirit hath not flesh and bones, as you see me to have. 40 And when he had said this, he showed them his hands and feet. 41 But they yet not believing and marvelling for joy, he said, Have you here any thing to be eaten ? 42 But they offered him a piece of fish broiled and a honey comb. 43 And when he had eaten before them, taking the remains he gave to them. 44 And he said to them, these are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the Prophets and the Psalms of me. 45 Then he opened their understanding, that they might understand the Scriptures. 46 And he said to them, That so it is written, and so it behooved Christ to suffer, and to rise again from the dead the third day : 47 And penance to be preached in his name and remission of sins unto all nations, beginning from Jerusalem. 48 And you are witnesses of these things. 49 And I send the promise of my father upon you : but you, tarry in the city, till you be endued with power from high. 50 And he brought them forth abroad into Bethania : and lifting up his hands he blessed them. 51 And it came to pass, whiles he blessed them, he departed from them, and was carried into heaven. 52 And they adoring went back into Jerusalem with great joy : 53 And they were always in the temple praising and blessing God.

ANNOTATIONS.

ver. 47. *And penance.* As he shall be Anathema, saith Augustine, which preacheth that Christ neither suffered nor rose again, because we learn by the Gospel, *That it behooved Christ to suffer and to rise again the third day* : so he shall also be Anathema, whosoever preacheth the Church to be elsewhere than in the communion of all nations : because by the self same Gospel we learn in the words next following, *and penance to be preached in his name and remission of sins throughout all nations.* Aug. ep. 48

ver. 47. *Penance to be preached.* He showed unto them out of the Scriptures, not only the things that were now accomplished in himself but also that were yet to come about his Church : as, where it should begin, to wit, at Jerusalem : and how far it should go, to wit, to all nations : that he might not suffer us, saith Augustine, to err neither in the bridegroom nor in the bride. For this maketh manifestly against all Heretics and Schismatics, that set up new Churches in particular countries, drawing the people from the foresaid only true Church, which from Jerusalem so groweth over all nations, till the end of the world come.

ver. 50. *Blessed them.* Christ our high Priest,

CHAPTER 24.

prefigured specially therein by Melchisedec, often gave his blessing to his : sometimes by words, as, *Peace be to you* : sometimes by imposing his hands : and now here by lifting up his hands over his Disciples as it were for his farewell. In what form, the Scripture doth not express, but very like it is that in form of the cross, as Jacob the Patriarch blessed his nephews for signification of Christ's benediction, for now the cross began to be glorious among the faithful, and the Apostles, as it is most certain by the fathers which call it an ancient tradition, used that sign for an external note of benediction. Yea, Augustine saith, in *Psalm 30. Conc. 3*, that Christ himself not without cause would have his sign to be fixed on our foreheads as in the seat of shamefastness that a Christian man should not be ashamed of the reproach of Christ, and what form can a Christian man use rather to bless himself or others, than that which was dedicated in Christ's death, and is a convenient memorial of the same ? Howsoever it be that the Bishops and Priests of God's Church bless with an external sign, no man can reprehend, being warranted by Christ's own example and action.

THE ARGUMENT OF S. JOHN'S GOSPEL.

Saint John's Gospel may be divided into four parts. The first part is, of the acts of Christ before his solemn manifestation of himself, while John Baptist was yet baptizing : Chap. 1. 2. 3. 4. The second, of his acts in Jewry having now began his solemn manifestation in Galilee, Matt. 4. 12. the second Easter or Pasch of his preaching : Chap. 5. For of the first Pasch, we had in the first part, Chap. 2. 13 : *And the Pasch of the Jews was at hand.* And that feast whereof we have in this second part, Chap. 5. 1 : *After this there was a festival day of the Jews,* is thought of good authors, to be the feast of Pasch. The third part is, of his acts in Galilee, and in Jewry, about the third Pasch, and after it : Chap. 6, to the 12. For so we have Chap. 6. 4 : *And Pasch the festival day of the Jews was at hand.* The fourth part is of the fourth Pasch which we have in the end of the Chap. 11. 55 : *And the Pasch of the Jews was at hand,* that is to say of the holy week of his Passion in Jerusalem : Chap. 12. unto the end of the book. By which division it is manifest, that the intent of this evangelist's writing after the other three, was to omit the Acts of Christ in Galilee, because the other three had written them at large : and to report his Acts done in Jewry, which they had omitted. And this he doth, because Jewry with Jerusalem and the Temple, being the principal part of the country, there abode the principal of the Jews, both for authority, and also for learning in the Law, or knowledge of the Scriptures, and therefore that was the place, where our Lord Jesus finding in the head itself, and in the leaders of the rest, such wilful obstinacy and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly than in Galilee, both say and prove, at sundry times, even every year of his preaching, himself to be the CHRIST that had been so long promised unto them, and expected of them : and the same CHRIST to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Son of God the Father, who now had sent him. Therefore these were the words and deeds that served best the purpose of this Evangelist, being, to show the glory and excellency of this person JESUS : that thereby the Gentiles might see, how worthily Jerusalem and the Jews were reprobated, who had refused, yea, and crucified such a one : and how well, and to their own salvation themselves might do, to receive him and to believe in him. For this to have been his purpose, himself declareth in the end, saying : *These are written, that you may believe that JESUS is CHRIST the Son of God : and that believing, you may have life in his name.* And hereupon it is, that Hierome writeth thus in his life : *John the Apostle, whom JESUS loved very much, the son of Zebedee, the brother of James the Apostle, whom Herod after our Lord's Passion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretics, and specially against the assertion of the Ebionites then rising, who say that Christ was not before MARY. Whereupon also he was compelled to utter his divine Nativity.* Of his three Epistles, and of his Apocalypse shall be said in their own places. It followeth in Hierome, that *In the second persecution under Domitian, fourteen years after the persecution of Nero, he was exiled into the Isle Patmos. But after that Domitian was slain, and his acts for his passing cruelty repealed by the Senate : under Nerva the Emperor he returned to Ephesus, and there continuing unto the time of Trajan the Emperor, he founded and governed all the Churches of Asia, and worn with old age, he died the threescore and eighth year after the Passion of our Lord, and was buried beside the same city. Whose excellency Hierome thus briefly describeth.* lib. 1. Adver. Jovinianum. "John the Apostle, one of our Lord's Disciples, who was the youngest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is more loved of our Lord, and lyeth upon the breast of Jesus : and that which Peter durst not ask, he desired him to ask : and after the resurrection, when Mary Magdalen had reported that our Lord was risen again, both of them ran to the sepulchre, but he came thither first : and when they were in the ship and fished in the lake of Genesareth, Jesus stood on the shore, neither did the Apostles know whom they saw : only the virgin knoweth the virgin, and saith to Peter, *It is our Lord.* Thus John was both an Apostle, and Evangelist, and Prophet, an Apostle, because he wrote to the Churches as a Master : an Evangelist, because he compiled a book of the Gospel, which except Matthew none other of the twelve Apostles did : a Prophet : for he saw in the Isle Patmos, where he was banished by Domitian the Emperor for the testimony of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome, being cast into a barrel of hot boiling oil, he came forth more pure and fresher or livelier, than he went in, yea and his Gospel itself much differeth from the rest. Matthew beginneth to write as of a man : Mark of the Prophecy of Malachi and Isaias : Luke of the Priesthood of Zachary : the first hath the face of a man, because of the genealogy : the second the face of a lion, for the voice of one crying in the desert, the third the face of a calf, because of the Priesthood. But John as an Eagle flieth to the things on high, and mounteth to the Father himself, saying : *In the beginning was the WORD, and the WORD was God, and God was the WORD.* Upon this Gospel there are the famous commentaries of Augustine, called *Tractatus in Evang. Joan.* tom. 9. and twelve books of Cyril's commentaries.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO S. JOHN.

CHAPTER I.

The preface of the Evangelist, commending Christ as being God the Son incarnate to the Gentiles, and setting out the blindness of the Jews in not receiving him. 19 Then, the testimonies of John Baptist, first to the solemn legacy of the Jews: 29 secondly, when he saw JESUS come to him: 35 thirdly, to his own disciples also, putting them over from himself to JESUS. Who made it plainer to them that he is Christ, 40 and so began he also to have Disciples.

1 In the beginning was the WORD, and the WORD was with God, and God was the WORD. 2 This was in the beginning with God. 3 All things were made by him: and without him was made nothing. That which was made, 4 In him was life, and the life was the light of men: 5 And the light shineth in darkness, and the darkness did not comprehend it. 6 There was a man sent from God, whose name was John. 7 This man came for testimony: to give testimony of the light, that all might believe through him. 8 He was not the light, but to give testimony of the light. 9 It was the true light, which lighteneth every man that cometh into this world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came into his own, and his own received him not. 12 But as many as received him, he gave them power to be made the sons of God, to those that believe in his name. 13 Who not of blood, nor of the will of flesh, nor of the will of man, but of God are born. 14 AND THE WORD WAS MADE FLESH, and dwelt in us and we saw the glory of him, glory as it were of

ANNOTATIONS.

ver. 1. *Was the Word.* The second person in Trinity which is the natural, only, and eternal Son of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles written and spoken by God's commandment for the uttering of his divine will toward man be called his word, but in a more divine, eminent, and ineffable sort, to express unto us in a sort, by a term agreeable to our capacity, that the Son of God so is, and so from everlasting is born of God the Father, as our prime conceit which is our internal and mental word is, and issueth out of our intelligence and mind. This WORD then, Son, or second Person in the holy Trinity, was and had his being then already, when other creatures of what sort soever had their beginning, and therefore cannot be a creature, as many Heretics before the writing of this Gospel thought, and as the Arians after taught. And this first sentence of the Gospel not only the faithful, but the Platonics did so admire as Augustine writeth that they wished it to be written in Gold.

ver. 1. *With God.* Because a man might say, If the WORD were before any thing was created, where or how could he be? the Evangelist preventing that carnal concept, saith first, that he was with God, whose being dependeth not upon time, place, space, or any other creatures, all which were made by him. secondly, he giveth us to understand, that the WORD hath his proper subsistence or personality distinct from God the Father, whereby Sabellius the old Heretic is refuted. Thirdly, here is insinuated the order of these two persons, one toward the other, to wit, that the Son is with and of the Father, and not the Father of the Son. Fourthly, you may confute here the blasphemy of Calvin, holding the second person to be God, not as of God the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and that by commandment.

ver. 1. *God was the Word.* Lest any man upon the premises, which set forth the relation and distinction of the second Person from the

CHAPTER I.

first, might think that the Father only were God, the Evangelist expressly teacheth, the WORD to be God, for though the words seem to lie otherwise because we have of purpose followed the elegancy which the Evangelist himself observed in placing them so, and therefore they stand so both in Greek and Latin yet indeed the construction is thus, The WORD was God, and as in his first epistle the same Apostle writeth *true God*: lest any might say as the Arians did that he was God indeed, but not truly and naturally, but by common adoption or calling, good men in the Church may be called the sons of God. What wonderful wrangling and tergiversation the Arians used to avoid the evidence of this place, we see in Augustine, *lib. 3. de Doct. Christ. cap. 2.* even such as the Protestants do, to avoid the like words, *This is my body*, concerning the B. Sacrament.

ver. 3. *By him.* Again, by this he signified the eternity, divinity, omnipotency, and equality of the WORD or Son, with God the Father, because by him all things were created, all things he saith, both visible of this world: and invisible, as Angels and all spiritual creatures. Whereupon it is evident also, that himself is no creature, being the creator of all: neither is sin of his creation, being a defect of a thing itself, and therefore neither of nor by him.

ver. 12. *He gave them power.* Free will to receive or acknowledge Christ, and power given to men, if they will, to be made by Christ the sons of God: but not forced or drawn thereunto by any necessity.

ver. 14. *The Word made flesh.* This is the high and divine testimony of Christ's incarnation, and that he vouchsafed to become man, for the acknowledging of which inexplicable benefit, and giving humble thanks for the same, all Christian people in the world by tradition of the Fathers, prostrate themselves to kneel down, when they hear it sung or said at the holy Mass, either in this Gospel: or in the Creed by these words, ET HOMO FACTUS EST.

the only begotten of the Father full of grace and verity. 15 John giveth testimony of him, and crieth saying, This was he of whom I spake, He that shall come after me, is made before me: because he was before me. 16 And of his fulness all we have received, and grace for grace. 17 For the law was given by Moses, grace and verity was made by Jesus Christ. 18 God no man hath seen at any time: the only begotten Son which is in the bosom of the father, he hath declared. 19 And this is John's testimony, when the Jews sent from Jerusalem Priests and Levites to him, that they should ask him, Who art thou? 20 And he confessed, and did not deny: and he confessed, That I am not CHRIST. 21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophets? And he answered, No. 22 They said therefore unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? 23 He said, *I am the voice of one crying in the desert, make straight the way of the Lord*, as Isaias the Prophet said. 24 And they that were sent, were of the Pharisees. 25 And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26 John answered them saying, I baptize in water: but there hath stood in the midst of you whom you know not. 27 The same is he that shall come after me, that is made before me: whose latchet of his shoe I am not worthy to unloose. 28 These things were done in Bethania beyond Jordan, where John was baptizing. 29 The next day John saw Jesus coming to him, and he saith, *Behold the lamb of God, behold him that taketh away the sin of the world*. 30 This is he of whom I said, After me there cometh a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32 And John gave testimony, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the Holy Ghost. 34 And I saw: and I gave testimony that this is the Son of God. 35 The next day again John stood, and two of his disciples. 36 And beholding Jesus walking, he saith, Behold the Lamb of God. 37 And the two Disciples heard him speaking, and they followed Jesus. 38 And Jesus turning, and seeing them following him, saith to them, What seek you? Who said to him, Rabbi, which is called by interpretation, Master, where dwellest thou? 39 He saith to them, Come and see. They came, and saw where he abode and they tarried with him that day: and it was about the tenth hour. 40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He findeth first his brother Simon, and saith to him, We have found MESSIAS, which is being interpreted, CHRIST, 42 And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon the son of Jona: Thou shalt be called *Cephas*, which is interpreted, *Peter*. 43 On the morrow he would go forth into Galilee. And he findeth Philip. And Jesus saith to him, Follow me. 44 And Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathaniel, and saith to him, Him whom Moses in the law, and the Prophets wrote of: we have found Jesus the son of Joseph, of Nazareth. 46 And Nathaniel said to him, From Nazareth can there be any good? Philip saith to him, Come and see. 47 Jesus saw Nathaniel coming to him, and he saith to him, Behold an Israelite in very deed, in whom there is no guile. 48 Nathaniel saith to him, How knowest thou me? Jesus answered and said to him, Before that Philip did call thee, when thou wast under the fig tree, I saw thee. 49 Nathaniel answered him, and saith, Rabbi, thou art the Son of God, thou art the king of Israel. 50 Jesus answered, and said to him, Because I said unto thee, I saw thee under the fig tree, thou believest: greater than these things shalt thou see. 51 And he saith to him, Amen, Amen, I say to you, You shall see the heaven opened, and the Angels of God ascending and descending upon the Son of Man.

ANNOTATIONS.

ver. 18. *No man hath seen*. Never man in this mortality saw God in the very shape and natural form of the divine essence, but men see him only in the shape of visible creatures, in or by which it pleaseth him to show himself unto many diversely in this world: but never in such sort as when he showed himself in the person of the Son of God, being made truly man and conversing with men.

ver. 26. *I baptize in water*. He doth often here signify the great difference of his baptism and of Christ's as of his person and Christ's. Annot. Matt. 3.

ver. 32. *The Spirit*. Here is an evident testimony of the third Person in Trinity, which is the Holy Ghost: so that in this one Chapter we find expressly against all Heretics, Jews, and Pagans, set forth that the truth of the Church's doctrine concerning the whole Trinity.

CHAPTER 1.

ver. 42. *Looking upon him*. This beholding of Simon, insinuateth Christ's designment and preferring of him to be the chief Apostle, the Rock of the Church, and his Vicar, and therefore upon that Divine providence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriac word, as much to say as Rock or stone. And Paul commonly calleth him by his name *Cephas*, whereas other both Greeks and Latins call him altogether by the Greek word, *Peter*, which signifieth the self same thing. Whereof Cyril saith, that our Saviour by foretelling that his name should no more now be Simon, but *Peter*, did by the word itself aptly signify, that on him, as on a Rock and stone most firm, he would build his Church.

ver. 42. *Cephas, Which is interpreted*. *Cephas* in Syriac, and *Peter* in Greek, in English, *Rock*. Matt. 16 18.

CHAPTER II.

At the request of his mother he worketh his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. 12 Then in Jerusalem at Pasch, being but one, and yet obscure, he throweth out of the Temple, most miraculously, all the merchants. 28 And being yet of the blind Jews asked a sign, he signifieth so long before, that they should kill him, but he will rise again the third day. 23 Which also presently they would do, but that he knowing their false hearts, though many believe in him, will not tarry among them.

1 And the third day there was a marriage made in Cana of Galilee: and the mother of Jesus was there. 2 And Jesus also was called, and his Disciples, to the marriage. 3 And the wine failing, the mother of Jesus saith to him, They have no wine. 4 And Jesus saith to her, What is to me and thee, woman? my hour cometh not yet. 5 His mother saith to the ministers, Whatsoever he shall say to you do ye. 6 And there were set there six water-pots of stone, according to the purification of the Jews, holding every one two or three measures. 7 Jesus saith to them, Fill the water-pots with water. And they filled them up to the top. 8 And Jesus saith to them, Draw now, and carry to the chief steward. And they carried it. 9 And after the chief steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawn the water: the chief steward calleth the bridegroom. 10 And saith to him, Every man first setteth the good wine: and when they have well drunk, then that which is worse. But thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his Disciples believed in him. 12 After this he went down to Capharnaum, himself and his mother, and his brethren, and his disciples: and there they remained not many days. 13 And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem: 14 And he found in the Temple them that sold oxen and sheep and doves, and the bankers sitting, 15 And when he had made as it were a whip of little cords, he cast them all out of the Temple, the sheep also and the oxen,

ANNOTATIONS.

ver. 2. *Jesus also was called.* By his vouchsafing to come with his to the marriage, he approveth the custom of the faithful in meeting at honest feasts and recreations for maintenance of love, peace, and amity among themselves: he reproveth the heresy of Tatian, Marcion, and such like condemning wedlock: lastly, as Cyril saith, he sanctifieth and blesseth the marriage of the faithful in the New Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often divorces, remarriages, and pluralities of wives, and the women's servile subjection and imparity in that case, be redressed and reduced to the primitive institution, and so Christian marriage made a Sacrament. *Aug. de nupt. et concup. lib. 1. c. 10. et 21. lib. 1. de adult. conjug. c. 8.*

ver. 3. *They have no wine.* Our Lady many ways understood that now the time approached of manifesting himself to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learn that Christ ordinarily giveth not his graces, but humbly asked and requested thereunto, and that his mother's intercession is more than vulgarly effectual, and that he denieth her nothing.

ver. 4. *What is to me and thee?* Because this speech is subject to divers senses, we keep the words of our text, lest by turning it into any English phrase, we might straiten the Holy Ghost's intention to some certain sense either not intended or not only intended, and so take away the choice and indifference from the reader, whereof, in holy Scripture specially, all translators must beware. Christ then may mean here, What is that, woman, to me and thee, being but strangers, that they want wine? as some interpret it, or, which is the more proper use of that kind of speech in

CHAPTER 2.

holy writ, What have I to do with thee? that is, Why should I have respect to thee in this case? In matters touching my charge, and the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not hear her in this or other things pertaining to God's glory or the good of men, for the event sheweth the contrary, but it was a lesson to the company that heard it, and namely to his disciples, that respect of kindred should not draw them to do any thing against reason, or to be the principal motion why they do their duties, but God's glory.

ver. 5. *Whatsoever he shall say.* By this you see, our Lady by her divine prudence and entire familiarity and acquaintance with all his manner of speeches, knew it was no check to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come to work miracles: not doubting but he would begin a little before his ordinary time for her sake, as Cyril thinketh he did: and therefore she admonisheth the waiters to mark well, and to execute whatsoever Christ should bid them do.

ver. 9. *Water made wine.* He that seeth water turned into wine needeth not dispute or doubt how Christ changed bread into his body.

ver. 15. *Cast them out.* By this chastising corporally the defilers and abusers of the Temple, he doth not only show his power, that being but one poor man, he could by force execute his pleasure upon so many sturdy fellows: but also his sovereign authority over all offenders, and that not upon their souls only, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the Spirituality may learn, how far and in what cases, for just zeal of

and the money of the bankers he poured out, and the tables he overthrew. 16 And to them that sold doves, he said, Take away these things hence, and make not the house of my father a house of merchandise. 17 And his Disciples remembered that it is written, *The zeal of thy house hath eaten me.* 18 The Jews therefore answered and said to him, What sign dost thou show us, that thou dost these things? 19 Jesus answered and said to them, Dissolve this Temple, and in three days I will raise it. 20 The Jews therefore said, In forty and six years was this Temple built, and wilt thou raise it in three days? 21 But he spake of the temple of his body. 22 Therefore when he was risen again from the dead, his Disciples remembered that he said this, and they believed the Scripture and the word that Jesus did say. 23 And when he was at Jerusalem in the Pasche, upon the festival day, many believed in his name, seeing his signs which he did. 24 But Jesus did not commit himself unto them, for that he knew all, 25 And because it was not needful for him that any should give testimony of man: for he knew what was in man.

CHAPTER III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptism is necessary, as being our Regeneration. 10 Which point Nicodemus as then not understanding, 11 he sheweth that they must believe him, and what good cause there is for them so to do. 23 After this he also baptizeth, and John likewise at the same time. 25 Whereupon a question being moved, Whether Baptism is better, 25 John answereth it by saying, that he is so far inferior to Christ, as mere man to God Most High.

1 And there was a man of the Pharisees, named Nicodemus, a prince of the Jews. 2 This man came to Jesus by night, and said to him, Rabbi, we know that thou art come from God a master, for no man can do these signs which thou dost, unless God be with him. 3 Jesus answered, and said to him, Amen, Amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. 4 Nicodemus said to him, How can a man be born, when he is old? Can he enter into his mother's womb again and be born? 5 Jesus answered, Amen, Amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh, is flesh: and that which is born of the Spirit is Spirit. 7 Marvel not, that I said to thee, You must be born again. 8 The Spirit breatheth where he will: and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit. 9 Nicodemus answered, and said to him, How can these things be done? 10 Jesus answered, and said to him, Thou art a master in Israel, and art thou ignorant of these things? 11 Amen, Amen, I say to thee, that we speak that which we know, and that which we have seen we testify, and our testimony you receive not. 12 If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe? 13 And no man hath ascended into heaven, but he that descended from heaven, the Son of Man which is in heaven. 14 And as Moses exalted the serpent in the desert, so must the Son of Man be exalted: 15 That every

ANNOTATIONS.

Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of God's Church, according to the Apostle's allusion, 1 Cor. 3. *If any defile the Temple of God, him will God destroy.*

ver. 24. *Jesus committed not himself.* Augustine applieth this their first faith and belief in Christ, suddenly raised upon the admiration

ANNOTATIONS.

ver. 5. *Born again of water.* As no man can enter into this world nor have his life and being in the same, except he be born of his carnal parents: no more can a man enter into the life and state of grace which is in Christ, or attain to life everlasting, unless he be born and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal virtue of the Holy Spirit: wherein it excelleth John's Baptism, which had the external element, but not the spiritual grace. Thirdly, that no man can enter into the kingdom of God, nor into fellowship of holy Church, without it. Whereby the Pelagians and Calvinists

CHAPTER 2.

of his wonders, but yet not fully formed or established in them, unto the faith of Novices or Catechumens in the Church: and Christ's not committing his person to them as yet, to the Churches like wariness and wisdom, in not opening nor giving to them our Lord in the Blessed Sacrament, because all were not to be trusted with that high point without full trial of their faith.

CHAPTER 3.

be condemned, that promise life everlasting to young children that die without Baptism, and all other that think only faith to serve, or the external element of water superfluous or not necessary: our Saviour's words being plain and general. Though in this case, God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it. Lastly, it is proved that this Sacrament giveth grace *ex opere operato*, that is, of the work itself, which all Protestants deny, because it so breedeth our spiritual life in God as our carnal birth giveth the life of the world.

one which believeth in him, perish not, but may have life everlasting. 16 For so God loved the world, that he gave his only-begotten Son: that every one that believeth in him, perish not, but may have life everlasting. 17 For God sent not his Son into the world to judge the world, but that the world may be saved by him. 18 He that believeth in him is not judged, but he that doth not believe is already judged: because he hath not believed in the name of the only-begotten Son of God. 19 And this is the judgment: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. 20 For every one that doth ill, hateth the light, and cometh not to the light, that his works may not be controlled. 21 But he that doth verity, cometh to the light, that his works may be made manifest, because they were done in God. 22 After these things Jesus came and his Disciples into the country of Jewry: and there he abode with them, and baptized. 23 And John also was baptizing in Ænon, beside Salim: because there was much water there, and they came, and were baptized. 24 For John was not yet cast into prison. 25 And there arose a question of John's Disciples with the Jews concerning purification. 26 And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou didst give testimony, behold he baptizeth, and all come to him. 27 John answered and said, A man cannot receive any thing, unless it be given him from heaven. 28 Yourselves do bear me witness, that I said, I am not CHRIST: but that I am sent before him. 29 He that hath the bride, is the bridegroom: but the friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled. 30 He must increase, and I diminish. 31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth: and his testimony no man receiveth. 33 He that hath received his testimony, hath signed that God is true. 34 For he whom God hath sent, speaketh the words of God: for God doth not give the spirit by measure. 35 The Father loveth the Son: and he hath given all things in his hand. 36 He that believeth in the Son, hath life everlasting: but he that is incredulous to the Son, shall not see life, but the wrath of God remaineth upon him.

CHAPTER IV.

Leaving Jewry because of the Pharisees, in the way of Galilee he talketh with a Samaritan woman, telling her that he will give water of everlasting life, 16 showing himself to know men's secrets, 19 preferring the Jews' religion before the Samaritans, but ours, the Christian Catholic religion, before them both. 25 and uttering unto her that he is Christ, 28 which by her testimony and his preaching very many Samaritans do believe: he in the meantime foretelling his Disciples, of the harvest he will send them into. 45 The Galileans also receive him, where again he worketh his second miracle.

1 When Jesus therefore understood that the Pharisees heard that Jesus maketh more disciples, and baptizeth, than John, 2 Howbeit, Jesus did not baptize, but his Disciples, 3 He left Jewry, and went again into Galilee. 4 And he had of necessity to pass through Samaria. 5 He cometh therefore into a city of Samaria which is called Sichar: beside the manor that Jacob gave to Joseph his son. 6 And there was there the fountain of Jacob. Jesus therefore wearied of his journey, sat so upon the fountain. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water, Jesus saith to her, Give me to drink. 8 For his Disciples were gone into the city, to buy meats. 9 Therefore that Samaritan woman saith to him, How dost thou being a Jew, ask of me to drink, which am a Samaritan woman? For the Jews do not communicate with the Samaritans. 10 Jesus answered, and said to her, If thou didst know the gift of God, and who he is that saith unto thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water. 11 The woman saith to him, Sir, neither hast thou wherein to draw, and the Well is deep: whence hast thou the living water? 12 Art thou greater than our father Jacob, who

ANNOTATIONS.

ver. 18. *Is judged already.* He that believeth in Christ with faith which worketh by charity, as the Apostle speaketh, shall not be condemned at the latter day nor at the hour of death, but the Infidel, be he Jew, Pagan, or Heretic, is already, if he die in his incredulity, by his own profession and sentence condemned, and shall not come to judgment either particular or general, to be discussed according to his works of mercy done or omitted. In which sense S. Paul saith that the obstinate Heretic is condemned by his own judgment, preventing in himself, of his own free will, the sentence both of Christ and of the Church.

ANNOTATIONS.

ver. 2. *Jesus did not baptize.* He did not baptize ordinarily, yet that he baptized his Apostles,

CHAPTER 3.

ver. 31. *He that cometh from above.* As though he should say, No marvel that men resort to Christ so fast, and make less account of me: for, his baptism and his preaching and his person are all from heaven immediately. He bringeth all from the very bosom, mouth, and substance of God his Father: whatsoever is in me is but a little drop of his grace. His spirit and graces are above all measures or men's gifts, even according to his manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all sovereignty in heaven and earth, are bestowed upon him as he is man also.

CHAPTER 4.

tles, Augustine thinketh it very probable, ep. 108.

gave us the well, and himself drank of it, and his children, and his cattle? 13 Jesus answered, and said to her, Every one that drinketh of this water, shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever, 14 But the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. 15 The woman saith to him, Lord give me this water, that I may not thirst, nor come hither to draw. 16 Jesus saith to her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus saith to her, Thou hast said well, that I have no husband. 18 For thou hast had five husbands: and he whom thou now hast, is not thy husband, this thou hast said truly. 19 The woman saith to him, Lord, I perceive that thou art a Prophet. 20 Our fathers adored in this mountain, and you say, that at Jerusalem is the place where men must adore. 21 Jesus saith to her, Woman, believe me, that the hour shall come, when you shall neither in this mountain, nor in Jerusalem adore the Father. 22 You adore that you know not: we adore that we know, for salvation is of the Jews. 23 But the hour cometh, and now it is, when the true adorers shall adore the Father in spirit and verity, for the Father also seeketh such, to adore him. 24 God is a spirit, and they that adore him, must adore in spirit and verity. 25 The woman saith to him, I know that MESSIAS cometh, which is called CHRIST: therefore when he cometh, he will show us all things. 26 Jesus saith to her, I am he, that spake with thee. 27 And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for all that said, What seeketh thou, or why talkest thou with her? 28 The woman therefore left her waterpot: and she went into the city, and saith to those men, 29 Come, and see a man that hast told me all things whatsoever I have done. Is not he CHRIST? 30 They went forth therefore out of the city, and came to him. 31 In the meantime the Disciples desired him, saying, Rabbi eat. 32 But he said to them, I have meat to eat which you know not. 33 The Disciples therefore said one to another, Hath any man brought him for to eat? 34 Jesus saith to them, My meat is to do the will of him that sent me, to perfect his work. 35 Do not you say that yet there are four months, and harvest cometh? Behold I say to you, lift up your eyes, and see the countries, that they are white already to harvest. 36 And he that reapeth, receiveth hire, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. 37 For in this is the saying true: that it

ANNOTATIONS.

ver. 20. *Our fathers adored.* By adoration is meant doing of sacrifice, for other offices of Religion might be done in any place. The Samaritans to defend their adoring in Gerizim, pretended their worshipping there to be more ancient than the Jews in Jerusalem, referring it to Jacob: whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schism: which was begun by Mannasses a fugitive Priest, only to hold his unlawful wife thereby, and to obtain superiority in Schism: which he could not do in the unity of his brethren: long after the Temple of Jerusalem, from which the revolt was made. Therefore Christ giveth sentence for the Jews and the Temple of Jerusalem, affirming that they had a good ground thereof, but the Samaritans none at all.

Josephus also recordeth how the Samaritans demanded of Alexander the Great, the like privileges and immunities as he had granted to the high Priest and Temple of Jerusalem, pretending their Temple to be as great and as worthy, and themselves to be Jews as the other, and to worship the same God, but their Schismatical hypocrisy was easily spied and dismissed with nothing. Another time the Jews and Samaritans, as the same writer testifieth, made a great stir in Alexandria about the truth and antiquity of the Schismatical temple and service in Gerizim, and the other true Temple of Solomon: insomuch that the matter was put to arbitrament by Ptolomeus the king's commandment, only to try whether of the two was first. And the Schismatics, as their custom is, *per saltum* can make their Church or service as old as they list, referring it to the Patriarchs, as our Schismatics do now to

CHAPTER 4.

Christ and the Apostles. But when the trial was made, only they of Jerusalem did invincibly prove by continual succession of their Priests, and by the just note of the time when the Schismatics went out from them, that theirs was the lawful, and the other the false temple and false adoration, and so it was judged, and the Samaritans put to silence. Afterwards the said Schismatics, which is lightly the end of all Schisms, revolted quite from the Jews' religion, and dedicated their temple, in Gerizim to Jupiter Olympus, as Calvin's supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

ver. 23. *In spirit and verity.* Our Saviour foretellet her that the end and ceasing of their sacrifice and adoration in both the Temples should shortly be, and even then was begun to be fulfilled: instructing her in three things concerning that point, first, that the true sacrifice should be tied no more to that one place, or, nation, but that true adoration should be throughout all Nations, according to the Prophecy of Malachi. Secondly, that the gross and carnal adoration by the flesh and blood of beasts and other external terrene creatures, not having in them grace, spirit, and life, should be taken away, and another sacrifice succeed, which should be in itself invisible, celestial, divine, full of life, spirit and grace: and thirdly, that this adoration and sacrifice should be the verity itself, whereof all the former sacrifices and hosts were but shadows and figures, and he calleth that here spirit and truth, which in the first chapter is called grace and truth. All which is no more but a prophecy and description of the Sacrifice of the faithful Gentiles in the body and blood of

is one man that soweth and it is another that reapeth. 38 I have sent you to reap that which you laboured not : others have laboured, and you have entered into their labours : 39 And of that city many believed in him of the Samaritans, for the word of the woman giving testimony, that he told me all things whatsoever I have done. 40 Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there two days. 41 And many more believed for his own word. 42 And they said to the woman, That now not for thy saying do we believe : for ourselves have heard, and do know that this is the Saviour of the world indeed. 43 And after the two days he departed thence : and went into Galilee. 44 For Jesus himself gave testimony that a Prophet hath not honour in his own country. 45 Therefore when he was come into Galilee, the Galileans received him, whereas they had seen all things that he had done at Jerusalem in the festival day : for themselves also came to the festival day. 46 He came again therefore into Cana of Galilee, Where he made water wine. And there was a certain lord whose son was sick at Capharnaum. 47 He having heard that Jesus came from Jewry into Galilee, went to him, and desired him that he would come down and heal his son, for he began to die. 48 Jesus therefore said to him, Unless you see signs and wonders you believe not. 49 The lord saith to him, Lord, come down before that my son die. 50 Jesus saith to him, Go, thy son liveth. The man believed the word that Jesus said to him, and went. 51 And as he was now going down, his servants met him : and they brought word, saying, That his son lived. 52 He asked therefore of them the hour, wherein he was amended. And they said to him, That yesterday at the seventh hour the fever left him. 53 The father therefore knew that it was in the same hour wherein Jesus said to him, Thy son liveth, and himself believed and his whole house. 54 This again the second sign did Jesus, when he was come from Jewry into Galilee.

CHAPTER V.

Curing a bedrid man at the pond of miracle, because he doth it on the Sabbath, the blind Jews do persecute him, 7 and again because he saith that God is his natural father. 19 He thereupon continueth saying, the Father's operation and his to be in every thing all one, and that he shall do greater things than these miraculous cures, to wit, 21 quicken the dead in soul by sin, as being appointed Judge of all, 21 yea, and quicken the dead in bodies also, incontinent judging all uprightly. 31 And that these are not brags of his own, but his witnesses to be, 33 John Baptist, 36 his own miraculous works, 37 his Father's voice at his baptism. 39 The Scriptures also, namely of Moses.

1 After these things there was a festival day of the Jews, and Jesus went up to Jerusalem. 2 And there is at Jerusalem upon Probatica a pond which in Hebrew is surnamed Bethesda,

ANNOTATIONS.

Christ: not that it is not by external means given to us, for otherwise we being men consisting of flesh and blood could not be capable thereof, but that it is spirit and life in itself, being the flesh of the Word of God. And if a man enlarge the word of adoration, which here as is said, signifieth properly the worship of God by sacrifice, to all the Sacraments of the new Law, they all likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our souls by every one of them, whereupon our Baptism, is water and the Holy Ghost : our Penance, the word of absolution and the Holy Ghost : our confirmation, oil and the Holy Ghost by imposition of hands :

ANNOTATIONS.

ver. 2. *A pond.* This is as great a wonder and work as was in the old Law, yet never recorded in the Scripture before : the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes : First, that God without derogation to his honour, yea to the great commendation of it, doth give virtue of miracles, and cure to water, or other creatures. Secondly, that he giveth such virtues to these creatures specially which be by use and occupying in sacred functions or otherwise, as it were sanctified : for this pond was it wherein the carcasses of sheep, therefore called Probatica, and other beasts to be sacrificed, were first washed, to which being always red, as Hierome saith, with the blood of hosts, this

CHAPTER 4.

finally, all the adoration of the Catholic Church, is properly spiritual, though certain external creatures for our natures, state and necessity, be joined thereunto. Take heed therefore thou gather not of Christ's words, that Christian men should have no use of external office towards God : for that would take away all sacrifice, Sacraments, prayers, Churches and society of men in his Service.

ver. 39. *Woman giving.* This woman mystically being the Church, it is here signified, that they which at the first believe because the Church teacheth so, afterwards be much confirmed, finding it in the Scripture also, and by other instructions.

CHAPTER 5.

force was given for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such works of God miraculously done in or about the Sacrifice or Sacraments of the New Testament, which faithless men wholly reject and condemn for fables, because they know not the Scripture, nor the power of God. Thirdly, that this operation was given more at one time than at another, and rather on great festival days than other vulgar times, for this was the feast of Pasch or Pentecost, as days more sanctified, and when the people made greater concourse : which sheweth that we should not wonder to see great Miracles done at the Memories and feasts of Martyrs or other great festivities, more than at other places and times. Fourthly,

having five porches. 3 In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. 4 And an Angel of our Lord descended at a certain time into the pond: and the water was stirred. And he that had gone down first into the pond, after the stirring of the water, was made whole of whatsoever infirmity he was holden. 5 And there was a certain man there that had been eight and thirty years in this infirmity. 6 Him when Jesus had seen lying, and knew that he had now a long time, he saith to him, Wilt thou be made whole? 7 The sick man answered him, Lord, I have no man when the water is troubled, to put me into the pond. For whiles I come, another goeth down before me. 8 Jesus saith to him, arise, take up thy bed, and walk. 9 And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabbath that day. 10 The Jews therefore said to him that was healed, It is the Sabbath, thou mayest not take up thy bed. 11 He answered them, He that made me whole, he said to me, Take up thy bed, and walk. 12 They asked him therefore, What is that man that said to thee, Take up thy bed, and walk? 13 But he that was made whole, knew not who it was. For Jesus shrunk aside from the multitude standing in the place. 14 Afterward Jesus findeth him in the temple, and said to him, Behold thou art made whole: sin no more, lest some worse thing chance to thee. 15 That man went his way and told the Jews that it was Jesus that made him whole. 16 Thereupon the Jews persecuted Jesus, because he did these things on the Sabbath. 17 But Jesus answered them, My father worketh until now: and I do work. 18 Thereupon therefore the Jews sought the more to kill him: because he did not only break the Sabbath, but also he said God was his father, making himself equal to God. 19 Jesus therefore answered, and said to them, Amen, Amen, I say to you, The Son cannot do anything of himself, but that which he seeth the Father doing. For what things soever he doth, these the Son also doth in like manner. 20 For the Father loveth the Son, and showeth him all things that himself doeth, and greater works than these will he show him, that you may marvel. 21 For as the Father doth raise the dead and quickeneth: so the Son also quickeneth whom he will. 22 For neither doth the Father judge any man: but all judgment he hath given to the Son, 23 That all may honour the Son, as they do honour the Father. He that honoureth not the Son, doth not honour the Father, who sent him. 24 Amen, Amen, I say to you, that he which heareth my word, and believeth him that sent me, hath life everlasting. And he cometh not into judgment, but shall pass from death into life. 25 Amen, Amen, I say to you, that the hour cometh, and now it is, when the dead shall hear the voice of the Son of God, and they that have heard, shall live. 26 For as the Father hath life in himself: so he hath given to the Son also to have life in himself: 27 And he hath given him power to do judgment also, because he is the Son of Man. 28 Marvel not at this, because the hour cometh, wherein all that are in the graves, shall hear his voice, 29 And they that have done good things, shall come forth into the resur-

ANNOTATIONS.

that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also under God of the effects that there extraordinarily be done, which ought to make Christians less doubt, that the force of divers waters in the world is justly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men refer only to nature, untruly pretending that God is more glorified by the works of nature, which be of his ordinary providence, than by the graces of miracle given by his Saints or Angels by his extraordinary providence. Fifthly, that miracles be not wrought on men by their faith only, and as well by their presence in spirit as in body, or upon the parties desire or devotion only, according to the Heretics pretext that God is alike present by his power and grace to every man and place: and therefore that men need not to go from their own houses or countries to seek holiness or health at the places of Christ's or his Saint's birth, death, memories: for none could have benefit of this water, but he that could touch it, and be in it corporally, and at that just time when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more marvellous, rare, and more earnestly to be sought for, and to signify to us that God hath all such extraordinary operations in his

CHAPTER 5.

own will and commandment, without all rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seventhly, that these graces of corporal cures given to this water, prefigure the like force of the Sacrament of Baptism for the cure of souls, though we need not seek the correspondences thereof to the figure in every point. Lastly, Christ by his power of excellency and prerogative could and did heal this poor man that could get nobody to help him into the water, because he earnestly and long desired the remedy by God appointed, but was excluded by necessity: as our Lord saveth all such as die without Baptism, if they in their own persons earnestly intended, desired, and sought for the same.

ver. 14. *Sin no more.* We may gather hereby that this man's long infirmity was for punishment of his sins, and that men often attribute their sickness to other natural defects, and seek for remedies of the world in vain, when the sin for which it was sent, remaineth, or is not repented of: and therefore that in all infirmities men should first turn to God, and go to their Ghostly Father, and then call for the worldly physicians afterward.

ver. 29. *Done good things.* Not faith only, but good and ill deeds shall be counted, and accordingly rewarded at the day of judgment.

rection of life: but they that have done evil, into the resurrection of judgment. 30 I cannot of myself do any thing. As I hear, so I judge: and my judgment is just, because I seek not my will, but the will of him that sent me. 31 If I give testimony of myself, my testimony is not true. 32 There is another that giveth testimony of me: and I know that the testimony is true which he giveth of me. 33 You sent to John: and he gave testimony to the truth. 34 But I receive not testimony of man: but I say these things that you may be saved. 35 He was the lamp burning and shining. And you would for a time rejoice in his light. 36 But I have a greater testimony than John. For the works which the Father hath given me to perfect them: the very works themselves which I do, give testimony of me, that the Father hath sent me. 37 And the Father that sent me, himself hath given testimony of me, neither have you heard his voice at any time, nor seen his shape, 38 And his word you have not remaining in you: because whom he hath sent, him you believe not. 39 Search the scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me: 40 And you will not come to me, that you may have life. 41 Glory of men I receive not. 42 But I have known you, that the love of God you have not in you. 43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. 44 How can you believe, that receive glory one of another: and the glory which is of God only, you seek not? 45 Think not that I will accuse you to the Father, there is that accuseth you, Moses, in whom you trust. 46 For if you did believe Moses: you would perhaps believe me also, for of me he hath written. 47 And if you do not believe his writings: how will you believe my words?

CHAPTER VI.

Having with five loaves fed five thousand, 16 walking also the night after upon the sea, 22 on the morrow the people thereupon resorting unto him, 27 he preaching unto them of the Bread which he will give: telling them that he is come from heaven, and therefore is able to give such bread as can quicken the world, even his own flesh, and that all his Elect shall believe as much. 60 Many notwithstanding do murmur at this doctrine, yea and become apostates, though he tell them that they shall see by his Ascension into heaven, that he is descended from heaven, but the Twelve stick unto him, believing that he is God omnipotent, as he said. Among whom also, that no man be scandalized, he signifieth that he foreknoweth which will become a traitor: as among the foresaid, which would become Apostates.

1 After these things JESUS went beyond the sea of Galilee, which is of Tiberias: 2 And a great multitude followed him because they saw the signs which he did upon those that were sick. 3 JESUS therefore went up into the mountain, and there he sat with his Disciples. 4 And the Pasch was at hand, the festival day of the Jews. 5 When JESUS therefore had lifted up his eyes, and saw that a very great multitude cometh to him, he saith to Philip, Whence shall we buy bread: that these may eat? 6 And this he said, tempting them, for himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them that every man may take a little piece. 8 One of his Disciples, Andrew the brother of Simon Peter, saith to him, 9 There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? 10 JESUS therefore saith, Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. 11 JESUS therefore took the loaves: and when he had given thanks, he distributed to them that sat, in like manner also of the fishes as much as they would. 12 And after they were filled, he said to his Disciples, Gather the fragments that are remain

ANNOTATIONS.

ver. 34. *I receive not.* Our Master meaneth that man's testimony is not necessary to him, nor that the truth of his Divinity dependeth on worldly witnesses or men's commendations: though to us such testimonies be agreeable and necessary, and so for our instruction he vouchsafed to take the testimonies of John the Baptist, and Moses, and the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and lawful Pastors, to be his witnesses from Jerusalem to the ends of the world.

ver. 39. *Scriptures.* Catholics search the Scriptures, and find there, Peter's and his successors' Primacy, the real presence, the Priests' power to forgive sins, justification by faith and good works, virginity preferred before matrimony, breach of the vow of continency damnable, voluntary poverty, penance, alms, and good deeds meritorious, divers rewards in heaven according to divers merits, and such like

CHAPTER 5.

ver. 39. *Search the Scriptures.* He reprehendeth the Jews, that reading daily the Scriptures, and acknowledging that in them they should find life and salvation, they yet looked over them so superficially that they could not find therein him to be CHRIST their King, Lord, life, and Saviour. For the special Masters and Scribes of the Jews then, were like unto our Heretics now, who be ever talking, turning and shuffling the Scriptures, but are of all men most ignorant in the deep knowledge thereof. And therefore our Master referreth them not to the reading only or learning them without book, or having the sentence thereof gloriously painted or written in their Temple, houses, or coats: but to the deep search of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

ver. 43. *Another shall come.* He meaneth specially Antichrist. How then can the Pope be he, seeing the Jews receive him not?

ing, lest they be lost. 13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. 14 Those men therefore when they had seen what a sign Jesus had done, said, That this is the Prophet indeed that is to come into the world. 15 Jesus therefore when he knew that they would come to take him, and make him King, he fled again into the mountain himself alone. 16 And when even was come, his Disciples went down to the sea. 17 And when they were gone up into the ship, they came beyond the sea into Capharnaum, and now it was dark, and Jesus was not come unto them. 18 And the sea arose, by reason of a great wind that blew. 19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and to draw nigh to the ship, and they feared. 20 But he saith to them, It is I, fear not. 21 They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went. 22 The next day the multitude that stood beyond the sea, saw that there was no other boat there but one, and that Jesus had not entered into the boat with his Disciples, but that his Disciples only were departed: 23 But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks. 24 When therefore the multitude saw that Jesus was not there, nor his Disciples, they went up into the boats, and came to Capharnaum seeking Jesus. 25 And when they had found him beyond the sea, they said to him, Rabbi, when camest thou hither? 26 Jesus answered them, and said, Amen, amen, I say to you, you seek me not because you have seen signs, but because you did eat of the loaves and were filled. 27 Work not the meat that perisheth, but that endureth unto life everlasting, which the Son of Man will give you. For him the Father, God hath signed. 28 They said therefore unto him, What shall we do that we may work the works of God? 29 Jesus answered and said to them, This is the work of God that you believe in him whom he hath sent. 30 They said therefore to him, What sign therefore dost thou, that we may see, and may believe thee? what workest thou? 31 Our Fathers did eat Manna in the desert as it is written, *Bread from heaven he gave them to eat.* 32 Jesus therefore said to them, Amen, amen, I say to you, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven. 33 For the bread of God it is that descendeth from heaven, and giveth life to the world. 34 They said therefore unto him, Lord, give us always this bread. 35 And Jesus said to them, I am the bread of life, he that cometh to me shall not hunger: and he that believeth in me, shall never thirst. 36 But I said to you that both you have seen me and you believe not. 37 All that the Father giveth me shall come to me: and him that cometh to me I will not cast forth. 38 Because I descend from heaven, not to do mine own will, but the will of him that sent me. 39 For this is the will of him that sent me, the Father: that all that he hath given me I lose not thereof, but raise it in the last day. 40 And this the will of my Father that sent me: that every one that seeth the Son and believeth in him, hath life everlasting, and I will raise him in the last day. 41 The Jews therefore murmured at him because he had said I am the bread which descended from heaven: 42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, That I descended from heaven? 43 Jesus therefore answered and said to them, Murmur not one to another: 44 No man can come to me, unless the Father that sent me, draw him: and I will

ANNOTATIONS.

ver. 27. *Work not the meat.* By their greedy seeking after him for meat of the body, he taketh occasion to draw them to the desire of a more excellent food, which he had to give them, and so by little to open unto them the great meat and mystery of the B. Sacrament: which, as he proveth, doth not only far pass their ordinary bread or his marvellous multiplied loaves, but Manna itself, which they thought came from heaven, and so much wondered at it.

ver. 32. *The true bread.* Though the person of Christ incarnate, even out of the Sacrament also, be meant under the Metaphors of bread and drink from heaven: and our belief in him, be signified by eating and feeding: yet the causes why they should be recommended unto us in such terms, were, that he was to be eaten and drunken indeed in the forms of bread and wine: for the which cause his body on the Cross is called his bread: and his blood shed on the Cross, the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christ's person generally, or peculiarly of the same as in the

CHAPTER 6.

B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corn, and called with us bread: but generally for food or meat, and therefore it hath joined with it lightly a term signifying a more excellent sort of substance: as, the true bread, the bread of heaven, the bread of life, Super-substantial bread, in which sort the holy Sacrament which is Christ's body, is both here and in S. Luke and S. Paul also, often called bread, even after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, than that which ordinarily is named bread.

ver. 44. *Draw him.* The Father draweth us and teacheth us to come to his Son, and to believe these high and hard mysteries of his incarnation and of feeding us with his own substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their consent, as Heretics pretend: but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh us of our own will and liking to consent to the same.

raise him up in the last day. 45 It is written in the Prophets, *And all shall be docible of God*. Every one that hath heard of the Father and hath learned, cometh to me. 46 Not that any man hath seen the Father, but he which is of God: this hath seen the Father. 47 Amen, amen, I say to you, he that believeth in me, hath life everlasting. 48 I am the bread of life. 49 Your Fathers did eat Manna in the desert: and they died. 50 This is the bread that descendeth from heaven: that if any man eat of it, he die not. 51 I am the living bread, that came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Jesus therefore said to them, Amen, amen, I say to you, Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. 54 He that eateth my flesh, and drinketh my blood,

ANNOTATIONS.

ver. 49. *Manna, and died.* The Heretics holding the Fathers of the old Testament to have eaten of the same meat, and to have had as good Sacraments as we, be here refuted: Christ putting a plain difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the blessed Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heaven, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof served and sufficed, as well as much, our Sacrament more: it was reserved for such days as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the ark of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soul much more.

ver. 52. *How can this man.* It came not to their mind that nothing was impossible to God, that wickedly said, *How can this man give us his flesh?* but we may make great profit of their sin, believing the mysteries, and taking a lesson, neither to say or once think, *How?* for it is a Jewish word and worthy all punishment, so saith Cyril, lib. 4. c. 13. in Jo. Nevertheless if one asked only for desire to learn in humility, as our Lady did touching her having a child in her virginity, then he must take the Angel's answer to her, That it is of the Holy Ghost, so saith Damascene, lib. 4. c. 14.

ver. 53. *Unless you eat.* Christ commending the Sacrament of the faithful unto us, said, *except you eat, &c. you cannot have life in you.* So the life saith of life, and to him that thinketh the life to be a liar, this meat shall be death and not life to him. August. Ser. 2. de verb. Ap. c. 1. And Leo thus, *Because our Lord saith, except you eat, &c. let us so communicate that we nothing doubt of the truth of Christ's body and blood: for that is received with mouth, which is believed in heart: and the answer Amen in vain, that dispute against that which they receive.*

ver. 53. *And drink.* That the Protestants allege for the necessity of receiving in both kinds: but in respect of themselves, who lightly hold all this chapter to pertain nothing to the Sacramental receiving, but to spiritual feeding on Christ by faith only, it can make nothing for one kind or other. And in respect of

CHAPTER 6.

us Catholics, who believe Christ's whole person both humanity and Divinity, both flesh and blood to be in either form, and to be wholly received no less in the first, than in the second or both, this place commandeth nothing for both the kinds.

ver. 53. *You shall not have life.* Though the Catholics teach these words to be spoken of the Sacrament, yet they meant not, no more than our Saviour here doth, to exclude all from salvation, that receive not actually and Sacramentally under one or both kinds. For then children that die after they be baptized, and never received Sacramentally, should perish: which to hold, were heretical. Neither did Augustine mean, applying these words to infants also, that they could not be saved without receiving sacramentally, as not only the Heretics, but Erasmus did unlearnedly mistake him: but his sense is that they were by the right of their baptism joined to Christ's body Mystical, and thereby spiritually partakers of the other Sacrament also of Christ's body and blood. As all Catholic men that be in prison, joining with the Church of God in heart, and desire to receive and be partakers with the Church of this Sacrament, and those specially that devoutly hear Mass and adore in presence the body and blood of Christ, joining in heart with the Priest, all these receive life and fruit of the Sacrament, though at every time they receive not sacramentally in one or both kinds. And although in the Primitive Church the holy Sacrament in the second kind were often given even to infants to sanctify them, yet, as the holy Counsel hath declared, it was never ministered unto them, with opinion that they could not be saved without it, and therefore the heretics do untruly charge the Church and the Fathers with that error.

ver. 54. *I will raise him.* As the Son liveth by the Father, even so do we live by his flesh, saith Hilary, lib. 8. de Trin. And Cyril again thus, *Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the property of life.* For not only our souls were to be lifted up by the Holy Ghost to life everlasting, but this rude gross terrestrial body of ours to be reduced to immortality, by touching, tasting, and eating this agreeable food of Christ's body. And when Christ saith, *I will raise him up,* he meaneth that his body which he eateth, shall raise him. Our flesh, saith Tertullian, eateth the body and blood of Christ, that the soul may be fattened, therefore they shall both have one reward at the Resurrection. And Irenaeus, *How do they affirm that our bodies*

hath life everlasting: and I will raise him up in the last day. 55 For my flesh is meat indeed: and my blood is drink indeed. 56 He that eateth my flesh and drinketh my blood, abideth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me. 58 This is the bread that came down from heaven. Not as your fathers did eat Manna, and died. He that eateth this bread shall live forever. 59 These things he said teaching in the Synagogue, in Capharnaum. 60 Many therefore of his disciples hearing it, said, this saying is hard, and who can hear it? 61 But Jesus knowing with himself that his Disciples murmured at this, he said to them, Doth this scandalize you? 62 If then you shall see the Son of Man ascend where he was before? 63 It is the spirit

ANNOTATIONS.

be not capable of life everlasting, which is nourished by the body and blood of our Lord? Either let them change their opinion, or else cease to offer the Eucharist. Gregory Nissen also saith, *That lively body entering into our body, changeth it and maketh it like an immortal.*

ver. 55. *Meat indeed.* Manna, was not the true meat: nor the water of the rock, the drink indeed: for they did but drive away death or famine for a time and for this life. *But the holy body of Christ is the true food nourishing to life everlasting, and his blood the true drink that driveth death away utterly, for they be not the body and blood of a mere man, but of him that being joined to life is made life: and therefore are we the body and members of Christ, because by this benediction of the mystery we receive the Son of God himself.* So saith Cyril, lib. 4. c. 16. in Jo.

ver. 58. *He that eateth this bread.* By this place the holy Council proveth that for the grace and effect of the Sacrament, which is the life of the soul, there is no difference whether a man receive both kinds or one, because our Saviour who before attributed life to the eating and drinking of his body and blood, doth here also affirm the same effect, which is life everlasting, to come of eating also under one form. Therefore the Heretics be seditious calumniators that would make the people believe the Catholic Church and Priests to have defrauded them of the grace and benefit of one of the kinds in the Sacrament. Nay, it is they that have defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from all other Sacraments. The Church doth only, by the wisdom of God's Spirit and by instruction of Christ and his Apostles, according to time and place, for God's most honour, the reverence of the Sacrament, and the people's most profit thereby, dispose of the manner and order, how the Priest, how the people shall receive, and all other particular points. *Which himself, saith Augustine, did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Church's affairs, though both he, and the Apostles, and the Fathers of the Primitive Church left us example of receiving under one kind.* Christ at Emaus, The Apostles Act. 2: 44. The Primitive Church in giving the blood only to children, *Cypr. lib. de lapsis. nu. 10.* in reserving most commonly the body only, *Tertul. lib. 2. ad uxo. nu. 4. Cypr. de lapsis, nu. 10.* in houselling the sick therewith, *Euseb. Ec. hist. lib. 6. c. 36.* in the holy Hermits also that received and reserved it commonly and not the blood, in the wilderness, *Basil ep. ad Cesarium Patritiam,*

CHAPTER 6.

and in divers other cases which were too long to rehearse.

Whereby the Church being warranted and in the ruling of such things fully taught by God's spirit, as well for the reprovng of certain heresies, that Christ, God and man was not whole and all in every part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conveniently consecrated, nor without manifold accidents of shedding, or abusing be received, whereof the Protestants have no regard, because it is but common wine which they occupy, but the Church knowing it to be Christ's own blood, must have all dreadful regard, therefore I say she hath decreed, and for some hundred years put in use, that the Priest saying Mass, should always both consecrate and also receive both kinds, because he must express lively the Passion of Christ, and the separation of his blood from his body in the same, and for to imitate the whole action and institution, as well in sacrificing as receiving, as to whom properly it was said, *Do this*, for that was spoken only to such as have power thereby to offer and consecrate. But the Laymen, and the Clergy also when they do not execute or say Mass themselves, should receive in one kind, being thereby no less partakers of Christ's whole person and grace, than if they received both. For, as Paul saith, *He that eateth the hosts, is partaker of the altar.* He that eateth, saith he: for though there were drink-offerings or libaments joined lightly to every sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

ver. 62. *If you shall see.* Our Saviour seemeth to insinuate, that such as believe not his words touching the holy Sacrament, and think it impossible for him to give his body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted, after they saw or knew him to be ascended into heaven. Which is proved true in the Capharnaits of this time, whose principal reason against Christ's presence in the Sacrament is, that he is ascended into heaven: yea, who are so bold as to expound this same sentence for themselves thus, *It is not this body or flesh I will give you, for that I will carry with me to heaven.* Whereby, if they meant only that the condition and qualities of his body in heaven, should be other than the Sacrament, it were tolerable: for Augustine speaketh sometime in that sense, but to deny the substance of the body to be the same, that is wicked.

that quickeneth, the flesh profiteth nothing. The words that I have spoken to you be spirit and life. 64 But there be certain of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him. 65 And he said, Therefore did I say to you, that no man can come to me, unless it be given him of my Father. 66 After this many of his disciples went back : and now they walked not with him. 67 JESUS therefore said to the Twelve, What, will you also depart ? 68 Simon Peter therefore answered him, Lord, to whom shall we go ? thou hast the words of eternal life. 69 And

ANNOTATIONS.

ver. 63. *The flesh profiteth nothing.* If this speech were spoken in the sense of the sacramentaries, it would take away Christ's incarnation, manhood, and death, no less than his corporal presence in the sacrament : for if his flesh were not profitable, all these things were vain. Therefore CHRIST denieth not his own flesh to be profitable, but that their gross and carnal conceiving of his words, of his flesh, and of the manner of eating the same, was unprofitable. Which is plain by the sentence following, where he warneth them, that his words be spirit and life, of high mystical meaning, and not vulgarly and grossly to be taken as they took them. And it is the use of the Scripture to call man's natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood, as *Flesh and blood revealed not this to thee, &c. Matt. 16.*

This carnalitic then of theirs, stood in two points specially : first, that they imagined that he would kill himself, and cut and mangle his flesh into parts, and so give it them raw, or roast to be eaten among them. Which could not be meant, saith Augustine : for that had contained an heinous and barbarous fact, and therefore they might, and should have been assured, that he would command no such thing : but some other sweet sense to be of his hard, mystical, or figurative words, and to be fulfilled in a Sacrament, mystery, and a marvellous divine sort, otherwise than they could comprehend. Secondly. They did err touching his flesh, in that they took it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten : of which kind of flesh Christ here pronounceth, that it profiteth nothing. Whereupon Cyril saith, *This body is not of Peter or Paul, or any other like, but of Christ JESUS who is the life itself : and therefore this body giveth life, the very fulness of the Divinity dwelling in it.* And the Council of Ephesus in the eleventh Anathematisme, expounded also by the said Cyril : *The Eucharist is not the body of any common person, for the flesh of a common man could not quicken, but of the WORD itself. But the heretic Nestorius dissolveth the virtue of this mystery, holding man's flesh only to be in the Eucharist.* Thus there. And Ignatius cited of Theodoret, and many other Fathers have the like. Whereby we may see that it cometh of the Divinity and Spirit, without which Christ's flesh cannot be, that this Sacrament giveth life.

ver. 64. *That believe not.* It is lack of faith, you see here, that causeth men to spurn against this high truth of the Sacrament : as also it may be learned here, that it is the great and merciful gift of God that men do against their senses and carnal reasons, believe and submit themselves to the humble acknowledging of

CHAPTER 6.

this mystery : lastly, that it may well by Christ's insinuation of Judas, be gathered, that he specially spurned against our Master's speeches of the holy Sacrament.

ver. 66. *Went back.* It can be no marvel to us now that so many revolt from the Church, by offence or scandal unjustly taken at Christ's body and blood, in the Sacrament, seeing many of his Disciples that saw his wonderful life, doctrine, and miracles, forsook Christ himself, upon the speech and promise of the same Sacrament : for the mystery of it is so supernatural and divine in itself, and withal so low and base for our sakes, by the show of the forms of these terrene elements under which it is, and we eat it : that the unfaithful and infirm do so stumble at Christ in the Sacrament as the Jews and Gentiles did at Christ in his humanity. For, the causes of contradictions of the Incarnation and Transubstantiation be like. And it may be verily deemed, that whosoever now cannot believe the Sacrament to be Christ, because it is under the forms of bread and wine, and is eaten and drunken, would not then have believed that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure, nor a mystery of bare bread and wine, nor any Metaphorical or Angelical speech, that could make such a troop of his Disciples revolt at once. When he said, he was a Door, a Vine, a Way, a Pastor and such like, unto which kind of speeches the Protestants ridiculously resemble the words of the holy Sacrament, who was so mad to mistake him, or to forsake him for the same ? For the Apostles at the least would have plucked them by the sleeves, and said, Go not away my masters, he speaketh parables. The cause, therefore, was their increculty, and the height of the mystery, for that they neither knew the means, how it might be present, nor would believe that he was able to give his flesh to be eaten in many places. And even such is the unbelief of the heretics about this matter at this day.

ver. 68. *Peter answered.* Peter answereth for the Twelve, not knowing that Judas in heart was already naught, and believed not Christ's former words touching the B. Sacrament, but was to revolt afterward as well as the other. Wherein Peter beareth the person of the Church and all Catholic men, that for no difficulty of his word, nor for any revolt, be it never so general, of schismatics, heretics, or apostates, either for this Sacrament, or any other article, will ever forsake Christ. And when company draweth us to revolt, let us say thus, Lord whither or to whom shall we go, when we have forsaken thee ? to Calvin, Luther or such : and forsake thee and thy Church

we believe and have known that thou art Christ the Son of God. 70 JESUS answered them, Have not I chosen you the Twelve: and of you one is a devil? 71 And he meant Judas Iscariot. Simon's son: for this same was to betray him, whereas he was one of the Twelve.

CHAPTER VII.

The Jews, of Jerusalem, seeking his death, he walketh in Galilee: where he signifieth to his brethren, that not in this feast Scenopegia, but in another, to wit, Pasch following, the Jews should kill him: that is, not when they would, but when he will. 10 *Insomuch that at this feast he teacheth openly in the Temple, and converteth many,* 14 *both in the middle day* 37 *and the last day thereof, without any hurt, though also the Rulers send to apprehend him.*

1 After these things JESUS walked into Galilee, for he would not walk into Jewry: because the Jews sought to kill him. 2 And the festival day of the Jews, Scenopegia, was at hand, 3 And his brethren said to him, Pass from hence, and go into Jewry: that thy disciples also may see thy works which thou dost. For no man doth anything in secret, and seeketh himself to be in public. If thou do these things, manifest thyself to the world, 5 For neither did his brethren believe in him. 6 JESUS therefore saith to them, My time is not yet come: but your time is always ready. 7 The world cannot hate you, but me it hateth: because I give testimony of it, that the works thereof are evil. 8 Go you up to this festival day: I go not up to this festival day: because my time is not yet accomplished. 9 When he had said these things, himself tarried in Galilee. 10 But after his brethren were gone up, then he also went up to the festival day not openly, but as it were in secret. 11 The Jews therefore sought him in the festival day, and said, Where is he? 12 And there was much murmuring in the multitude of him. For certain said, That he is good. And others said, No, but he seduceth the multitudes. 13 Yet no man spake openly of him for fear of the Jews. 14 And when the festivity was now half done, JESUS went up into the temple, and taught. 15 And the Jews marvelled, saying, How doth this man know letters, whereas he hath not learned? 16 JESUS answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of myself. 18 He that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not. 19 Did not Moses give you the law, and none of you doth the law? 20 Why seek you to kill me? The multitude answered, and said, Thou hast a devil, who seeketh to kill thee? 21 JESUS answered, and said to them, One work I have done: and you do all marvel. 22 Therefore Moses gave you circumcision: not that it is of Moses, but of the Fathers, and in the Sabbath you circumcise a man. 23 If a man receive circumcision in the Sabbath, that the law of Moses be not broken: are you angry at me because I have healed a man wholly in the Sabbath? 24 Judge not according to the face, but judge just judgment. 25 Certain therefore of Jerusalem said, Is not this he whom they seek to kill? 26 And behold he speaketh openly, and they say nothing to him. Have the Princes known indeed that this is CHRIST? 27 But this man we know whence he is. But when CHRIST cometh, no man knoweth whence he is. 28 JESUS therefore cried in the Temple teaching, and saying, Both me you do know, and whence I am you know. And of myself I am not come, but he is true that sent me, whom you know not. 29 I know him because I am of him, and he sent me. 30 They sought therefore to apprehend him: and no man laid hands upon him, because his hour was not yet come. 31 But of the multitude many believed in him, and said, CHRIST when he cometh, shall he do more signs than these which this man doth? 32 The Pharisees, heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. 33 JESUS therefore said to them, Yet a little time I am with you: and I go to him that sent me. 34 You seek me and shall not find: and where I am, you cannot come. 35 The Jews therefore said amongst themselves, Whither will this man go, that we shall not find him? Will he go into the dispersion of the Gentiles, and teach the Gentiles? 36 What is this saying that he hath said, You shall seek me, and shall not find? And where I am, you cannot come. 37 And in the last, the great day of the festivity JESUS stood, and cried, saying, If any man thirst, let him come to me, and drink. 38 He that believeth in me, as the Scripture saith, *Out of his belly shall flow rivers of living water.* 39 And this he said of the Spirit that they should receive which believed in him, for as yet the Spirit was not given: because JESUS was not yet glorified. 40 Of that multitude therefore, when they heard these words of his, some said, this is the Prophet indeed. 41 Others said, This is CHRIST.

ANNOTATIONS.

CHAPTER 6.

with the unfaithful multitude? No, thou hast the words of life, and we believe thee, and thy Church will not, nor cannot beguile us. *Thou hast*, saith Augustine, *life everlasting in the mi-*

nistration of thy body and blood. And a little after, *Thou art life everlasting itself, and thou givest not in thy flesh and blood but that which thyself art.*

ANNOTATIONS.

CHAPTER 7.

ver. 17. *Will do the will.* The way to come to know the truth, is to live well

ver. 20. *Thou hast a devil.* No marvel, when these spake thus to Christ himself, if heretics call his vicar Antichrist.

ver. 39. *For as yet the Spirit.* This was fulfilled on Whitsunday, Acts 2. and afterwards always by imposition of hands in the Sacrament of Confirmation: visibly in the Primitive Church, and invisibly to the end of the world.

But certain said, Why, doth CHRIST come from Galilee? 42 Doth not the Scripture say, that of the seed of David, and from Bethlehem the town where David was, CHRIST doth come? 43 Therefore there arose dissension in the multitude for him. 44 And certain of them would have apprehended him: but no man lay hands upon him. 45 The ministers therefore came to the chief Priests and the Pharisees. And they said to them, Why have you not brought him? 46 The ministers answered, Never did there man so speak, as this man. 47 The Pharisees therefore answered them, Why, are you also seduced? 48 Hath any of the Princes believed in him, or of the Pharisees? 49 But this multitude that knoweth not the law, are accursed. 50 Nicodemus said to them, he that came to him by night, who was one of them, 51 Doth our law judge a man, unless it first hear him, and know what he doth? 52 They answered, and said to him, Why, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. 53 And every man returned to his house.

CHAPTER VIII.

Again in the Temple, absolving an adulteress after his merciful manner, and yet withal declaring against his enemies that he is not a favourer of sin, no more than Moses, 12 he teacheth openly, and is not for all that apprehended, telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their crucifying of him, 31 exhorting the believers to persevere: 33 and showing them that seek his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Devil, 45 but that himself is of God, 52 and greater and ancients than Abraham. 59 For the which they go about to stone him, but in vain.

1 And JESUS went into the Mount Olivet: 2 And early in the morning again he came into the Temple, and the people came to him, and sitting he taught them. 8 And the Scribes and Pharisees bring a woman taken in adultery: and they did set her in the midst, 4 And said to him, Master, this woman was even now taken in adultery. 5 And in the law Moses commanded us to stone such. What sayest thou therefore? 6 And this they said tempting him: that they might accuse him. But JESUS bowing himself down, with his finger wrote in the earth. 7 When they therefore continued asking him: he lifted up himself, and said to them, He that is without sin of you, let him first throw the stone at her. 8 And again bowing himself, he wrote in the earth. 9 And they hearing, went out one by one, beginning at the seniors: and JESUS alone remained, and the woman standing in the midst. 10 And JESUS lifting up himself, said to her, Woman, where are they that accused thee? hath no man condemned thee? 11 Who said, No man, Lord. And JESUS said, Neither will I condemn thee. Go, and now sin no more. 12 Again therefore JESUS spake to them, saying, I am the light of the world, he that followeth me, walketh not in darkness: but shall have the light of life. 13 The Pharisees therefore said to him, Thou givest testimony of thyself: thy testimony is not true. 14 JESUS answered, and said to them, Although I do give testimony of myself, my testimony is true: because I know whence I came, and whither I go: but you know not whence I come, or whither I go. 15 You judge according to the flesh: I do not judge any man. 16 And if I do judge, my judgment is true: because I am not alone, but I and he that sent me, the Father. 17 And in your law it is written, that the testimony of two men is true. 18 I am he that give testimony of myself: and he that sent me, the Father, giveth testimony of me. 19 They said therefore to him, Where is thy father? JESUS answered, Neither me do you know, nor my Father. If you did know me: perhaps you might know my Father also. 20 These words JESUS spake in the treasury, teaching in the temple: and no man apprehended him, because his hour was not yet come. 21 Again therefore JESUS said to them, I go, and you shall seek me, and shall die in your sin. Whither I go, you cannot come. 22 The Jews therefore said, Why, will he kill himself, because he saith, Whither I go, you cannot come? 23 And he said to them, You are from beneath, I am from above, you are of this world, I am not of this world. 24 Therefore I said to you that you shall die in your sins, for if you believe not that I am he, you shall die in your sin. 25 They said therefore to him, Who art thou? JESUS said to them, The beginning who also spake to you. 26 Many things I have to speak and judge of you, but he that sent me, is true: and what I have heard of him, these things I speak in the world. 27 And they knew not that he said to them that his Father was God. 28 JESUS therefore said to them, When you shall have exalted the Son of Man, then you shall know that I am he, and of myself I do nothing, but as the Father hath taught me, these things I speak: 29 And he that sent me, is with me: and he hath not left me alone, because the things that please him I do always. 30 When he spake these things, many believed in him. 31 JESUS therefore said to them that believed him, the Jews: If you abide in my word, you shall be my disciples indeed. 32 And you shall know the truth, and the truth shall make you free. 33 They answered him, We are the seed of

ANNOTATIONS. CHAPTER 7.

ver. 50 *He that came to him.* Christ hath laid avert the execution of unjust laws against some good always even among the wicked, him and his people, as Nicodemus and Gamaliel.

ANNOTATIONS. CHAPTER 8.

ver. 31. *Abide in my word.* Only faith is not sufficient without perseverance or abiding in the keeping of his commandments. ver. 34. *Amen, amen.* What is it, saith Augustine upon this place, when our Lord saith, *Amen, amen?* He doth much commend and

Abraham, and we never served any man : how sayest thou, You shall be free ? 34 JESUS answered them, Amen, amen, I say to you, that every one which committeth sin, is the servant of sin. 35 And the servant abideth not in the house forever : the Son abideth forever. 36 If therefore the Son make you free, you shall be free indeed. 37 I know that you are the children of Abraham : but you seek to kill me, because my word taketh not in you. 38 I speak that which I have seen with my Father : and you do the things that you have seen with your father. 39 They answered, and said to him, Our father is Abraham. JESUS saith to them, if you be the children of Abraham, do the works of Abraham. 40 But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God, this did not Abraham. 41 You do the works of your father. They said therefore to him, We were not born of fornication, we have one father, God. 42 JESUS therefore said to them, If God were your father, verily you would love me, for from God I proceeded, and came : for I came not of myself, but he sent me : 43 Why do you not know my speech ? Because you cannot hear my word. 44 You are of your father the devil, and the desires of your father you will do, he was a man-killer from the beginning, and he stood not in the verity : because verity is not in him, when he speaketh a lie, he speaketh of his own, because he is a liar, and the father thereof. 45 But because I say the verity, you believe me not. Which of you shall argue me of sin ? If I say the verity : why do you not believe me ? 47 He that is of God, heareth the words of God. Therefore you hear not, because you are not of God. 48 The Jews therefore answered, and said to him, Do not we say well that thou art a Samaritan, and hast a devil ? 49 JESUS answered, I have no devil : but I do honour my Father, and you have dishonoured me. 50 But I seek not mine own glory, there is that seeketh and judgeth. 51 Amen, amen, I say to you, if any man keep my word, he shall not see death forever. 52 The Jews therefore said, Now we have known that thou hast a devil. Abraham is dead, and the Prophets : and thou sayest, If any man keep my word, he shall not taste death for ever. 53 Why, art thou greater than our father Abraham, who is dead ? and the Prophets are dead. Whom dost thou make thyself ? 54 JESUS answered, If I do glorify myself, my glory is nothing, it is my father that glorifieth me, whom you say that he is your God. 55 And you have not known him, but I know him. And if I shall say that I know him not : I shall be like to you a liar. But I do know him, and do keep his word. 56 Abraham your father rejoiced that he might see my day : and he saw, and was glad. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham ? 58 JESUS said to them, Amen, amen, I say to you, before that Abraham was made, I am. 59 They took stones therefore to cast at him. But JESUS hid himself, and went out of the temple.

CHAPTER IX.

To show that by his baptism being the sacrament of illumination or faith he will take away the blindness of the world, he giveth with strange ceremonies sight to one born blind, 8 By which wonderful miracle, the attestation of the party himself and of his parents concurring, first the neighbours, then also the Pharisees themselves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they infer that he is not of God : yea and throw out of their Synagogue the party for confessing him. 35 But our Lord receiveth him. 39 And foretelleth by this occasion, the execration of the Jews because of their wilful obstinacy and illumination of the Gentiles who confess their own blindness.

1 And JESUS passing by, saw a man blind from his nativity : 2 And his Disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be born blind ? 3 JESUS answered, Neither hath this man sinned, nor his parents : but that the works of God may be manifested in him. 4 I must work the works of him that sent me, whiles it is day. The night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had said these things, he spit on the ground, and made clay of the spittle, and

ANNOTATIONS.

urge the thing that he so uttereth, doubling it. It is a certain oath of his, if a man may so say, for Amen in Hebrew signifieth *Verum, a truth*. Yet is it not translated, whereas it might have been said, *Verum, verum dico vobis*, but neither the Greek interpreter durst do it, nor the Latin, the Hebrew word hath remained still, that so it might be the more esteemed, Tract. 41. in Johan. By which words and the like recorded in other places of the New Testament, the reader may see great reason, why we also say, Amen, amen, and durst not translate it and such like words into our English tongue.

ver. 36. *Free indeed.* Man was never with-

CHAPTER 8.

out free will : but having the grace of Christ, his will is truly made free, as Augustine saith, from servitude of sin also. Tract. 41. in Evang. John.

ver. 39. *Do the works of Abraham.* Not only faith but good works also make men the children of Abraham, according as James also speaketh of Abraham's works, c. 2.

ver. 49. *I have no devil.* He denieth not that he is a Samaritan, because he is our keeper or protector, as the word signifieth, and because he is indeed that merciful Samaritan in the parable of the wounded man, Luk. 10. 33. August. Tract. 43. in John.

ANNOTATIONS.

ver. 4. *When no man.* The time of working, and meriting, is in this life : after death we can deserve no more by our deeds, but must

CHAPTER 9.

only receive good or ill, according to the difference of works here.

ver. 6. *Made clay.* Christ that could have

spread the clay upon his eyes. 7 And said to him, Go wash in the pool of Siloe, which is interpreted, *Sent*. He went therefore, and washed : and he came seeing. 8 Therefore the neighbours, and they which had seen him before, that he was a beggar, said, Is not this he that sat, and begged? Others said, This is he. 9 But others, No, not so, but he is like him. But he said, That I am he. 10 They said therefore to him, How were thine eyes opened? 11 He answered, That man that is called Jesus, made clay : and anointed mine eyes, and said to me, Go to the pool of Siloe, and wash. And I went, and washed, and saw. 12 And they said to him, Where is he? He saith I know not. 13 They bring him that had been blind to the Pharisees. 14 And it was the Sabbath when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees asked him, how he saw. But he said to them, He put clay upon mine eyes, and I washed : and I see. 16 Certain therefore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner do these signs? And there was a schism among them. 17 They say therefore to the blind again, Thou, what sayest thou of him that opened thine eyes? And he said, That he is a Prophet. 18 The Jews therefore did not believe of him, that he had been blind and saw : until they called the parents of him, that saw, 19 And asked them, saying, Is this your son, whom you say that he was born blind : how then doth he now see? 20 His parents answered him, and said, We know that this is our son, and that he was born blind : 21 But how he now seeth, we know not, or who hath opened his eyes, we know not, ask himself : he is of age, let himself speak of himself. 22 These things his parents said, because they feared the Jews, for the Jews had now conspired, that if any man should confess him to be CHRIST, he should be put out of the Synagogue. 23 Therefore did his parents say, That he is of age, ask himself. 24 They therefore again called the man that had been blind, and said to him, Give glory to God, we know that this man is a sinner. 25 He therefore said to them, whether he be a sinner, I know not : one thing I know, that whereas I was blind, now I see. 26 They said therefore to him, What did he to thee? how did he open thine eyes? 27 He answered them, I have now told you, and you have heard : why will you hear it again? will you also become his disciples? 28 They reviled him therefore and said, Be thou his disciple : but we are the disciples of Moses. 29 We know that to Moses God did speak : but this man we know not whence he is. 30 The man answered and said to them, For in this it is marvellous that you know not whence he is, and he hath opened mine eyes. 31 And we know that sinners God doth not hear, but if a man be a server of God, and do the will of him, him he heareth. 32 From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. 33 Unless this man were of God, he could

ANNOTATIONS.

cured, this man by his only will or word, yet used certain creatures as his instruments in working, and divers circumstances and ceremonies, clay, water, anointing, washing, &c. No marvel then that he and his Church use such diversities of Sacraments and ceremonies external in curing our souls.

ver. 22. *Put out of the Synagogues.* The Heretics untruly translate here, and v. 35. Excommunicate, to make the simple conceive the church's excommunications to be no other, or no better, or no more rightly used against them, than this casting out of the Synagogue of such as confessed our Saviour. They might as well have translated for Synagogue, Church : for the Old Testament, the New : for Law, grace : for flesh, spirit : for Moses, Christ. for no less difference is there between casting out of the Synagogue, and Excommunication. Besides that, not every one which was not of the Jews' Synagogue, was therefore out of the communion of the Faithful, many true believers being in other parts of the world not subject to the Jews' Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated, as now, whosoever is out of the Church's communion, either by his own will, or for his just deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of all the society of Saints in heaven and earth, so long as he so continueth.

As for the cause of thrusting this poor man

CHAPTER 9.

and such other out of the Synagogue, and excommunicating Heretics, there is as great odds as betwixt heaven and hell, he being used so for following Christ and his Church, these for forsaking Christ in his Church. Some more agreement there is between that corrupt sentence of the Jews against the followers of Christ, and the pretended excommunication executed against Catholic men by our Heretics, although in truth there is no great resemblance. For, the Jews though they abused their power sometimes, yet had they authority indeed by God's Law so to punish contemners of their Law, and therefore it was feared and respected even of good men. But the excommunication used by Heretics against Catholics or any offenders, is not to be respected at all, being no more but a ridiculous usurpation of the Church's right and fashion of the same, for, out of their Synagogues all faithful men ought to flee, and not tarry to be thrust out according to the warning given against Core and Dathan. *Be ye separated from their tabernacles, lest you be wrapped in their sins.*

ver. 24. *Give glory.* So say the Heretics when they derogate from miracles done by Saints or their Relics, pharisaically pretending the glory of God. As though it were not God's glory, when his Saints do it by his power and virtue : yea his greater glory, that doth such things by his servants, and by the meanest things belonging to them, as Peter's shadow. *Acts 5. and Paul's napkin. Acts 9.*

not do any thing 34 They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they did cast him forth. 35 Jesus heard that they cast him forth: and when he had found him, he said to him, Dost thou believe in the Son of God? 36 He answered, and said, Who is he Lord, that I may believe in him? 37 And Jesus said to him, Both thou hast seen him: and he that talketh with thee, he it is. 38 But he said, I believe Lord. And falling down he adored him. 39 And Jesus said to him, For Judgment I came into this world: that they that see not, may see: and they that see, may become blind. 40 And certain of the Pharisees that were with him, heard: and they said to him, Why are we also blind? 41 Jesus said to them, If you were blind, you should not have sinned, but now you say, That we see. Your sin remaineth.

CHAPTER X.

He continueth his talk to the Pharisees, showing that they and all other that will not enter in by him, are Wolves: and that they which hear them, are not the true sheep. 11 But that himself is the good Pastor, and therefore to save the sheep from these wolves, he will yield his life: which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentiles. 22 Again another time, he telleth these Jews openly, that they are not of his sheep, and that no might of theirs shall take from him his true sheep, because he is God, even as his Father is God. 31 Which by his miracles and by Scripture he sheweth to be no blasphemy: and they in vain seeking to stone and to apprehend him, 40 he goeth out to the place where John Baptist had given open witness of him.

1 Amen, amen, I say to you, he that entereth not by the door into the fold of the sheep, but climbeth up another way: he is a thief and a robber. 2 But he that entereth by the door, is the Pastor of the sheep. 3 To this man the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them forth. 4 And when he hath let forth his own sheep, he goeth before them: and the sheep follow him because they know his voice. 5 But a stranger they follow not, but flee from him: because they know not the voice of strangers. 6 This proverb Jesus said to them. But they knew not what he spake to them. 7 Jesus therefore said to them again, Amen, amen, I say to you, that I am the door of the sheep. 8 And how many soever have come, are thieves and robbers: but the sheep heard them not. 9 I am the door. By me if any enter, he shall be saved: and he shall go in and shall go out, and shall find pastures. 10 The thief cometh not but to steal and kill and destroy. I came that they may have life, and may have more abundantly. 11 I am the good Pastor. The good Pastor giveth his life for his sheep. 12 But the hireling and he that is not the Pastor, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf raveneth, and disperseth the sheep. 13 And the hireling fleeth because he is a hireling: and he hath no care of the sheep. 14 I am the good Pastor: and I know mine, and mine know me. 15 As the Father knoweth me, and I know the Father: and I yield my life for my sheep. 16 And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made one fold and one Pastor. 17 Therefore the Father loveth me: because I yield my life, that I may take it again. 18 No man taketh it away from me: but I yield it of myself, and I have power to yield it: and I have power to take it again. This commandment I received of my father. 19 A dissension rose again among the Jews for these words. 20 And many of them said, He hath a devil, and is mad: why hear you him? 21 Others said, These are not the words of one that hath a devil, can a devil open the eyes of the blind men? 22 And the Dedication was in Jerusalem: and it was winter. 23 And Jesus

ANNOTATIONS.

ver. 1. *Climbeth another way.* Whosoever taketh upon him, to preach without lawful sending, to minister Sacraments, and is not canonically ordered of a true Catholic Bishop, to be a Curate of souls, Parson, Bishop, or what other spiritual Pastor soever, and cometh not in by lawful election and holy Church's ordinance to that dignity, but breaketh in against order by force or favour of men, and by human laws, he is a thief and a murderer. So came in Arius, Calvin, Luther, and all heretics: and all that succeed them in room and doctrine. And generally every one that descendeth not by lawful succession in the known ordinary line of Catholic Bishops and Pastors that have been in all countries since their conversion. And according to this rule *Irenæus lib. 3. cap. 3.* trieth the true shepherds from the thieves and Heretics. So do *Tertul. de Præsc. nu. 11. Cypr. de unit. Eccl. nu. 7. Augustine, epist. 165. and contr. epist. Manich. cap. 4. and Lirinensis.*

ver. 11. *Good Pastor.* The good Pastor, is

CHAPTER 10.

he whose special care is not of his own advantage, but of the safety of the flock. The hireling, is he that respecteth not the profit and good of the flock, but his own lucre. The wolf, is the Heretic, or any persecutor of the Church, which is Christ's flock.

ver. 13. *Fleeth.* Every Bishop and Pastor is bound to abide with his flock in time of danger and persecution even to death, except himself be personally sought for, rather than the flock, or the flock itself forsake him, for in such cases the Pastor may flee, as the Apostles did, and Athanasius and others. *Athan. Apol. de sua fuga. August. epist. 180.*

ver. 22. *The dedication.* This is the feast of dedication instituted by Judas Maccabeus, *lib. 1. Mac. cap. 4.* Christ vouchsafed to honour and keep that feast instituted by him: and our Heretics vouchsafe not to pray and sacrifice for the dead, used and approved by him. The Dedication also of Christian Churches is warranted thereby, with the annual memory thereof;

walked in the Temple, in Solomon's porch. 24 The Jews therefore compassed him round about, and said to him, How long dost thou hold our soul in suspense? if thou be CHRIST, tell us openly. 25 JESUS answered them, I speak to you: and you believe not, the works that I do in the Name of my Father, they give testimony of me. 26 But you do not believe, because you are not of my sheep. 27 My sheep hear my voice: and I know them and they follow me. 28 And I give them life everlasting: and they shall not perish for ever, and no man shall pluck them out of my hand. 29 My Father, that which he hath given me, is greater than all: and no man can pluck them out of the hand of my Father. 30 I and the Father are one. 31 The Jews took up stones to stone him. 32 JESUS answered them, Many good works I have showed you from my Father, for which of those works do you stone me? 33 The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou being a man makest thyself God. 34 JESUS answered them, Is it not written in your law, that *I said you are gods*? 35 If he called them gods, to whom the word of God was made, and the Scripture cannot be broken: 36 Whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, and if you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father. 39 They sought therefore to apprehend him: and he went forth out of their hands. 40 And he went again beyond Jordan into that place where John was baptizing first: and he tarried there. 41 And many came to him, and they said, That John indeed did no sign. But all things whatsoever John said of this man, were true. 42 And many believed in him.

CHAPTER XI.

He cometh once again into Jewry boldly, the time that he would be killed of them, being not yet come, and raiseth Lazarus four days buried. 47 At which miracle the blind malice of the rulers so increaseth, that in Council they conclude to make him away, howbeit the high Priest prophesieth unawares of the salvation of the world by his death. 54 He thereupon goeth again out of the way.

1 And there was a certain sick man, Lazarus of Bethania, of the town of Mary and Martha her sister. 2 And Mary was she that anointed our Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick. 3 His sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. 4 And JESUS hearing, said to them, This sickness is not to death, but for the glory of God: that the Son of God may be glorified by it. 5 And JESUS loved Martha, and her sister Mary, and Lazarus. 6 As he heard therefore that he was sick, then he tarried in the same place two days. 7 Then after this he saith to his disciples, Let us go into Jewry again. 8 The Disciples say to him, Rabbi, now the Jews sought to stone thee: and goest thou thither again? 9 JESUS answered, are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: 10 But if he walk in the night he stumbleth, because the light is not in him. 11 These things he said: and after this he saith to them, Lazarus our friend sleepeth: but I go that I may raise him from sleep. 12 His disciples therefore said, Lord, if he sleep, he shall be safe. 13 But JESUS spake of his death: and they thought that he spake of the sleeping of sleep. 14 Then therefore JESUS said to them plainly, Lazarus is dead: 15 And I am glad for your sake, that you may believe, because I was not there, but let us go to him. 16 Thomas therefore, who is called Didymus, said to his condisciples, Let us also go, to die with him. 17 JESUS therefore came, and found him now having been four days in the grave. 18 And Bethania was nigh to Jerusalem about fifteen furlongs. 19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. 20 Martha therefore when she heard that JESUS was come, went to meet him: but Mary sat at home. 21 Martha therefore said to JESUS, Lord if thou hadst been here, my brother had not died. 22 But now also I know that what things soever thou shalt ask of God, God will give thee. 23 JESUS saith to her, Thy brother shall rise again. 24 Martha saith to him, I know that he shall rise again in the resurrection, in the last day. 25 JESUS said to her, I am the resurrection and the life: he that believeth in me, although he be dead, shall live. 26 And every one that liveth, and believeth in me, shall not die for ever, Believest thou this? 27 She saith to him, Yea Lord, I have believed that thou art CHRIST the Son of God that art come into this world. 28 And when she had said these things, she went, and called Mary her sister secretly, saying, The Master is come, and calleth thee. 29 She, when she heard, riseth quickly, and cometh to him. 30 For JESUS was not yet come into the town: but he was yet in that place where Martha had met him. 31 The Jews therefore that were with her in the house and did comfort her, when they saw Mary that she rose quickly and went forth, followed her, saying, That

ANNOTATIONS.

and proveth that such things may be instituted without any express commandment in Scripture.

ver. 29. *That which he gave me.* Thus read also divers of the Fathers, namely: *Hilar. Trin. lib. 7. post medium. Ambr. de Sp. S. lib. 3. cap. 18. August. in Jo. tract. 48. Cyril. lib. 7. in Jo. cap. 10.* and use it to prove that Christ had his essence

CHAPTER 10.

and nature of the Father. And therefore some heretics of our time wickedly accuse the council of Lateran for falsifying this place and applying it to the same purpose, which they less can abide, for that it is against Calvin's Autotheism, holding that Christ took his person of the Father, but not his substance. *Annot. in 1. Jo. v. 1.*

she goeth to the grave, to weep there. 32 Mary therefore when she was come where Jesus was, seeing him, fell at his feet, and saith to him, Lord, if thou hadst been here, my brother had not died. 33 Jesus therefore when he saw her weeping and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself. 34 And said, Where have you laid him? They say to him, Lord, come and see. 35 And Jesus wept. 36 The Jews therefore said, Behold how he loved him. 37 But certain of them said, Could not he that opened the eyes of the blind man, make that this man should not die? 38 Jesus therefore again groaning in himself, cometh to the grave, and it was a cave: and a stone was laid over it. 39 Jesus saith, Take away the stone. Martha the sister of him that was dead, saith to him, Lord, now he stinketh, for he is now of four days. 40 Jesus saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God? 41 They took therefore the stone away. And Jesus lifting his eyes upwards, said, Father, I give thee thanks that thou hast heard me. 42 And I did know that thou dost always hear me, but for the people that standeth about, have I said it, that they may believe that thou hast sent me. 43 When he hath said these things, he cried with a loud voice, Lazarus, come forth. 44 And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin. Jesus said to them, Loose him, and let him go. 45 Many therefore of the Jews that were come to Mary and Martha, and had seen the things that Jesus did, believed in him, 46 And certain of them went to the Pharisees, and told him the things that Jesus did. 47 The chief Priests therefore and the Pharisees gathered a council, and said, What do we, for this man doth many signs. 48 If we let him alone so, all will believe in him: and the Romans will come, and take away our place and nation, 49 But one of them named Caiphas, being the high Priest of that year, said to them You know nothing. 50 Neither do you consider that it is expedient for us that one man die for the people, and the whole nation perish not. 51 And this he said not of himself: but being the high Priest of that year, he prophesied that Jesus should die for the nation: 52 And not only for the nation, but to gather into one the children of God that were dispersed. 53 From that day therefore they devised to kill him. 54 Jesus therefore walked no more openly among the Jews, but he went into the country beside the desert unto a City that is called Ephrem, and there he abode with his Disciples. 55 And the Pasch of the Jews was at hand: and many of the country went up to Jerusalem before the Pasch to sanctify themselves. 56 They sought Jesus therefore: and they communed one with another, standing in the temple, What think you, in that he is not come to the festival day? And the chief Priests and Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

CHAPTER XII.

The Rulers dealing as if he hid himself, 1 he cometh to Bethania, 3 Where by occasion of Judas the thief murmuring at Mary Magdalen's costly devotion, he foretellet his death. 12 From thence, though they did now intend to kill Lazarus also, he rideth openly into Jerusalem, the people, because he had raised Lazarus, confessing with their acclamations that he is Christ. 20 Where certain Gentiles desiring to see him, 23 he foretellet the conversion of the whole world from the devil to him, to be now instant, as the effect of his death upon the Cross. 28 The Father also answering from heaven to his prayer made to that purpose, 37 yet after all this, the Jews continue incredulous, as Isaias prophesied of them: 42 though many believed, but were ashamed to confess him. 44 Whereupon he sheweth that it is glorious before God, and salvation to themselves, to believe in him, and confess him: and damnable, to despise him.

1 Jesus therefore, six days before the Pasch, came to Bethania, where Lazarus was, that had been dead, whom Jesus raised. 2 And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. 3 Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled of the odour of the ointment. 4 One therefore of his disciples, Judas Iscariot, he that was to betray him, said, 5 Why was not this ointment

ANNOTATIONS.

ver. 44. *Loose him.* Cyril. lib. 7. c. vlt. in Jo. and Aug. Tract, 49. in Jo. apply this to the Apostles' and Priests' authority of absolving sinners: affirming Christ to revive none from sin, but in the Church and by the Priests' ministry.

ver. 51. *Being the high Priest.* Marvel not that Christ preserveth his truth in the Church as well by the unworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order or office, as we see here in Caiphas, and not their merits or person. And if

CHAPTER 11.

this man being many ways wicked, and in part an usurper, and the Law and Priesthood being to decline and to give place to Christ's new ordinance, had yet some assistance of God for utterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ will not leave Peter's seat, whose faith he promised should never fail, though the persons which occupy the same, were as ill as the blasphemous and malicious mouths of Heretics do affirm?

ANNOTATIONS.

ver. 5. *Why was.* So wicked, covetous, and sacrilegious persons reprehend good men for bestowing their goods upon Church orna-

CHAPTER 12.

ments, &c. under pretence of better bestowing them on the poor: such provide for the poor as Judas did.

sold for three hundred pence, and given to the poor? 6 And he said this, not because he cared for the poor: but because he was a thief, and having the purse, carried the things that were put in. 7 JESUS therefore said, Let her alone, that she may keep it for the day of my burial. 8 For the poor you have always with you: but me you shall not have always. 9 A great multitude therefore of the Jews knew that he was there: and they came, not for JESUS only, but that they might see Lazarus, whom he raised from the dead. 10 But the chief Priests devised for to kill Lazarus also: 11 Because many for him of the Jews went away, and believed in JESUS. 12 And on the morrow a great multitude that was come to the festival day, when they had heard that JESUS cometh to Jerusalem: 13 They took the boughs of palms, and went forth to meet him, and cried, *Hosanna, blessed is he that cometh in the name of our Lord, the King of Israel.* 14 And JESUS found a young ass, and sat upon it, as it is written, 15 *Fear not, daughter of Sion: behold, thy king cometh, sitting upon an ass's colt.* 16 These things his Disciples did not know at the first: but when JESUS was glorified, then they remembered that these things had been written of him, and these things they did to him. 17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18 For therefore also the multitude came to meet him, because they heard that he had done this sign. 19 The Pharisees therefore said among themselves, Do you see that we prevail nothing? behold, the whole world is gone after him. 20 And there were certain Gentiles of them that came up to adore in the festival day 21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see JESUS. 22 Philip cometh, and telleth Andrew. Again Andrew and Philip told JESUS. 23 But JESUS answered them, saying, The hour is come, that the Son of Man shall be glorified. 24 Amen, amen, I say to you, unless the grain of wheat falling into the ground, die: itself remaineth alone: but if it die, it bringeth much fruit. 25 He that loveth his life shall lose it: and he that hateth his life in this world, doth keep it to life everlasting. 26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my Father will honour him. 27 Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore came I into this hour. 28 Father, glorify thy name. A voice therefore came from heaven, Both I have glorified it, and again I will glorify it. 29 The multitude therefore that stood and had heard, said that it thundered. Others said, An Angel spake to him. 30 JESUS answered, and said, This voice came not for me, but for your sake. 31 Now is the judgment of the world: now the Prince of this world shall be cast forth. 32 And I, if I be exalted from the earth, will draw all things to myself. 33 And this he said, signifying what death he should die. 34 The multitude answered him, We have heard out of the law, that CHRIST abideth for ever: and how sayest thou, The Son of Man must be exalted? Who is this Son of Man? 35 JESUS therefore said to them, Yet a little while, the light is among you. Walk whiles you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. 36 Whiles you have the light, believe in the light, that you may be the children of light. These things JESUS spake, and he went away, and hid himself from them. 37 And whereas he had done so many signs before them, they believed not in him. 38 That the saying of Isaias the Prophet might be fulfilled, which he said, *Lord, who hath believed the hearing of us? and the arm of our Lord to whom it hath been revealed?* 39 Therefore they could not believe, because Isaias said again, 40 *He that blinded their eyes, and indurated their heart: that they may not see with their eyes, nor understand with their heart, and be converted, and I heal them.* 41 These things said Isaias, when he saw his glory, and spake of him. 42 But yet of the Princes also many believed in him: but for the Pharisees they did not confess, that they might not be cast out of the Synagogue. 43 For they loved the glory of men more than the glory of God. 44 But JESUS cried, and said, He that believeth in me, doth not believe in me, but in him that sent me. 45 And he that seeth me, seeth him that sent me. 46 I a light am come into this world: that every one which believeth in me, may not remain in the darkness. 47 And if any man hear my words, and keep them not: I do not judge him, for I came not to judge the world, but to save the world. 48 He that despiseth me, and receiveth not my words, hath that judgeth him: the word that I have spoken, that shall judge him in the last day. 49 Because of myself I have not spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak. 50 And I know that his commandment is life everlasting. The things therefore that I speak: as the Father said to me, so do I speak.

ANNOTATIONS.

ver. 6. *A thief.* Judas did not then first perish when he sold our Lord, for he was a thief before: and being lost, he yet followed Christ, not in heart, but in body only, which our Master tolerated, to give us a lesson to tolerate the ill, neither then divide the body. *Aug. tract. 50. in Jo.*

ver. 8. *Me you shall.* Not in visible and mortal condition to receive alms of you, or such like offices, for supply of my necessity.

CHAPTER 12.

ver. 20. *Came up to.* We may see there is a great difference where a man pray or adore, at home or in the Church and holy places: when the Gentiles also came of devotion a pilgrimage to the temple in Jerusalem.

ver. 39. *Could not believe.* If any man ask saith Augustine, why they could not believe: I answer roundly because they would not. *Tract. 33. in Jo. Annot. Matt. 13. 15. Mark 4. 12.*

CHAPTER XIII.

At his last supper, to give his farewell, and that in most wonderful loving manner. 4 He washed his Disciples' feet. 6 Beginning with Peter. 8 Showing how necessary it is for us to be washed by him in Baptism, and needful also after Baptism. 12 And by this example, teaching them all humility one toward another. 21 Then he foretelleth, that, notwithstanding his exceeding love toward them, one even of them will betray him, meaning Judas. 22 As to John he secretly sheweth. After whose going out, he rejoiceth, and saith, that even now the hour is come. 34 Commendeth unto them to love together, as a new commandment. 36 And foretelleth Peter who presumed too much of his own strength, that even this night he will deny him thrice.

1 And before the festival day of Pasch, Jesus knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. 2 And when supper was done, whereas the devil now had put into the heart of Judas Iscariot the son of Simon to betray him: 3 Knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God. 4 He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. 5 After that, he put water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel wherewith he was girded. 6 He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? 7 Jesus answered and said to him, That which I do, thou knowest not now, hereafter thou shalt know. 8 Peter saith to him, Thou shalt not wash my feet for ever. Jesus answered him, If I wash thee not, thou shalt not have part with me. 9 Simon Peter saith to him, Lord, not only my feet, but also hands and head. 10 Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. 11 For he knew who he was that would betray him, therefore he said, Ye are not clean all. 12 Therefore, after he had washed their feet, and taken his garments, being set down again, he said to them, know you what I have done to you? 13 You call me Master, and Lord: and you say well, for I am so. 14 If then I have washed your feet, Lord and Master, you also ought to wash one another's feet. 15 For I have given you an example, that as I have done to you, so you do also. 16 Amen, amen, I say to you, a servant is not greater than his lord, neither is an Apostle greater than he that sent him. 17 If you know these things, you shall be blessed if you do them. 18 I speak not of you all: I know whom I have chosen. But that the Scripture may be fulfilled, *He that eateth bread with me, shall lift up his heel against me.* 19 From this time I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. 20 Amen, amen, I say to you, he that receiveth any that I send, receiveth me: and he that receiveth me, receiveth him that sent me. 21 When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, amen, I say to you: that one of you shall betray me. 22 The disciples therefore looked one upon another, doubting of whom he spake. 23 There was therefore one of his disciples leaning in the bosom of Jesus, he whom Jesus loved. 24 Therefore Simon Peter beckoneth to him, and said to him, Who is it of whom he speaketh? 25 He therefore leaning upon the breast of Jesus, saith to him, Lord, who is he? 26 Jesus answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot, Simon's son. 27 And after the morsel, then Satan entered into him. And Jesus saith to him, That which thou dost, do it quickly. 28 But no man knew of those that sat at table, to what purpose he said this unto him. 29 For certain thought, because Judas had the purse, that Jesus had said to him, Buy those things which are needful for us to the festival day: or that he should give something to the poor. 30 He therefore having received the morsel, incontinent went forth. And it was night. 31 When he therefore was gone forth, Jesus said, Now the Son of Man is glorified, and God is glorified in him. 32 If God be glorified in him, God also will glorify him in himself, and incontinent will he glorify him. 33 Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews, Whither I go, you cannot come: to you also I say now. 24 A new commandment I give to you, That you love one another: as I have

ANNOTATIONS.

ver. 5. *Began to wash.* This lotion was not only of courtesy, such as the Jews used toward their guests, nor only for example of humility: but for mystery and signification of the great purity that is required before we come to receive the holy Sacrament, which straight after this washing was to be instituted and given to the Apostles. *Ambros. lib. 3. de Sacra. c. 1. Bernard. de cena domini Serm. 1.*

ver. 10. *To wash his feet.* The foulness of the feet, when all the rest is clean, signifieth the earthly affections and Relics of former sins remitted: which are to be cleansed by devout acts of charity and humility, as *Ambrose lib. 3. de Sacra. cap. 1.* and *Augustine epist. 108: end tract. 56. in John, do note.* And because

CHAPTER 13.

this was only a ceremony, and yet had such force, both now and afterward used of the Apostles, that it purged smaller offences and filthiness of the soul, as *Ambrose* and *Bernard* gather, it may not seem strange, that holy water and such ceremonies may remit venial sins.

ver. 14. *You also ought.* Our Master never spake plainer, nor seemed to command more precisely, either of Baptism, or the Eucharist or any other Sacrament: and yet by the Church's judgment directed by the Holy Ghost, we know this to be no Sacrament nor necessary ceremony, and the other to be. And why do they believe the Church in this, and do not credit her affirming the Chalice not to be necessary for the communicants?

loved you, that you also love one another. 35 In this all men shall know that you are my disciples, if you have love one to another. 36 Simon Peter saith to him, Lord whither goest thou? Jesus answered, whither I go, thou canst not now follow me, but hereafter thou shalt follow. 37 Peter saith to him, Why cannot I follow thee now? I will yield my life for thee. 38 Jesus answered him, Thy life wilt thou yield for me? Amen, amen, I say to thee, the cock shall not crow, until thou deny me thrice.

CHAPTER XIV.

They being sad, because he said that he must go from them, he comforteth them many ways, as putting them in hope to follow him unto the same place, so that they keep his Commandments. Where he telleth them that himself is the way thither, according to his Humanity, and also the end, according to his Divinity, no less than his Father, because he is consubstantial. 15 Promising also to send unto them, that is, to his Church, the Holy Ghost to be after his departure with them forever. 28 And saying that it is his promotion, according to his Humanity, to go to the Father, for whose obedience this his death shall be, and not for any guilt of his own.

1 Let not your heart be troubled. You believe in God believe in me also. 2 In my Father's house there be many mansions. If not, I would have told you, Because I go to prepare you a place. 3 And if I go and prepare you a place: I come again and will take you to myself, that where I am, you also may be. 4 And whither I go you know, and the way you know. 5 Thomas saith to him, Lord, we know not whither thou goest: and how can we know the way. 6 Jesus saith to him, I am the way and the verity, and the life, no man cometh to the Father, but by me. 7 If you had known me, my Father also certes you had known: and from henceforth you shall know him, and you have seen him. 8 Philip saith to him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith to him, So long time I am with you: and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Show us the Father? 10 Dost thou not believe that I am in the Father, and the Father in me? The words that I speak to you, of myself I speak not. But my Father that abideth in me, he doth the works. 11 Believe you not, that I am in the Father, and the Father in me? Otherwise for the works themselves believe. 12 Amen, amen, I say to you, he that believeth in me the works that I do he also shall do, and greater than these shall he do. 13 Because I go to the Father, and whatsoever you shall ask in my name, that will I do: that the Father may be glorified in the Son. 14 If you ask me any thing in my name, that will I do. 15 If you love me, keep my commandments. 16 And I will ask the Father, and he will give you another Para-

ANNOTATIONS.

ver. 34. *A new commandment.* The commandment of mutual love was given before, but manifoldly misconstrued, and abridged by the Jews to friends only, to this life only, for

CHAPTER 13.

earthly respects only: but Christ reneweth it, and enlargeth it after the form of his own love toward us, and giveth grace to fulfil it.

ANNOTATIONS.

ver. 12. *Greater than these.* Chrysostom in a whole book against the Pagans proveth that this was fulfilled not only in Peter's shadow, and Paul's garments, which as we read in the Acts, healed infirmities: but also by the Relics and Monuments of Saints, namely of Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did perform these wonderful works, by the very ashes of his servants. The Protestants clean contrary, as patrons of the Pagan's infidelity, as though our Saviour had promised these and the like miraculous works in vain, either not meaning or not able to fulfil them, so do they discredit all the approved histories of the Church concerning miracles wrought by Saints; namely, that *Gregory Thaumaturgus* removed a mountain; the miracles of *Paul* the Hermit, and *Hilarion*, written by *Hierome*; the miracles of *Martin*, written by *Severus Sulpitius*: the miracles testified by *Augustine de civit. Dei*; the miracles approved by *Gregory* in his Dialogues, the miracles reported by *Beda* in his Ecclesiastical story and lives of Saints: and all other miracles never so faithfully recorded in Ecclesiastical writers. In all which things above their reach of reason and nature, they are as little persuaded, and have no more faith than had the Pagans, against whom *Chryso-*

CHAPTER 14.

tom in the foresaid book, and *Aug. de civit. Dei. lib. 22. c. 8.* and other Fathers heretofore have written. No man therefore needeth to marvel that the very Image of our Lady, and the like, do miracles even as Peter's shadow did: nor wonder if such things seem stranger and greater than those which Christ himself did: whereas our Saviour to put us out of doubt, saith expressly, that his Saints shall do greater things than himself did.

ver. 15. *Love me, keep my commandments.* It is then possible both to love Christ, and to keep his commandments.

ver. 16. *Paraclete, that he may.* *Paraclete* by interpretation is either a comforter, or an advocate: and therefore to translate it by any one of them only, is perhaps to abridge the sense of this place.

ver. 16. *Forever.* If the Holy Ghost had been promised only to the Apostles, their successors, and the Church after them could not have challenged it, but it was promised them forever. Whereby we may learn, both that the privileges and promises made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastors in all ages had and have the same Holy Ghost to govern them, that the Apostles and Primitive Church had.

clete, that he may abide with you forever. 17 The Spirit of truth whom the world can not receive, because it seeth him not, neither knoweth him, but you know him: because he shall abide with you, and shall be in you. 18 I will not leave you orphans: I will come to you. 19 Yet a little while: and the world seeth me no more. But you see me, because I live, and you shall live. 20 In that day you shall know that I am in my Father, and you in me, and I in you. 21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. 22 Judas saith to him, not that Iscariot, Lord, what is done, that thou wilt manifest thyself to us, and not to the world? 23 Jesus answered, and said to him, If any love me, he will keep my word, and my Father will love him, and we will come to him, and will make abode with him. 24 He that loveth me not, keepeth not my words. And the words which you have heard, is not mine: but his that sent me, the Father's. 25 These things have I spoken to you abiding with you. 26 But the Paraclete the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and suggest unto you all things whatsoever I shall say unto you. 27 Peace I leave to you, my peace I give to you, not as the world giveth, do I give to you. Let not your heart be troubled, nor fear. 28 You have heard that I said unto you, I go and I come to you, If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. 29 And now I have told you before it come to pass: that when it shall come to pass, you may believe. 30 Now I will not speak many things with you, for the Prince of this world cometh, and in me he hath not any thing. 31 But that the world may know that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

CHAPTER XV.

He exhorteth them to abide in him, that is, his Church being the true vine, and not the Synagogue of the Jews any more, 9 and in his love, loving one another and keeping his commandments: 13 showing how much he accounteth of them, by this that he dieth for them, 15 and revealeth unto them the secrets of heaven, 17 and appointeth their fruit to be perpetual: 18 confirming them also against the persecutions and hatred of the obstinate Jews.

1 I am the true vine: and my father is the husbandman. 2 Every branch in me, not bearing fruit, he will take it away: and every one that beareth fruit, he will purge it, that it may bring more fruit. 3 Now you are clean for the word which I have spoken to you. 4 Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so you neither, unless you abide in me. 5 I am the vine: you the branches, he that abideth in me, and I in him, the same beareth much fruit, for without me you can do nothing. 6 If any abide not in me: he shall be cast forth as the branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. 7 If you abide in me, and my words abide in you: you shall ask what thing soever you will, and it shall be done to you. 8 In this my Father is glorified: that you bring very much fruit, and become my disciples. 9 As my Father hath loved me, I also have loved you. Abide in my love. 10 If you keep my precepts

ANNOTATIONS.

ver. 17. *The spirit of truth.* They had many particular gifts and graces of the Holy Ghost before, and many virtues by the same, as all holy men have at all times: but the Holy Ghost here promised to the Apostles and their successors for ever, is to this use specially promised, to direct them in all truth and verity: and is contrary to the spirit of error, heresy, and falsehood. And therefore the Church cannot fall to Apostasy or Heresy, or to nothing as the adversaries say.

ver. 28. *Father greater than I.* There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this

ANNOTATIONS

ver. 2. *Branch in me.* Christ hath some branches in his body mystical that be fruitless, therefore ill livers also may be members of Christ and the Church.

ver. 2. *That it may bring.* Man may continually increase in justice and sanctification, so long as he liveth.

ver. 3. *Word which I have.* Augustine expoundeth it of the sacramental word of Baptism and not as Heretics do, of preaching only. *Tract. 80. in Jo.*

ver. 4. *Unless you abide.* These conditional

CHAPTER 14.

and other in outward show of words seemeth to make for the Arians, who denied the equality of the Son with the Father. Which words yet indeed rightly understood after the Church's sense, make nothing for their false sect, but only signify that Christ according to his Manhood was inferior indeed, and that according to his Divinity he came of the Father. And if the Heresy or disease of this time were Arianism, we should stand upon these places, and the like, against the Arians, as we now do upon others against the Protestants, whose sect is the disease and bane of this time.

CHAPTER 15.

speeches, *If you remain in the vine, If you keep my commandments*, and such like, give us to wit, that we be not sure to persist or persevere nor to be saved, but under conditions to be fulfilled by us. *August. de corrup. and gra. c. 13.*

ver. 4. *Unless it abide.* Whosoever by Heresy or Schism or for any other cause is cut off or separated from the Church, he can do no meritorious work to salvation.

ver. 10. *Keep my precepts.* This careful and often admonition of keeping his command-

you shall abide in my love : as I also have kept my Father's precepts, and do abide in his love. 11 These things I have spoken to you, that my joy may be in you, and your joy may be filled. 12 This is my precept, that you love one another, as I have loved you. 13 Greater love than this no man hath, that a man yield his life for his friends. 14 You are my friends, if you do the things that I command you. 15 Now I call you not servants : for the servant knoweth not what his lord doth. But you I have called friends because all things whatsoever I heard of my Father, I have notified unto you. 16 You chose not me but I chose you? and have appointed you : that you go, and bring fruit : and your fruit abide : that whatsoever you ask the Father in my name, he may give it you. 17 These things I command you, that you love one another. 18 If the world hate you : know ye that it hath hated me before you. 19 If you had been of the world, the world would love his own but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you : 20 Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, you also will they persecute, if they have kept my word, yours also will they keep. 21 But all these things they will do to you for my name's sake : because they know not him that sent me. 22 If I had not come, and spoken to them, they should not have sin : but now they have no excuse of their sin. 23 He that hateth me, hateth my Father also. 24 If I had not done among them works that no other man hath done, they should not have sin : but now both they have seen, and they do hate both me and my Father, 25 But that the word may be fulfilled which is written in their law : *That they hated me gratis*. 26 But when the Paraclete cometh whom I will send you from the Father, the Spirit of truth, which proceedeth from the Father, he shall give testimony of me : 27 And you shall give testimony because you are with me from the beginning.

CHAPTER XVI.

The cause why he foretelleth them their persecution by the Jews, is, that they be not afterward scandalized thereat. 6 *Though they think this heavy news, it is for their vantage that he departeth, because of the great benefits that they shall receive by the coming then of the Holy Ghost, who shall also be his witness against his enemies.* 16 *Although in this world they shall so be persecuted, yet to his heavenly Father they and their prayers made in his name, shall be most acceptable, and at length the child that is Christ in all his members being born, their joy shall be such as no persecutor can take from them.* 31 *Howbeit at this instant of his apprehension, they will all forsake him.*

1 These things have I spoken to you, that you be not scandalized. 2 Out of the synagogues they will cast you : but the hour cometh, that every one which killeth you, shall think that he doth service to God. 3 And these things they will do to you : because they have not known the Father, nor me. 4 But these things I have spoken to you : that when the hour shall come, you may remember them, that I told you. 5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me, Whither goest thou? 6 But because I have spoken these things to you, sorrow hath filled your heart. 7 But I tell you the truth, it is expedient for you that I go. For if I go not, the Paraclete shall not come to you : but if I go, I will send him to you. 8 And when he is come, he shall argue the world of sin, and of justice, and of judgment. 9 Of sin : because they believe not in me. 10 But of justice : because I go to the father : and now you shall not see me. 11 And of judgment : because the prince of this world is now judged. 12 Yet many things I have to say to you : but you cannot bear them now. 13 But when he, the Spirit of truth, cometh, he shall teach you all truth, for he shall not speak of himself : but what things soever he shall hear, he shall speak : and the things that are to come he shall show you. 14

ANNOTATIONS.

ments, proveth that a Christian man's life is not only or principally in faith but in good works.

ver. 24. *If I had.* If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other : then were it a great folly of Catholics to believe Luther's or Calvin's new opinion without any miracles at all.

ANNOTATIONS.

ver. 2. *Cast you.* The Heretics translate, *Excommunicate you.* See what corruption this is, and the reason thereof, *Annot. c. 9. 22*

ver. 12. *Yet many things.* This place convinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weakness : and that it was the providence of God that Christ in presence should not teach and order all things, that we might be no less assured of the things that the

CHAPTER 15.

ver. 26. *Whom I will send.* The Holy Ghost is sent by the Son, therefore he proceedeth from him also, as from the Father : though the late Schismatical Greeks think otherwise.

ver. 27. *You shall give.* He vouchsafeth to join together the testimony of the Holy Ghost, and of the Apostles : that we may see the testimony of truth jointly to consist of the Holy Ghost and in the Prelates in the Church.

CHAPTER 16.

Church teacheth by the Holy Ghost, than of the things that himself delivered.

ver. 13. *He shall teach.* If he shall teach all truth, and that forever, c. 14. 16. how is it possible, that the Church can err, or hath erred at any time, or in any point?

ver. 13. *The Spirit of truth.* Ever note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth, which Holy Spirit for many other causes is

He shall glorify me : because he shall receive of mine, and shall show to you. 15 All things whatsoever the Father hath, be mine. Therefore I said, that he shall receive of mine, and shall show to you. 16 A little while, and now you shall not see me : and again a little while, and you shall see me : because I go to the Father. 17 Some therefore of his disciples said one to another, What is this that he saith to us : A little while, and you shall not see me : and again a little while, and you shall see me, and, because I go to the Father ? 18 They said therefore, What is this that he saith, A little while ? we know not what he speaketh. 19 And Jesus knew, that they would ask him : and he said to them, Of this you do question among yourselves, because I said to you, A little while, and you shall not see me : and again a little while, and you shall see me. 20 Amen, amen, I say to you, that you shall weep, and lament, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. 21 A woman when she travaileth, hath sorrow, because her hour is come : but when she hath brought forth the child, now she remembereth not the anguish for joy, that a man is born into the world. 22 And you therefore, now indeed you have sorrow, but I will see you again, and your heart shall rejoice : and your joy no man shall take from you. 23 And in that day me you shall not ask any thing. Amen, amen, I say to you, if you ask the Father any thing in my name, he will give it you. 24 Until now you have not asked any thing in my name, Ask and you shall receive : that your joy may be full. 25 These things in proverbs I have spoken to you. The hour cometh when in proverbs I will no more speak to you, but plainly of the Father I will show you. 26 In that day you shall ask in my name : and I say not to you, that I will ask the Father for you. 27 For the Father himself loveth you, because you have loved me, and have believed that I came forth from God. 28 I came forth from the Father, and came into the world : again I leave the world, and I go to the Father. 29 His disciples say to him, Behold now thou speakest plainly, and sayest no proverb. 30 Now we know that thou knowest all things, and thou needest not that any man ask thee, in this we believe that thou camest forth from God. 31 Jesus answered them, Now do you believe. 32 Behold the hour cometh, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone : and I am not alone, because the Father is with me. 33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress : but have confidence, I have overcome the world.

CHAPTER XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his work, he will give him his appointed glory, for the conversion of all nations, & preserve his apostles, and his Church after them, in unity and verity, that is, from Schism and Heresy : finally also glorify them with him in heaven.

1 These things spake Jesus and lifting up his eyes into heaven, he said, Father the hour is come, glorify thy son, that thy son may glorify thee. 2 As thou hast given him power over all flesh that all which thou hast given him, to them he may give life everlasting. 3 And this is life everlasting that they know thee, the only true God, and whom thou hast sent Jesus CHRIST. 4 I have glorified thee upon earth : I have consummated the work which thou gavest me to do : 5 And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. 6 I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them : and they have kept thy word. 7 Now they have known that all things which thou gavest me, are from thee : 8 Because the words which thou gavest me, I have given them : and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me. 9 For them do I pray : Not for the world do I pray, but for them whom thou hast given me : 10 Because they be thine : and all my things be thine, and thine be mine : and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee. 11 Holy Father, keep them in thy name, whom thou hast given me : that they may be one, as also we. 12 When I was with them, I kept them in thy name. Those whom thou gavest me, have I kept : and none of them perished, but the son of perdition, that the scripture may be fulfilled. 13 And now I come to thee : and these things I speak in the world, that they may have my joy filled in themselves. 14 I have given them thy word, and the world hath hated them, because they are not of the world : as I also am not of the world. 15 I pray not that thou take them away out of the world, but that thou preserve them from evil. 16 Of the world they are not : as I also am not of the world. 17 Sanctify them in truth. Thy word is truth. 18 As thou didst send

ANNOTATIONS.

given to divers private men and to all good men, to sanctification : but to teach all truth, and preserve in truth and from error, he is promised and performed only to the Church and the

CHAPTER 16.

chief Governor and general Councils thereof ver. 23. *In my name.* Upon this the Church concluded all her prayers, *Per Christ. Dominum nostrum*, even those also that be made to Saints.

ANNOTATIONS.

ver. 3. *Life everlasting.* Both the life of glory in heaven, and of grace here in the Church, consisteth in the knowledge of God : that, in perfect vision : this, in faith, working

CHAPTER 17.

by charity, for knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge. 1 John 2.

me into the world, I also have sent them into the world. 19 And for them I do sanctify myself: and they also may be sanctified in truth. 20 And not for them only do I pray, but for them also that by their word shall believe in me: 21 That they all may be one, as thou, Father, in me, and I in thee, that they also in us may be one: that the world may believe that thou hast sent me. 22 And the glory that thou hast given me, have I given to them: that they may be one, as we also are one. 23 I in them, and thou in me: that they may be consummate in one: and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved. 24 Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. 25 Just Father, the world hath not known thee, but I have known thee: and these have known, that thou didst send me. 26 And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

Being gone to the place that Judas the Traitor did know, 4 he offereth himself to the band of his enemies, sheweth his Divine might in overthrowing them all with a word, and in saving his Apostles from them also with a word, 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, he is brought bound to Annas and Caiphas, where he is stricken by a servant, and thrice denied of Peter. 28 Again in the morning he is by them brought to Pilate. 29 Who demanding their accusation, whereas they would oppress him with their authority, 33 and examining the point of his kingdom, pronounceth him innocent: yet they cry rather to have a thief's life saved.

1 When JESUS had said these things, he went forth with his disciples beyond the Torrent Cedron, where was a garden, into the which he entered and his Disciples. 2 And Judas also, that betrayed him knew the place: because JESUS had often resorted thither together with his disciples. 3 Judas therefore having received the band of men, and of the chief Priests and the Pharisees, ministers, cometh thither with lanterns and torches and weapons. 4 Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? 5 They answered him, JESUS of Nazareth. JESUS saith to them, I am he. And Judas also that betrayed him, stood with them. 6 As soon therefore as he said to them, I am he: they went backward and fell to the ground. 7 Again therefore he asked them, whom seek ye? And they said, JESUS of Nazareth. 8 JESUS answered, I have told you that I am he, if therefore you seek me, let these go their ways. 9 That the word might be fulfilled which he said, That of them whom thou hast given me, I have not lost any. 10 Simon Peter therefore having a sword, drew it out: and smote the servant of the high Priest: and cut off his right ear. And the name of the servant was Malchus. 11 JESUS therefore said to Peter, Put up thy sword into the scabbard. The chalice which my Father hath given me, shall not I drink it? 12 The band therefore and the Tribune and the ministers of the Jews apprehended JESUS, and bound him: 13 And they brought him to Annas first, for he was father-in-law to Caiphas, who was the high Priest of that year. 14 And Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people. 15 And Simon Peter followed JESUS, and another disciple. And that disciple was known to the high priest, and went in with JESUS into the court of the high priest. 16 But Peter stood at the door without. The other disciple therefore that was known to the high priest, went forth, and spake to the portress, and brought in Peter. 17 The wench therefore that was portress, saith to Peter, Art not thou also of this man's disciples? He saith to her, I am not. 18 And the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19 The high priest therefore asked JESUS of his disciples, and of his doctrine. 20 JESUS answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple whither all the Jews resort together: and in secret I have spoken nothing. 21 Why asketh thou me? ask them that have heard what I have spoken unto them: behold they know what things I have said. 22 When he said these things, one of the ministers standing by, gave JESUS a blow, saying, Answerest thou the high priest so? 23 JESUS answered him, if I have spoken ill, give testimony of evil: but if well, why strikest thou me? 24 And Annas sent him bound to Caiphas the high priest. 25 And Simon Peter was standing, and warming himself. They said therefore to him, art not thou also of his disciples? He denied and said: I am not. 26 One of the servants of the high priest said to him, his cousin whose ear Peter did cut off, Did not I see thee in the garden with him? 27 Again therefore Peter denied: and forthwith the cock crew. 28 They therefore

ANNOTATIONS.

ver. 17. *Sanctify them.* Christ prayeth that the Apostles, their successors, and all that shall be of their belief, may be sanctified in truth, which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error, which prayer of Christ had not been heard, if the Church might err.

ver. 19. *Sanctify myself.* To sanctify himself, is to sacrifice himself, by dedicating his

CHAPTER 17.

holy body and blood to his Father, both upon the Cross, and in the holy Sacrament

ver. 20. *But for them.* He expresseth, and it is a great comfort, that he prayeth not only for the Apostles, but for the whole Church after them, that is, for all believers. And all this profound and divine prayer is resembled in the holy Canon of the Mass before the consecration, as here it was made before his visible sacrifice on the Cross.

bring Jesus from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eat the Pasch. 29 Pilate therefore went forth to them without, and said, What accusation bring you against this man? 30 They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee. 31 Pilate therefore said to them, Take him you, and according to your law judge him. The Jews therefore said to him, It is not lawful for us to kill any man. 32 That the word of Jesus might be fulfilled which he said, signifying what death he should die. 33 Pilate therefore went into the Palace again, and called Jesus and said to him, Art thou the king of the Jews? 34 Jesus answered, Sayest thou this of thyself, or have others told thee of me? 35 Pilate answered, Why, am I a Jew? Thy nation and the chief Priests have delivered thee up to me, what hast thou done? 36 Jesus answered, My kingdom is not of this world, if my kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews, but now my kingdom is not from hence. 37 Pilate therefore said to him, Art thou a king then? Jesus answered, thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice. 38 Pilate saith to him, What is truth? And when he had said this, he went forth again to the Jews, and saith to them, I find no cause in him. 39 But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the king of the Jews? 40 They all therefore cried again saying, Not him, but Barabbas. And Barabbas was a thief.

CHAPTER XIX.

The Jews are not satisfied with his scourging and irrision. 8 Pilate hearing them say that he made himself the Son of God, is more afraid. 12 Yet, they urging him with his loyalty toward Cesar and professing that themselves will no King but Cesar, he yieldeth unto them. 17 And so Christ carrying his own cross is crucified between two thieves, 19 Pilate writing notoriously the only cause of his death to be, for that he is their King or Christ. 23 His garments be so used, even as the Scriptures foretold. 25 He hath special care of his mother to the end, 28 He signifieth all that was written of his Passion, to be fulfilled, and so yieldeth up his Ghost. 31 Then by the Jews' means also other Scriptures about his legs and side, are fulfilled. 38 And finally he is honourably buried.

1 Then therefore Pilate took Jesus, and scourged him. 2 And the soldiers plating a crown of thorns, put it upon his head: and they put about him a purple garment. 3 And they came to him, and said, Hail king of the Jews, and they gave him blows. 4 Pilate went forth again, and saith to them, Behold, I bring him forth unto you, that you may know that I find no cause in him. 5 Jesus therefore went forth carrying the crown of thorns, and the purple vestment, And he saith, to them, Lo the man. 6 When the chief Priests therefore and the ministers had seen him, they cried saying, Crucify, crucify him. Pilate saith to them, Take him you, and crucify him, for I find no cause in him. 7 The Jews answered him, We have a Law: and according to the Law he ought to die, because he hath made himself the Son of God. 8 When Pilate therefore had heard this saying, he feared more. 9 And he entered into the Palace again: and he said to Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore said to him, Speakest thou not to me? knowest not thou that I have power to crucify thee, and I have power to release thee? 11 Jesus answered, Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin. 12 From thenceforth Pilate sought to release him. But the Jews cried, saying, If thou release this man, thou art not Cesar's friend, every one that maketh himself a king, speaketh against Cesar. 13 But Pilate when he had heard these words, brought forth Jesus: and he sat in the judgment seat, in the place that is called Lythostrotos, and in Hebrew Gabbatha. 14 And it was the Parasceve of Pasch, about the sixth hour, and he saith to the Jews, Lo your king. 15 But they cried, Away, away with him, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king, but Cesar. 16 Then therefore he delivered him unto them for to be crucified. And they took Jesus and led him forth. 17 And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew, Golgotha. 18 Where they crucified him, and with him two others, one on the one side and on the other, and in the midst Jesus. 19 And Pilate wrote a title also: and he put it upon the cross. And it was written, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title therefore many of the Jews did read: because the place where Jesus was crucified, was nigh to the city: and it was written

ANNOTATIONS.

ver. 15. *His own cross.* This cross, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSS: and hath been endued with virtue of miracles, both the whole and every little piece thereof. For the which causes, and specially for the most near memorial of Christ's passion, it hath been

CHAPTER 19.

visited in Pilgrimages, honoured by festival days, and otherwise, reserved and revered of the ancient Fathers, with all devotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretics, seeking in vain to deface and destroy it. See Cyril lib. 6. cont. Julian. Hierom. ep. 17. Paulinus, ep. 11. Ruffinus, lib. 1. c. 7. and 8. Euagr. histo. lib. 4. c. 25. Leo, ep. 72. and Ser. 8. de Passion. Paulus Diacon. lib. 18.

in Hebrew, in Greek, and in Latin. 21 The chief priests therefore of the Jews said to Pilate Write not, *The king of the Jews*: but that he said, I am king of the Jews. 22 Pilate answered, That which I have written, I have written. 23 The soldiers therefore when they had crucified him, took his garments, and they made four parts, to every soldier a part, and his coat. And his coat was without seam, wrought from the top throughout. 24 They said therefore one to another, Let us not cut it, but let us cast lots for it whose it shall be. That the Scripture might be fulfilled, saying, *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers did these things. 25 And there stood beside the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalen. 26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he said to his mother, Woman, behold thy son. 27 After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. 28 Afterwards Jesus knowing that all things were now consummate, that the Scripture might be fulfilled, he saith, I thirst. 29 A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. 30 Jesus therefore when he had taken the vinegar, said, It is consummate. And bowing his head, he gave up the ghost. 31 The Jews therefore, because it was the Parasceve, that the bodies might not remain upon the cross on the Sabbath, for that was a great Sabbath day, they desired Pilate that their legs might be broken, and they might be taken away. 32 The soldiers therefore came; and of the first indeed they brake the legs, and of the other that was crucified with him. 33 But after they were come to Jesus when they saw that he was dead, they did not break his legs, 34 But one of the soldiers with a spear opened his side, and incontinent there came forth blood and water. 35 And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe. 36 For these things were done that the Scripture might be fulfilled, *You shall not break a bone of him.* 37 And again another Scripture saith, *They shall look on him whom they pierced.* 38 And after these things Joseph of Arimathea, because he was a disciple of Jesus, but secret for fear of the Jews, desired Pilate that he might take away the body of Jesus. And Pilate permitted. He came therefore and took away the body of Jesus. 39 Nicodemus also came, he that at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner is with the Jews to bury. 41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42 There therefore because of the Parasceve of the Jews, they laid Jesus because the monument was hard by.

CHAPTER XX.

Upon Easter day his body is missed in the sepulchre, first by Mary Magdalen, 3 secondly, by Peter also and John, the winding clothes yet remaining. 11 Then to Mary Magdalen, after she had seen two Angels, Jesus also himself appeareth. 18 She having told to the Disciples, he appeareth to them also the same day, and sendeth them as himself was sent, giving them the Holy Ghost, to remit and to retain sins. 26 Again, upon low Sunday he appeareth to them, letting Thomas see, that he might believe, and commending such as not seeing yet do believe. 30 The effect of this book.

1 And the first of the Sabbath, Mary Magdalene cometh early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. 2 She ran therefore,

ANNOTATIONS.

ver. 20 *Hebrew, in Greek, and in Latin.* These three tongues being for other causes most famous before in all the world, are now also dedicated to God in the triumphant title of the Cross of Christ, and in them the holy Scriptures are more conveniently written, taught, and preserved.

ver. 26. *To his mother.* The marvellous respect that Christ had to his mother, vouchsafing to speak to her, and to take order for her, even from the cross, in the midst of his infinite anguishes and mysteries a working for mankind.

ver. 27. *To the Disciple.* A great honour to John and charge to have that blessed jewel in keeping: and an unspeakable comfort, that from that day forward the one was to the other mother and son, *Virginem, virgini commendavit,* saith Hierome, *He commended the virgin to a virgin.*

ver. 34. *Blood and water.* This piercing of Christ's side, though on the soldier's part it was done blindly and insolently, yet by God's ordinance it contained great mysteries, and

CHAPTER 19.

was prefigured by Moses striking the rock with his rod: as this stream of blood and water drawn miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rock following the Israelites in the desert. *Out of this side,* saith Augustine, *issued the Sacraments.* Hence, Chrysostom, *the great mysteries have their beginning.* Who warneth us, that when we come to drink of the holy chalice, we should so approach, as though we draw the blood out of Christ's side. And both blood and water apart did flow forth, to show us the fountain of two principal sacraments, and their several matters, Baptism and the Eucharist, springing to life everlasting in the Church. The fathers also say that the Church who is Christ's spouse and his coadjutrix in applying the blood and water to the benefit of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Cross, as Eve was of Adam's side, when he was cast asleep in Paradise.

and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, they have taken our Lord out of the monument, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and they came to the monument. 4 And both ran together, and that other disciple did outrun Peter, and came first to the monument. 5 And when he had stooped down, he saw the linen clothes lying: but yet he went not in. 6 Simon Peter therefore cometh, following him, and went into the monument, and saw the linen clothes lying, 7 And the napkin that had been upon his head, not lying with the linen clothes, but apart, wrapped up into one place. 8 Then therefore went in that other disciple also, which came first to the monument: and he saw, and believed. 9 For as yet they knew not the Scripture, that he should rise again from the dead. 10 The disciples therefore departed again to themselves. 11 But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, and looked into the monument: 12 And she saw two Angels in white, sitting, one at the head, and the one at the feet, where the body of Jesus had been laid. 13 They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have put him. 14 When she had said thus, she turned backward, and saw Jesus standing: and she knew not that it is Jesus. 15 Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him, Sir, if thou hast carried him away, tell me where thou hast laid him: and I will take him away. 16 Jesus saith to her, Mary. She turning, saith to him, Rabboni, which is to say, Master. 17 Jesus saith to her, Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18 Mary Magdalen cometh and telleth the disciples, That I have seen our Lord, and thus he said unto me. 19 Therefore when it was late that day, the first of the Sabbaths, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be to you. 20 And when he had said this, he showed them his hands and side. The disciples therefore were glad when they saw our Lord. 21 He said therefore to them again, Peace be to you. As my

ANNOTATIONS.

ver. 11. *Monument without.* The Sepulchres of Martyrs, saith *Hierome*, ep. 17. we do honour every where, and putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and be there some that think the monument wherein our Lord was laid, is to be neglected: where the Devil and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roar, as if they stood before the judgment seat of Christ!

ver. 19. *The doors were shut.* Such Heretics as deny Christ's body to be, or that it can be in the B. Sacrament, for that it is in heaven, and cannot be in two places at once, nor without the natural manner of the quantity, space or place, agreeable to the condition of his humanity, be invincibly refuted by Christ's entering in to the Disciples, the doors shut: and by that his true natural body, whole and perfect in all his limbs, length, breadth, and thickness, distinct and divers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mother's womb, the clausure not stirred: and passed through the stone, out of his sepulchre. By all which the Heretics being plainly reproved, and convinced of infidelity, they boldly deny the plain Scriptures, or so fondly shift themselves from the evidence thereof, that their impudence is specially to be marked in this point.

Some say, that he came in at the window: some, that the door opened of itself to let him in: some, that to come in, the doors being shut, signifieth no more, but that he came in late in the evening, at what time men use to shut their doors: and such other flights to defend falsehood, against express Scriptures,

CHAPTER 20.

and against the Apostles' testimony, who therefore took him to be a Spirit, because they saw him stand suddenly in the midst of them, all the house being close shut. And the Fathers all confess, that he went in, the doors being shut. See Ambrose, *lib. 10. in Lucam.* c. 24. Augustine, ep. 3. *ad Volusian*, et *lib. 22. de civit.* c. 8. and Cyril, in *Jo. lib. 12. c. 53.* and Hiero. *lib. 1. cont. Jovinianum.* c. 21. We know it is the natural course of God's ordinance, that every body should have but one and his own proper place, fitted to the lineaments, quantity, terms and limits of the same: without which naturally the bodies were no where, and consequently not at all, as Augustine saith *ad Dardanum*, but that God supernaturally and miraculously cannot by his omnipotence dispose otherwise of his own body than the natural form or quantity or quality thereof require: that is great incredulity, seeing we must believe that he can do so with any other body of mere men or other creatures, the Scriptures being plain that he can make a camel pass through a needle's eye, continuing in his natural figure and quantity still: and Augustine telleth of a woman whose ring fell from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fell down before him from his body. *De off. Eccl.* Therefore it is too much unfaithfulness, by rules of place to debar Christ of his will or wisdom of be in the Sacrament how himself list, and on as many altars or places as he liketh. We detest for all that, the wicked heresy of certain Protestants, holding quite contrary to the Zuinglians, that Christ according to his humanity is in every place where the Divinity is: which is both against faith, and the common rules of nature and divinity.

Father hath sent me, I also do send you. 22 When he had said this, he breathed upon them: and he saith to them, Receive ye the Holy Ghost: 23 WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED. 24 But Thomas

ANNOTATIONS.

ver. 21. *As my Father.* As when he gave them commission to preach and baptize through the world, he made mention of his own power therein: so here, before he institute the Sacrament of Penance, and give them authority to remit sins, lest the wicked should ask afterward, by what right they do such great functions, he showeth his Father's commission given to himself, and then in plain terms most amply imparteth the same to his Apostles; That whosoever deny the Apostles and their successors, the Priests of God's Church, to have right to remit sins, should deny consequently Christ as man to have authority to do the same.

ver. 22. *He breathed.* He giveth the Holy Ghost in and by an external sign, to his Apostles, not visibly, and to all such purposes, as afterward at Whitsuntide, but for the grace of the Sacrament of Orders, as Augustine saith, and that none make doubt of the Priest's right in remission of sins, seeing the Holy Ghost is purposely given them to do this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to have power to remit sins. *It is not absurd,* saith Cyril, *that they forgive sins, which have the Holy Ghost. For when they remit or retain, the Holy Ghost remitteth or retaineth in them, and that they do two ways, first in Baptism, and then in Penance.* As Ambrose also, *lib. 1. c. 7. de Pœnitentia*, refelling the Novatians, a sect of old Heretics, which pretending God's glory, as our new sectaries do, denied that Priests could remit sins in the Sacrament of Penance, asketh, why it should be more dishonour to God, or more impossible or inconvenient for men to forgive sins by Penance than by Baptism, seeing it is the Holy Ghost that doth it, by the Priest's office and ministry, in both.

ver. 23. *Whose sins.* Power to offer Sacrifice, which is the principal function and act of Priesthood, was given them at the institution of the Blessed Sacrament: the second and next special faculty of Priesthood, consisting in remitting sins, is here bestowed on them. And withal, the holy Sacrament of Penance, implying Contrition, Confession, and Satisfaction in the penitent, and Absolution on the priest's part, is instituted: for in that, that express power and commission is given to priests to remit or retain all sins: and in that, that Christ promiseth, whose sins soever they forgive, they be of God forgiven also: and whose sins they retain, they be retained before God: it followeth necessarily, that we be bound to submit ourselves to their judgment for release of our sins. For this wonderful power were given them in vain, if none were bound to seek absolution at their hands. Neither can any rightly seek for absolution of them, unless they confess particularly at least all their mortal offences, whether they be committed in mind, heart, will, and cogitation only, or in

CHAPTER 20.

word and work: for God's priests being in this Sacrament of penance constituted in Christ's stead as judges in causes of our conscience, cannot rightly rule our cases, without full and exact cognition and knowledge of all our sins, and the necessary circumstances and differences of the same. Which cannot otherwise be had of them, being mortal men, than by our simple, sincere, and distinct utterance to them of our sins, with humble contrite heart, ready to take and to do penance according to their injunction. For that authority to retain sins, consisteth specially in enjoining satisfaction and penitential works of praying, fasting, alms, and such like. All which God's ordinance, whosoever condemneth or contemneth, as Heretics do, or neglecteth, as some careless Catholics may perhaps do, let them be assured they cannot be saved. Neither must any such Christian man pretend or look to have his sins, after Baptism, remitted by God only, without this Sacrament: which was the old Heresy of the Novatians, *Ambr. lib. 1. de Pœnit. c. 2. Socrat. lib. 7. Eccl. hist. c. 25.* more than any may hope to be saved, or have his original or other sins, before Baptism, forgiven by God without the same Sacrament. Let no man deceive himself, this is the *second table or board after shipwreck*, as Hierome calleth it. Whosoever take not hold of it shall perish without all doubt, because they contemn God's counsel and order for their salvation. And therefore Augustine, *ep. 180.* joining both together, saith it is a pitiful case, when by the absence of God's priests men depart this life, *aut non regenerati, aut ligati*: that is, *either not regenerated by Baptism, or fast bound*, and not absolved by the Sacrament of penance and reconciliation; because they shall be excluded from eternal life, and *destruction followeth them.* And Victor, *lib. 2. de persecut. Vandalica*, telleth the miserable lamentation of the people, when their priests were banished by the Arian Heretics. *Who, say they, shall baptize these infants? Who shall minister penance unto us, and loose us from the bands of sins? &c.* And therefore Cyprian very often, *namely, ep. 54.* calleth it great cruelty, and such as priests shall answer for at the latter day, to suffer any man that is penitent of his sins, to depart this life without this reconciliation and absolution: *because,* saith he, *the Law-maker himself, Christ, hath granted, that things bound in earth, should also be bound in heaven: and that those things might there be loosed, which were loosed before here in the Church.* And it is a world to see how the heretics wrestle with this so plain a commission of remitting sins, referring it to preaching, to denouncing God's threats upon sinners, and to we cannot tell what else: though to our English protestants this authority seemeth so clear, that in their order of visiting the sick, their Ministers acknowledge and challenge the same, using a formal absolution according

one of the twelve, who is called Didymus, was not with them when JESUS came. 25 The other Disciples therefore said to him, We have seen our Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe. 26 And after eight days, again his disciples were within: and Thomas with them. JESUS cometh the doors being shut, and stood in the midst, and said, Peace be to you. 27 Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous but faithful. 28 Thomas answered, and said to him, My Lord, and my God. 29 JESUS saith to him, Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen and have believed. 30 Many other signs also did JESUS in the sight of his disciples, which are not written in this book. 31 And these are written, that you may believe that JESUS is CHRIST the Son of God: and that believing, you may have life in his name.

CHAPTER XXI.

Appearing again in Galilee, where Peter was fishing with his fellows: and causing them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth with them: 15 He, expressing what this fishing signified, maketh Peter his Vicar, committing unto him the feeding of his lambs and sheep: 18 and revealeth unto him, that he also shall be crucified to the glory of God, 20 and admonishing him rather to mind that, rather than to be curious about John's death.

1 After JESUS manifested himself again at the sea of Tiberias. And he manifested thus: 2 There were together Simon Peter and Thomas who is called Didymus, and Nathaniel which was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. 3 Simon Peter saith to them, I go to fish. They say to him, We also come with thee. And they went forth and got up into the boat: and that night they took nothing. 4 But when morning was now come, JESUS stood on the shore: yet the disciples knew not that it was JESUS. 5 JESUS therefore saith to them, Children, have you any meat? They answered him, No. 6 He saith to them, Cast the net on the right side of the boat: and you shall find. They therefore did cast

ANNOTATIONS.

to the Church's order, after the special confession of the party. But to conclude the matter, let every one that list to see the true meaning of Christ's words, and the priest's great power and dignity given them by the same words and others, mark well these words of Chrysostom: *For, saith he, they that dwell on the earth, and converse in it, to them is commission given to dispense those things that are in heaven, to them is it given to have the power which God would not to be given neither to Angels nor Archangels, for neither to them was it said, Whatsoever you shall bind in earth, shall be bound in heaven: and whatsoever you shall loose in earth, shall be loosed in heaven. The earthly Princes indeed have also power to bind, but the bodies only: but that bond of Priests which I speak of, toucheth the very soul itself, and reacheth even to the heavens: insomuch, that whatsoever the Priests shall do beneath, the self-same God doth ratify above, and the sentence of the servants of the Lord doth confirm, for indeed what else is this, than that the power of all heavenly things is granted them of God? Whose sins soever, saith he, you shall retain, they are retained. What power, I beseech you, can be greater than this one? The Father gave all power to the Son: but I see the same power altogether delivered by the Son unto them. And as this concerneth the priest's high authority to absolve, so thereupon concerning confession also to be made unto them, the ancient Fathers speak in this sort. Cyprian, *de Lapsis*, nu. 11. They, saith he, that have greater faith and fear of God, though they did not fall in persecution, yet because they did only think it in their mind, this very cogitation they confess to God's Priests sorrowfully and plainly, opening their conscience, uttering and discharging the burden of their mind, and seeking wholesome medicine for their wounds, though but small and little.*

CHAPTER 20.

And a little after, *Let every one, my brethren, I beseech you, confess his sin, whiles he is yet alive, whiles his confession may be admitted, whiles satisfaction and remission made by the Priests is acceptable before God.* Cyril, or as some think, Origen, *lib. 2 in Levit.* calleth it a great part of penance when a man is ashamed, and yet openeth his sins to our Lord's priest. See also *Tertul. lib. de pœnit.* Hiero, in c. 10. *Ecclesiastæ* Basil in *Regulus brev. quest.* 229. who compare sinners that refuse to confess, to them that have some disease in their secret parts, and are ashamed to show it to the physician or surgeon, that might cure it: where they must needs mean secret confession to be made to them that may absolve. And Leo, ep. 80. most plainly, as before Cyril, expressly nameth priests. *That confession is sufficient which is made first to God, then to the Priest also.* And again, *It is sufficient that the guiltiness of men's consciences be uttered to the Priests only by the secrecy of confession.* Hierome in 16 Matt. saith, that priests loose or bind, *audita peccatorum varietate*, having heard the variety and differences of sins. Paulinus writeth of Ambrose, that as often as any confessed his sins unto him for to receive penance, he so wept for compassion, that thereby he caused the penitent to weep also. He addeth moreover, that this holy Doctor was so secret in this case, that no man knew the sins confessed, but God and himself. And Augustine, hom. 49. de 50. homiliis, Tom. 10. saith thus: *Do penance such as is done in the Church, Let no man say I do it secretly, I do it to God: in vain then was it said, Whatsoever you shall loose in earth, shall be loosed in heaven: see Ambrose de pœnit. throughout: Cyprian de Lapsis, the book de vera et falsa pœnit. in Augustine: beside all antiquity, which is full of these speeches concerning absolution and confession.*

it: and now they were not able to draw it for the multitude of fishes. 7 That his disciple therefore whom JESUS loved, saith to Peter, It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coat unto him, for he was naked, and cast himself into the sea. 8 But the other Disciples came in the boat, for they were not far from the land, but as it were two hundred cubits, drawing the net of fishes. 9 Therefore after they came down to the land, they saw hot coals lying, and fish laid thereon and bread. 10 JESUS saith to them, Bring hither of the fishes that you took now. 11 Simon Peter went up, and drew the net to the land, full of great fishes, a hundred fifty three. And although they were so many, the net was not broken. 12 JESUS saith to them, Come, dine. And none of them that sat at meat, durst ask him, Who art thou? knowing that it is our Lord. 13 And JESUS cometh and taketh the bread and giveth them, and the fish in like manner. 14 This now the third time JESUS was manifested to his disciples, after he was risen from the dead. 15 Therefore when they had dined, JESUS saith to Simon Peter, Simon of John lovest thou me more than these? He saith to him, Yea Lord: thou knowest that I love thee: he saith to him, FEED MY LAMBS. 16 He sayeth to him again, Simon of John, lovest thou me? he saith to him, Yea Lord, thou knowest that I love thee. He saith to him, FEED MY LAMBS. 17 He saith to him the third time, Simon of John, lovest thou me? Peter was stricken sad, because he said unto him the third time, Lovest thou me? And he said to him, Lord thou knowest all things: thou knowest that I love thee. He

ANNOTATIONS.

ver. 7. *Simon Peter.* Augustine, tract. 122. in *John*, the great mystery hereof concerning the CHURCH, and in Gregory, hom. 24. in *Evang.* and Bernard, lib. 2. c. 8. *de consid.* Peter's PRIMACY here mystically signified.

ver. 17. *Feed my sheep.* As it was promised him, *Matt.* 16, that the Church should be builded upon him, and that the keys of heaven should be given him, so here it is performed, and he is actually made the general Pastor and governor of all Christ's sheep. For though the other ten, as Matthias and Paul also afterward, were Apostles, Bishops, Priests, and had authority to bind and loose, to remit and retain, to preach, baptize, and such like, as well as he: Yet in these things and all other government, Christ would have him to be their head, and they to depend of him as head of their College, and consequently of the whole flock of Christ: no Apostle nor no Prince in earth, if he acknowledge himself to be a sheep of Christ, exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giveth him some greater pre-eminence and regiment than the rest, it is plain by that he is asked whether he love our Lord more than the other Apostles do: where, for equal charge no difference of love had been required. To Peter, saith Cyprian, our Lord after his Resurrection said, *Feed my sheep, and builded his Church upon him alone, and to him he giveth the charge of feeding his sheep.* For although after his Resurrection he gave his power alike to all, saying, *As my Father sent me, so I send you, take the Holy Ghost, if you remit to any their sins, they shall be remitted, &c.* Yet to manifest unity, he constituted one Chair, and so disposed by his authority that unity should have origin of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of unity: the primacy is given to Peter, that the Church of Christ may be showed to be one, and one Chair. Chrysostom also saith thus: *Why did our Lord shed his blood? truly to redeem those sheep, the cure of which he committed both to Peter, and also to his successors.* And a little after, *Christ would have Peter indued with such authority, and to be far above all his other Apostles: for he saith; Peter, dost thou love me more than all*

CHAPTER 21.

these do? Whereupon our Master might have inferred, If thou love me Peter, use much fasting, sleep on the hard floor, watch much, be patron to the oppressed, father to the orphans, and husband to the widows: but omitting all these things, he saith, Feed my sheep. For, all the foresaid virtues certes may be done easily of many subjects, not only men but women: but when it cometh to the government of the Church, and committing the charge of so many souls, all womenkind must needs wholly give place to the burden and greatness thereof, and a great number of men also.

And because the Protestants would make the unlearned think, that Gregory deemed the Pope's supremacy to be wholly unlawful and Antichristian, for that he condemneth John of Constantinople for usurping the name of universal Bishop, resembling his insolence therein to the pride of Antichrist: note well the words of this holy Father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be universal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Governor of the same, as our adversaries fraudulently pretend. *It is plain to all men, saith he, that ever read the Gospel, that by our Lord's mouth the charge of the whole Church was committed to Peter Prince of the Apostles, for to him it was said, Feed my sheep: for him was the prayer made that his faith should not fail: to him were the keys of heaven given, and authority to bind and loose: to him the cure of the Church and principality was delivered: and yet he was not called the universal Apostle. This title indeed was offered for the honour of Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did ever use it or consent to take it.* Thus much Gregory, who, though he both practised jurisdiction throughout all Christendom, as other of that See have ever done, and also acknowledged the principality and sovereignty to be in Peter and his successors: yet would he not for just causes use that title subject to vanity and misconstruction. But both he and all the Popes since have rather called themselves, *Servus servorum Dei*, the servants of God's servants: though the word, *Universal*

saith to him, **FEED MY SHEEP.** 18 Amen, amen, I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not. 19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him, Follow me. 20 Peter turning, saw the disciple whom Jesus loved, following, who also leaned at the supper upon his breast, and said, Lord who is he that shall betray thee? 21 Him therefore when Peter had seen, he saith to Jesus, Lord, and this man what? 22 Jesus saith to him, So I will have him to remain till I come, what to thee? follow thou me. 23 This saying therefore went abroad among the brethren, that that disciple dieth not. And Jesus did not say to him, he dieth not: but, So I will have him to remain till I come, what to thee? 24 This is that disciple which giveth testimony of these things, and hath written these things: and we know that his testimony is true. 25 But there are many other things also which Jesus did: which if they were written in particular, neither the world itself I think were able to contain these books that should be written.

ANNOTATIONS.

Bishop, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and lawful. For that Council would not have given any antichristian or unjust title to any man. Only in the Bishop of Constantinople and other, which in no sense had any right to it, and who usurped it in a very false and tyrannical meaning, it was insolent, unjust and antichristian. See also the Epistle of Leo the Great concerning his practice of universal jurisdiction, though he refused the title of universal Bishop. And Bernard, that you may better perceive that the general charge of Christ's sheep was not only given to Peter's person, but also to his successors, the Popes of Rome, as Chrysostom also before alleged doth testify, writeth thus to Eugenius; Thou art he to whom the keys of heaven are delivered, and to whom the sheep are committed, there be other Porters of heaven, and other Pastors of flocks: but thou hast inherited in more glorious and different sort. For they have every one their particular flock, but to thee all universally, as one flock to one man, are credited: being not only the Pastor of the sheep, but the one Pastor of all the Pastors themselves, but thou wilt ask him how I prove that? even by our Lord's word, for to whom of all, I say not only Bishops, but Apostles, were the sheep

CHAPTER 21.

so absolutely and without limitation committed? *If thou love me Peter, feed my sheep.* He saith not the People of this kingdom or that city, but, *my sheep*, without all distinction. And hereunto may be added that the second *feed*, is in Greek a word that signifieth withal to govern and rule, as *Psal. 2. Mic. 5. Matt. 2. Apoc. 2.* and therefore it is spoken of David also, and other temporal governors, as the Hebrew word answering thereunto, in the Scriptures very often, and the Greek in profane writers also.

ver. 18. *Another shall gird thee.* He prophesieth of Peter's martyrdom, and of the kind of death which he should suffer, that was, crucifying, which the heretics fearing that it were a step to prove he was martyred in Rome, deny: whereas the Fathers and ancient writers are as plain in this, as that he was at Rome. *Origen. apud Euseb. lib. 3. c. 1. Euseb. lib. 2. c. 24. Hist. Ec. Tertul. de præscript. nu. 14. Aug. tract. 123. in Joan. Chrysost. Beda in hunc locum.*

ver. 25. *Other things also.* How few things are written of Christ's acts and doctrine in comparison of that which he did and spake, and yet the heretics will needs have all in Scripture, trusting not the Apostles' own preaching, or report of any thing that our Master did or said, if it be not written.

THE SUM AND THE ORDER OF THE EVANGELICAL HISTORY:

Gathered briefly out of all four, even unto Christ's Ascension.

<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	
			1	THE Preface moving the Reader to receive CHRIST, being the eternal WORD of God, the life and the light.
		1		The Angel telleth Zachary of the conception of John Baptist, Christ's Precursor: and Elizabeth conceiveth him.
		1		The same Angel doing his message to the B. Virgin, Christ is incarnate in her womb.
		1		Our B. Lady visiteth Elizabeth: and John Baptist is born, and circumcised.
1				The Angel telleth Joseph that his wife is with child by the Holy Ghost.
1		3		The Genealogy of Christ.
		2		The Birth of Christ in Bethlehem, and his circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where Simeon and Anna prophesy of him.
2				Joseph with the child and his mother, fleeth into Egypt: and returneth to Nazareth.
		2		Jesus being sought of his parents, is found in the Temple among the Doctors.
3	1	3		John the Baptist preacheth and baptizeth, preparing all to receive Christ: and among other, Christ is baptized of him.
4	1	4		Christ fasteth forty days, and is tempted in the wilderness.
			1	John giveth testimony of Christ to the Legates of the Jews, to the people, and to his own disciples.
			2	Christ worketh his first miracle, turning water into wine at a marriage.
			2	In the feast of Pasche he casteth out the buyers and sellers in the Temple, insinuating to the Jews his death and resurrection.
			3	He teacheth Nicodemus by night: and baptizeth in Jewry by the ministry of his Disciples, whereupon a question is moved to John about their two baptisms.
14	6	3		John Baptist is put into prison for reprehending Herod's incestuous adultery.
4			4	After John's imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritan woman.
			4	He healeth a lord's son of an ague.
4	1	4		He preacheth in Galilee, and waxeth very famous.
4	1	5		He calleth four disciples out of the boat, and they follow him.
	1	4		He healeth one possessed of a devil, in the Synagogue.
8	1	4		He cureth Simon Peter's mother-in-law, and many sick persons.
8		9		He refuseth three that offer to follow him.
8	4	8		He appeaseth the tempest on the sea.
8	5	8		He healeth two possessed of devils in the country of the Gerasens, and permitteth the devils to enter into swine.
9	2	5		He healeth the sick of the palsy, being let down through the tiles.
				He calleth Matthew from the Custom-House, and disputeth with John's disciples and the Pharisees of fasting
9	5	8		He raiseth the Archsynagogue's daughter, and cureth her that had a flux of blood.
9				He healeth two blind, and one possessed.
			5	He healeth him on the Sabbath day that lay at the Probatica, and had been diseased eight and thirty years.
12	3	6		He confuteth the Pharisees being offended that his Disciples bruised the ears of corn on the Sabbath.

Matt.	Mark	Luke	John	
12				He refelleth the Pharisees being offended because he cured the withered hand on the Sabbath.
5,6,7	3	6		He chooseth the twelve Apostles: and maketh that divine sermon called <i>Sermo Domini in monte</i> . <i>The sermon of our Lord in the mount</i> , containing the pattern of a Christian man's life.
8	1	5		He cureth a leper.
8		7		He healeth the Centurion's servant.
		7		He raiseth the widow's son at Nain.
11		7. 9		John sendeth out of prison his disciples unto Christ.
		7		He forgiveth Mary Magdalen's sins, preferring her much before the Pharisees that despised her.
12	3	11		He healeth him that had a deaf and dumb devil, and refuteth the blaspheming Pharisees.
12	3	11. 8		He preferreth the observers of God's word before carnal mother and brethren.
13	4	8		The parable of the sower.
13	4			The parables of the cockle, of the seed growing when men sleep, of the mustard seed, and of the leaven.
13				The parables of the treasure hid in the field, of the precious stone, and of the net.
13	6	4		Teacheth in Nazareth, he condemneth it of incredulity.
9 10	6	8		He sendeth the twelve Apostles to preach.
14	6	9		John is beheaded, and the fame of Jesus cometh to Herod's ears.
14	6	9	6	He feedeth five thousand men with five loaves.
14	6	9	6	He walketh upon the sea, and so maketh Peter also to do.
			6	He reasoneth of Manna, and of the true bread from heaven.
15	7			He reprehendeth the Pharisees for cavilling at his disciples, because they did eat with unwashed hands.
				He healeth the daughter of the woman of Canaan.
	7			He cureth a man that was deaf and dumb.
15	8			He feedeth four thousand with seven loaves.
16	8			He rejecteth the Pharisees that asked a sign, and biddeth his disciples beware of their leaven.
	8			He healeth a blind man in Bethsaida.
16	8	9		The time that he will pass out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rock upon which he will build his Church, promising to give him the keys of heaven, and withal foretelleth, that he must suffer in Jerusalem, and that all must be ready to suffer with him.
17		9		The transfiguration.
				He casteth out the devil which his disciples could not cast out, commending unto them fasting and prayer.
17	9	—		He payeth the didrachmes for him and Peter, after that Peter had found a stater in the fish's mouth.
18	9	9		His disciples contendeth for superiority, he teacheth humility.
18	9			He threateneth the scandalizers of little ones.
18				He teacheth us to forgive our brother sinning against us.
19	10	9	7	Leaving Galilee he goeth into Jewry, and the Samaritans will not receive him.
		17		In that journey he healeth the ten lepers.
			7	He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.
			8	He absolveth the woman taken in adultery, teacheth in the Temple, and goeth out of their hands that would have stoned him.
			9	He restoreth sight to him that was born blind.
			10	He reasoneth of the true Pastor and his sheep.
		10		He sendeth the seventy disciples and they return. The parable of the Samaritan and the wounded man. Martha entertaineth Jesus.
		11		He teacheth the manner and force of prayers, and reprehendeth the preposterous cleanness of the Pharisees.

<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	
		12		He teacheth not to fear them that kill the body only, to cast away the care of riches, by the parable of him that thought his barns too little, and that the faithful servant will always expect the coming of his lord and master.
		13		He threateneth them, unless they do penance, showing God's patience by the fruitless fig tree that was suffered to stand one year more. He healeth the crooked woman, teacheth the way to heaven to be narrow.
		14		He healeth him that had a dropsy, on the Sabbath : and teacheth them to renounce all things in comparison with him.
			10	In the feast of Dedication he goeth out of their hands that would have stoned him.
		15		The parables of the lost sheep, of the groat, and of the prodigal son.
		16		The parable of the unjust bailiff.
19	10	16		Of the indissolubility of matrimony.
		16		The rich glutton and Lazarus.
		17		Wo to scandalizers. The force of faith even to the moving of trees with a word.
		18		Of the Pharisee and Publican that went to pray.
19	10	16		He imposeth or layeth his hands upon little children, and exhorteth a young rich man to forsake all and become perfect.
20				The parable of the workmen hired into the vineyard.
20	10	19	11	He raiseth Lazarus, and the Jews consult how to destroy him.
				He foretelleth his death, and denieth the request of Zebedee's two sons, asking the two chief places about him.
		18		He healeth a blind man before his entering into Jericho.
		19		Zacheus the Publican entertaineth Christ. The parable of the ten pounds delivered to ten servants.
20		10		He healeth two blind men as he goeth out of Jericho.
26	14	12		At a supper in Bethania, Mary poured ointment upon him.
21	11	19	12	Riding upon an ass he entereth gloriously into Jerusalem.
21			12	He healeth the lame and the blind, and the Gentiles desire to see him.
21	11	19		He curseth the fig tree, and casteth the buyers and sellers out of the Temple.
21	11	19, 20		To his enemies the Jews, he avoucheth his power by John's baptism which was of God, and foretelleth their reprobation, with the Gentiles' vocation in their place, by parables : as the parable of the two sons, the one promising to do, the other doing his father's commandment.
21	12	20		The parable of the vineyard, let out to husbandmen, that killed both the servants and the son sent to require fruit.
22				The parable of the king that made a marriage for his son, inviting guests to the feast, and they would not come.
22	12	20		He answereth their question of paying tribute to Cesar, and the Sadducees' question of the Resurrection.
22	12			He answereth the Pharisees' question, of the greatest commandment.
22	12	20		He putteth them to silence with this question concerning CHRIST, how he could be David's son.
23	12	20		He biddeth them do as the Scribes teach, but not as they do.
	12	21		He extolleth and preferreth the poor widow's offering.
24	13	21		He foretelleth to some of his disciples the destruction of the Temple and of Jerusalem : and by that occasion, what things shall be before the consummation of the world, and Antichrist in the consummation, and then incontinent domesday, warning us to prepare ourselves against his coming.
25				By the parable of the ten virgins, and the parable of the talents, he sheweth how it shall be at domesday with the faithful that prepare, and that prepare not themselves : and without parables, that they who do not good works, shall be damned.

<i>Matt.</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>	
26	14	22		Judas bargaineth with the Jews to betray him, and two of his disciples prepare the Paschal lamb.
			13	At supper he washeth his disciples' feet.
26	14	22		He instituteth the Sacrifice of his body and blood in the B. Sacrament.
26	14	22.	13	He foretelleth that one of the Twelve shall betray him, appeasing their contention for the superiority, and that they shall all deny him.
			14	His sermon after supper.
			17	His prayer to his Father.
26	14	22	18	The story of his Passion and burial, from Thursday at night, till the next day at eventide.
27	15	23	19	He riseth the third day.
28	16	24	20	Appeareth first to Mary Magdalen.
	16		20	Then to the other women.
28		24		Then to Peter, ver. 34, then to the two disciples going into Emmaus, ver. 15.
	16	24	20	Then to his disciples gathered together in a house at Jerusalem, when he entered the doors being shut, and gave to them power to remit and retain sins.
			20	Then, upon Low-Sunday, to the disciples likewise gathered together, and Thomas among them.
			21	Then, at the sea of Tiberias, to Peter and the rest that were fishing, where he committeth his sheep to Peter.
28	16	24		Then, to the disciples upon a mount in Galilee: giving them commission to preach and baptise throughout the whole world.
	16	24		Then in Bethania, where he promised to send the Holy Ghost, bidding them tarry in the meantime in Jerusalem, and so blessing them, Ascendeth into heaven.

THE ARGUMENT OF THE ACTS OF THE APOSTLES.

The Gospel having showed, how the Jews most impiously rejected Christ, as also Moses and the Prophets had foretold them: and therefore deserved to be rejected themselves also of him: now followeth this book of the *Acts of the Apostles*, written by Luke in Rome, the fourth year of Nero, A. D. 61, and sheweth, how notwithstanding their deserts, Christ of his mercy, as the Prophets also had foretold of him, offered himself unto that unworthy people, yea after that they had crucified him, sending unto them his twelve Apostles to move them to penance, and so by baptism to make them of his Church: and while all the Twelve were so occupied about the Jews: how of a persecuting Jew he made him an extraordinary Apostle, who was S. Paul, and to avoid the scandal of the Jews, to whom only himself likewise for the same cause had preached, sent him, and not any of his Twelve by and by, who were his known Apostles, unto the Gentiles, who never afore had heard of Christ, and were worshippers of many Gods, to move them also, for, that likewise the Prophets had foretold, to faith and penance, and by baptism to make them of his Church: and how the incredulous Jews every where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and never ceasing until he fell into the hands of the Gentiles: that so, as not only he every where, but also the Prophets afore him, and Christ had foretold, the Gospel might be taken away from them, and given to the Gentiles: even from Jerusalem, whose reprobation also by name had been often foretold, the head city of the Jews, where it began, translated to Rome the head city of the Gentiles. All this will be evident by the parts of the book: which may be these six. 1. How Christ ascending in the sight of his Disciples, promised unto them the Holy Ghost, foretelling that of him they should receive strength, and so begin his Church in Jerusalem: and from thence dilate it into all that country, that is into all Jewry: yea and into Samaria also, yea into all nations of the Gentiles, be they never so far off. *You shall receive, saith he, the virtue of the Holy Ghost coming upon you: and you shall be witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the uttermost of the earth.* Chap. 1. 2. The beginning of the Church in Jerusalem, accordingly. Chap. 2. 3. The propagation of it consequently into all Jewry, and also to Samaria. Chap. 8. 4. The propagation of it to the Gentiles also. Chap. 10. 5. The taking of it away from the obstinate Jews, and giving of it to the Gentiles, by the ministry of Paul and Barnaby. Chap. 13. 6. Of taking it away from Jerusalem itself, the head city of the Jews, and sending it, as it were, to Rome the head city of the Gentiles, and that, in their persecuting of Paul so far, that he appealed to Cesar, and so delivering him after a sort unto the Romans: as they had before delivered to them also Christ himself, whereas Peter's first coming thither, was upon another occasion, as shall be said anon. Of which Romans and Gentiles therefore, the same Paul being now come to Rome, the last chapter of the Acts, foretelleth the obstinate Jews there, saying: *Et ipsi audient.* You will not hear, but, *they will hear*, that so the prediction of Christ above rehearsed might be fulfilled: *And even to the uttermost of the earth.* And there doth Luke end the book, not caring to tell so much as the fulfilling of that which our Lord had foretold, Acts 27. 24. to Paul, *Thou must appear before Cesar*, because his purpose was no more but to show the new Jerusalem of the Christians, where Christ would place the chief seat of his Church, as also indeed the Fathers and all other Catholics have in all ages looked thither, when they were in any great doubt: no less than the Jews to Jerusalem, as they were appointed in the Old Testament. Deut. 17, 8. So this book doth show the true Church, as plainly as the Gospel doth show the true Christ unto all that do not wilfully shut their own eyes, to wit, this to be the true Church, which beginning visibly at Jerusalem, was taken from the Jews, and translated to the Gentiles, and namely to Rome, continuing visibly, and visibly to continue hereafter also, *until the fulness of the Gentiles shall be come in*: that then also *all Israel may be saved*, and then is come the end of the world. For so did Christ most plainly foretel us: *This Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.* For the conversion of which nations, and accomplishing of the fulness of all Gentiles, the foresaid Church Catholic, being mindful of her office, *to be Christ's witnesses even to the uttermost of the earth*, doth at this present, as always, send preachers to convert and make them also Christians: whereas the Protestants and all other heretics do nothing else but subvert such as before were Christians. This being the sum and scope of this book, thus to give us historically a just sight of the fulfilling of the Prophets' and Christ's prediction about the Church: it is not to be marvelled at, why it telleth not of S. Peter's coming to Rome, considering that his first coming thither, was not, as Paul's was, by the Jews delivery of him, working so to their own reprobation, but upon another occasion, to wit, to confound Simon Magus. *Eus. his. lib. 2. c. 12, 13.* For who also seeth not, that it maketh no mention of his preaching to any Gentiles at all, those few only, Act. 10, excepted, who were the first, and therefore, lest the Gentiles should seem less cared for of God, than the Jews, Peter being the head of all, was elected of God, to incorporate them into the Church, as before he had done the Jews. *God, saith he, among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe*, and James thereupon: *Simon hath told how God first visited to take of the Gentiles a people to his name.* But otherwise here is no mention of Peter's preaching to any Gentiles: no nor of the other eleven Apostles, will any man therefore infer, that neither Peter, nor the other eleven preached to any nation or

city of the Gentiles? No, the meaning of the Holy Ghost was not to write all the Acts of all the Apostles, no nor the preaching of Peter and his, to the Gentiles, but only to the Jews: thereby to set out unto the world, the great mercy of Christ toward those unworthy Jews, and consequently their most worthy reprobation for contemning such grace and mercy, as also on the other side, to show how readily the Gentiles in so many nations, were converted by one Apostle only, who *from Jerusalem even to Illyricum replenished the Gospel of Christ*. And this parting of the work so made by Peter with the rest, doth Paul himself touch: *That we unto the Gentiles, and they unto the Circumcision*. Nevertheless before his coming to Rome, not only was the Church come to Rome, as it is evident, Acts the last chapter, there planted by Peter and others, as likewise by Peter it was planted in the first Gentiles, before that Paul began the taking of it away from the multitude of the Jews, and the translating of it to the multitude of the Gentiles, but also so notable was the same Church of Rome, that Paul writing his Epistle to the Romans, before he came thither, saith: *Your faith is renowned in the whole world*, and therefore they with the rest of the Gentiles, be that Nation whereof Christ told the Jews, saying: *The kingdom of God shall be taken away from you, and shall be given to a Nation yielding the fruits thereof*.

THE ACTS OF THE APOSTLES.

CHAPTER 1.

1 Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where, being strengthened by him, they should begin his Church, and how far they should carry it. 9 After his Ascension they are warned by two Angels to set their minds upon his second coming. 14 In the days of their expectation, 15 Peter beginneth to execute his Vicarship, giving instruction and order, by which Matthias is elected Apostle in the place of Judas.

1 The first treatise I made of all things, O Theophilus, which Jesus began to do and teach. 2 Until the day wherein giving commandment by the Holy Ghost to the Apostles whom he chose, he was assumed. 3 To whom he showed also himself alive after his Passion in many arguments, for forty days appearing to them, and speaking of the kingdom of God. 4 And eating with them, he commanded them, that they should not depart from Jerusalem, but should expect the promise of the father, which you have heard, saith he, by my mouth: 5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost after these few days. 6 They therefore that were assembled, asked him, saying, Lord, whether at this time wilt thou restore the kingdom to Israel? 7 But he said to them, It is not for you to know times or moments, which the father hath put in his own power: 8 But you shall receive the virtue of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the utmost of the earth. 9 And when he had said these things, in their sight he was elevated: and a cloud received him out of their sight. 10 And when they beheld him going into heaven, behold two men stood beside them in white garments, 11 Who also said, Ye men of Galilee, why stand you looking into heaven? This Jesus which is assumed from you into heaven, shall so come as you have seen him going into heaven. 12 Then they returned to Jerusalem from the mount that is called Olivet, which is by Jerusalem, distant a Sabbath's journey. 13 And when they were entered in, they went up into an upper chamber, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude of James. 14 All these were persevering with one mind in prayer with the women and MARY the mother of

ANNOTATIONS.

ver. 1. *All things*. Not all particularly, for the other Evangelists write divers things not touched by him, but all the principal and most necessary things.

ver. 2. *Giving commandment*. He meaneth the power given them to preach, to baptize, to remit sins, and generally the whole commission and charge of government of the Church after him, and in his name, stead, and right, the which Regiment was given them, together with the Holy Ghost, to assist them therein forever.

ver. 5. *Water*. John's baptism gave not the Holy Ghost.

ver. 7. *It is not for you*. It is not for us, nor needful for the Church, to know the times and moment of the world, the coming of Antichrist, and such other God's secrets. This is enough in that case, to be assured that Christ's faith shall be preached, and the Church spread throughout all Nations, the Holy Ghost con-

CHAPTER 1.

curing continually with the Apostles and their Successors for the same.

ver. 11. *Assumed from you*. By this visible ascending of Christ to heaven, and like return from thence to judgment, the Heretics do incredulously argue him not to be in the Sacrament. But let the faithful rather give ear to Chrysostom, saying thus: *O miracle, he that sitteth with the Father in heaven above, at the very same time is handled of men beneath. Christ ascending to heaven, both hath his flesh with him, and left it with us beneath. Elias being taken up, left to his Disciples his cloak only: but the Son of Man ascending, left his own flesh to us*. Lib. 3. de Sacerd. Ho. 2. ad po. Ant. in fine. Ho. de divit. et paup. in fine.

ver. 14. *Women*. The heretics, some in text, other in the margent, translate *Wives*, to wit, of the Apostles, most impudently, knowing in their consciences that he meaneth the Marys and other holy women that followed Christ.

JESUS, and his brethren. 15 In those days Peter rising up in the midst of the brethren, said: and the multitude of persons together, was almost a hundred and twenty. 16 You men, bre-

ANNOTATIONS.

Luk. 8, 2. 24, 10. *Beza and the English Bible*, 1579.

ver. 14. **MARY the mother of JESUS.** This is the last mention that is made in holy Scripture of our Lady, for though she were full of all divine wisdom, and opened, no doubt, unto the Evangelists and other writers of the holy Scriptures, divers of Christ's actions, speeches and mysteries, whereof she had both experimental and revealed knowledge: Yet for that she was a woman, and the humblest creature living, and the patron of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death in the Scriptures. She lived the rest of her time with the Christians, as here is peculiarly named and noted among them, and specially with John the Apostle, to whom our Lord recommended her, who provided for her all necessities, her spouse Joseph, as it may be thought, being deceased before. The common opinion is, that she lived 63 years in all. At the time of her death, as Denis first, and after him Damascene *de Dormit. Deipara*. writeth, all the Apostles then dispersed into divers nations to preach the Gospel, were miraculously brought together, saving Thomas, who came the third day after, to Jerusalem, to honour her divine departure and funeral, as he said Denis witnesseth, who saith, that himself, Timothy, and Hierotheus were present: testifying also of his own hearing, that both before her death and after for three days, not only the Apostles and other holy men present, but the Angels also and Powers of heaven did sing most melodious Hymns. They buried her sacred body in Gethsemani: but for Thomas' sake, who desired to see and reverence it, they opened the sepulchre the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming, that her body was assumed into heaven, as the Church of God holdeth, being most agreeable to the singular privilege of the mother of God, and therefore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said Denis and Damascene, but to holy Athanasius also, who avoucheth the same, *Serm. in Evang. de Deipara*, of which Assumption of her body, Bernard also wrote five notable Sermons, extant in his works.

But neither these holy Fathers, nor the Church's tradition and testimony, do bear any sway now-a-days with the Protestants, that have abolished this her greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her death, as they do of other Saints. For though they believe not that her body is assumed, yet they will not, we trow, deny that she is dead, and her soul in glory: neither can they ask Scriptures for that, no more than they require for the deaths of Peter, Paul, John, and other, which be not mentioned in scriptures, and yet are still cele-

CHAPTER 1.

brated by the Protestants. But concerning the B. Virgin MARY, they have blotted out also both her Nativity, and her conception: so as it may be thought, the Devil beareth a special malice to this woman, whose seed brake his head. For as for the other two days of her Purification and Annunciation, they be not proper to our Lady, but the one to Christ's Conception, the other to his presentation, so that she by this means shall have no festivity at all.

But contrariwise, to consider how the ancient Church and Fathers esteemed, spake, and wrote of this excellent vessel of grace may make us detest these men's impiety, that cannot abide the praises of her whom all generations should call Blessed, and that esteem her honours a derogation to her Son. Some of their speeches we will set down, that all men may see, that we neither praise her, nor pray to her, more amply than they did. Athanasius in the place alleged, after he had declared how all the Angelical spirits, and every order of them, honoured and praised her with the Ave, wherewith Gabriel saluted her: we also, saith he, of all degrees upon the earth extol thee with loud voice saying, *Ave gratia plena, &c. Hail full of grace, our Lord is with thee, pray for us, O Mistress, and Lady, and Queen, and Mother of God.* Ephrem also in a special oration made of our Lady, saith thus in divers places thereof, *Intemperate Deipara, &c. Mother of God undefiled, Queen of all, the hope of them that despair, my Lady most glorious, higher than the heavenly Spirits, more honourable than the Cherubins, holier than the Seraphins, and without comparison more glorious than the supernal hosts, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles.* And a little after, *Virgo ante partum, in partu, and post partum. By thee we are reconciled to Christ my God, thy Son: thou art the helper of sinners, thou the haven for them that are tossed with storms, the solace of the world, the deliverer of the imprisoned, the helper of orphans, the redemption of captives.* And afterward, *Vouchsafe me thy servant to praise thee. Hail Lady MARY full of grace, hail Virgin most blessed among women.* And much more in that sense, which were too long to repeat.

Cyril hath the like wonderful speeches of her honour. *Hom. 6. contra Nestorium.* Praise and glory be to thee, O holy Trinity: to thee also be praise, holy mother of God, for thou art the precious pearl of the world, thou the candle of unquenchable light, the crown of Virginity, the sceptre of the Catholic faith. By thee the Trinity is glorified and adored in all the world: by thee heaven rejoiceth, Angels and Archangels are glad, devils are put to flight, and man is called again to heaven, and every creature that was held with the error of Idols is turned to the knowledge of the truth: by thee Churches are founded through the world: thee being their helper, the Gentiles come to penance, and much more which we omit. Likewise the Greek Liturgies or Masses of James,

then, the Scripture must be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the captain of them that apprehended Jesus: 17 Who was numbered among us and obtained the lot of this ministry. 18 And he indeed hath possessed a field of the reward of iniquity, and being hanged he burst in the midst, and all his bowels gushed out, 19 And it was made notorious to all the inhabitants of Jerusalem: so that the same field was called in their tongue, *Hacel-dema*, that is to say, The field of blood. 20 For it is written in the Book of Psalms, *Be their habitation made desert, and be there none to dwell in it. And his bishopric let another take.* 21 Therefore, of those men that have assembled with us, all the time that our Lord Jesus went in and went out among us, 22 Beginning from the baptism of John until the day wherein he was assumed from us, there must one of these be made a witness with us of his resurrection. 23 And they appointed two, Joseph, who was called Barsabas, who was surnamed Justus: and Matthias. 24 And praying, they said, Thou Lord that knowest the hearts of all men, show of these two, one, whom thou hast chosen, 25 To take the place of this ministry and Apostleship, from the which Judas hath prevaricated, that he might go to his own place. 26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

ANNOTATIONS.

Basil and Chrysostom, make most honourable mention of our B. Lady, praying unto her saluting her with the Angelical hymn, *Ave Maria* and using these speeches, *Most holy, undefiled, blessed above all, our Queen, our Lady, the mother of God, MARY, a virgin forever, the sacred ark of Christ's Incarnation, broader than the heavens that didst bear thy creator, holy mother of unspeakable light, we magnify thee with Angelical hymns, all things pass understanding, all things are glorious in thee, O mother of God, by thee the mystery before unknown to the Angels, is made manifest and revealed to them on the earth, thou art more honourable than the Cherubins, and more glorious than the Seraphins, to thee O full of grace, all creatures, both men and Angels do gratefully and rejoice, glory be to thee, which art a sanctified temple, a spiritual paradise, the glory of virgins, of whom God took flesh and made thy womb to be his throne, &c.*

And Augustine, *Serm. 18. de Sanctis, to. 10*: or, as some think, Fulgentius: *O blessed MARY, Who can be able worthily to praise or thank thee, receive our prayers, obtain us our requests, for thou art the special hope of sinners, by thee we hope for pardon of our sins, and in thee, O most blessed, is the expectation of our rewards.* And then follow these words now used in the Church's service: *Sancta Maria succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto famineo sexu. Sentiant omnes tuum juxamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God which didst deserve to bear the Redeemer of the world, who liveth and reigneth forever.* Damascene also *Ser. de dormitione Deiparæ. Let us cry with Gabriel, Ave gratia plena, Hail full of Grace, Hail sea of joy that cannot be emptied, hail the only ease of griefs, hail holy virgin by whom death was expelled and life brought in.* See Irenæus lib. 3. c. 33. and lib. 5. circa medium, and Augustine *de fide and Symbolo, de agone Christiano*, where they declare how both the Sexes concur to our salvation, the man and woman, Christ and our Lady, as Adam and Eve both were the cause of our fall, though Adam far more than his wife, and so Christ far

CHAPTER I.

more excellently, and in another sort than our Lady: who, though his mother, yet is but his creature and handmaid, himself being truly both God and man. In all which places alleged and many other like to these, if it please the reader to see and read, and make his own eyes witnesses, he shall perceive that there is much more said of her, and to her than we have here recited, and that the very same or the like speeches and terms were used then, that the Church useth now, in the honour and invocation of the B. Virgin: to the confusion of all those that wilfully will not understand in what sense all such speeches are applied unto her, to wit, either because of her prayer and intercession for us whereby she is our hope, our refuge, our advocate, &c. or because she brought forth the author of our redemption and salvation, whereby she is the mother of mercy and grace, and life, and whatsoever goodness we receive by Christ.

ver. 15. *Peter rising up.* Peter in the meantime practised his Superiority in the company or Church publishing an election to be made of one to supply Judas' room. Which Peter did not upon commandment of Christ writter, but by Suggestion of God's Spirit, and by understanding the Scriptures of the old testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this Act of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof is so evident for his supremacy, that the Adversaries confess here that he was, *Antistes*, the chief and Bishop of this whole College and company.

ver. 26. *Lots.* When the event or fall of the lot is not expected of Devils, nor of the Stars, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Saints: then may lots be used lawfully. And sometimes to discern betwixt two things mere indifferent, they be necessary, as Augustine teacheth, *ep. 180. ad Honoratum.*

CHAPTER II.

The Holy Ghost coming to the faithful upon Whitsunday. 5 Jews in Jerusalem of all Nations, do wonder to hear them speak all tongues. 14 And Peter to the deriders declareth, that it is not drunkenness, but the Holy Ghost which Joel did prophesy of, which JESUS, whom they crucified, being now risen again and ascended, as he sheweth also out of the Scriptures, hath poured out from heaven, concluding therefore that he is CHRIST, and they most horrible murderers. 37 Whereat they being compunct, and submitting themselves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. 41 And so three thousand were baptized that very day. 42 Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church.

1 And when the days of Pentecost were accomplished, they were all together in one place : 2 And suddenly there was made a sound from heaven, as of a vehement wind coming, and it filled the whole house where they were sitting. 3 And there appeared to them parted tongues as it were of fire, and it sat upon every one of them : 4 And they were all replenished with the HOLY GHOST, and they began to speak with divers tongues, according as the HOLY GHOST gave them to speak. 5 And there were dwelling at Jerusalem Jews, devout men of every nation that is under heaven. 6 And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. 7 And they were all amazed, and marvelled, saying, Are not, lo, all these that speak, Galileans, 8 And how have we heard each man our own tongue wherein we were born? 9 Parthians, and Medians, and Elamites, and that inhabit Mesopotamia, Jewry, and Cappadocia, Pontus, and Asia, 10 Phrygia, and Pamphilia, Egypt and the parts of Lybia that is about Cyrene, and strangers of Rome, 11 Jews also, and Proselytes, Cretensians, and Arabians: We have heard them speak in our own tongues the great works of God. 12 And they were all astonished, and marvelled, saying one to another, what meaneth this? 13 But others deriding said, That these are full of new wine. 14 But Peter standing with the Eleven, lifted up his voice, and spake to them, Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. 15 For these are not drunk, as you suppose, whereas it is the third hour of the day : 16 But this is that was said by the Prophet Joel, 17 *And it shall be, in the last days, saith our Lord, of my Spirit I will pour out upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your ancients shall dream dreams. 18 And upon my servants, truly, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy: 19 And I will give wonders in the heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke. 20 The Sun shall be turned into darkness, and the moon into blood, before the great and manifest day of our Lord doth come. 21 And it shall be, every one whosoever calleth upon the Name of our Lord, shall be saved. 22 Ye men of Israel hear these words, JESUS of Nazareth a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as you know: 23 This same, by the determinate counsel and prescience of God being delivered, you by the hands of wicked men have crucified and slain. 24*

ANNOTATIONS.

ver. 1. *The days of Pentecost.* As Christ our Pasch, for correspondence to the figure, was offered at the Jew's great feast of Pasch, so fifty days after, in Greek, Pentecost, for accomplishing the like figure of the Lawgiving in Mount Sinai, he sent down the Holy Ghost just on the day of their Pentecost, which was always on Sunday, as appeareth *Levit. 23, 15.* Both which days, the Church keepeth yearly for memory of Christ's death and resurrection, and the sending down of the Holy Ghost: as they did the like for record of their delivery out of Egypt, and their Lawgiving aforesaid, the said feasts with us containing, beside the remembrance of benefits past, great Sacraments also of the life to come. *August. ep. 119, c. 16.*

ver. 4. *All replenished.* Though the Apostles and the rest were baptized before and had thereby received the grace of the Holy Ghost to sanctification and remission of sins, as for divers other purposes also: Yet as Christ promised them, they should be further indued with strength and virtue from above, so here he fulfilleth his promise, visibly pouring down the Holy Ghost upon all the company, and upon every one of

CHAPTER 2.

them, thereby replenishing the Apostles specially with all truth, wisdom, and knowledge, necessary for the government of the Church, and giving both to them, and to all other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly, for a visible token of God's Spirit, he indued them all with the gift of divers strange tongues: all there present, as well our Lady, as other holy women and brethren, besides the Apostles, though the Heretics fondly argue, for the desire they have to dishonour Christ's mother, that neither she nor they were there present, nor had the gift of tongues, contrary to the plain Text that saith, *They were all together*, to wit, all the 120 mentioned before, cap. 1. 15.

ver. 14. *Peter standing.* Peter the head of the rest, and now newly replenished with all knowledge and fortitude maketh the first Sermon.

ver. 23. *By the determinate Counsel of God delivered.* God delivered him, and he delivered himself, for love and intention of our salvation, and so the act was holy, and God's own determination. But the Jews and others which be-

Whom God hath raised up loosing the sorrows of hell, according as it was impossible that he should be holden of it. 25 For David saith concerning him, *I foresaw the Lord in my sight always: because he is at my right hand that I be not moved.* 26 *For this, my heart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope.* 27 *Because thou wilt not leave my soul in hell, nor give thy Holy One to see corruption.* 28 *Thou hast made known to me the ways of life: thou shalt make me full of joyfulness with thy face.* Ye men, brethren, let me boldly speak to you of the Patriarch David: that he died and was buried: and his sepulchre is with us until this present day. 30 Whereas therefore he was a Prophet, and knew that by an oath God had sworn to him, *that of the fruit of his loins there should sit upon his seat:* 31 Forseeing he spake of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. 32 This Jesus hath God raised again, whereof all we are witnesses. 33 Being exalted therefore by the right hand of God, and having received of his Father the promise of the Holy Ghost, he hath poured out this whom you see and hear. 34 For David ascended not into heaven: but he saith, *Our Lord hath said to my Lord, sit on my right hand,* 35 *Until I make thine enemies the footstool of thy feet.* 36 Therefore let all the house of Israel know most certainly that God hath made him both Lord, and CHRIST, this JESUS, whom you have crucified. 37 And hearing these things they were compunct in heart, and said to Peter and the rest of the Apostles, What shall we do men brethren? 38 But Peter said to them, Do penance, and be every one of you baptized in the Name of JESUS CHRIST for remission of sins: and you shall receive the gift of the Holy Ghost. 39 For to you is the promise, and to your children, and to all that are far off, whomsoever the Lord our God shall call. 40 With very many other words also did he testify, and exhorted them, saying, Save yourselves from this perverse generation. 41 They therefore, that received his word were baptized: and there were added in that day, about

ANNOTATIONS.

trayed and crucified him, did it of malice and wicked purpose, and their fact was damnable, and not of God's counsel or causing: though he tolerated it, for that he could and did turn their abominable fact to the good of our salvation. Therefore abhor those new Manichees of our time, both Lutherans and Calvinists, that make God the author and cause of Judas' betraying of Christ, no less than of Paul's conversion, besides the false translation of Beza, saying for God's prescience or foreknowledge, in the Greek *προγνωσις*, *God's providence.*

ver. 24. *Loosing the sorrows.* Christ was not in pains himself, but loosed other men of those dolours of hell, wherewith it was impossible himself should be touched. *Augustine.*

ver. 27. *My soul in hell.* Where all the faithful, according to the Creed, ever have believed, that Christ according to his soul, went down to hell, to deliver the Patriarchs and all just men there holden in bondage till his death: and the Apostle here citing the Prophet's words, most evidently expresseth the same, distinguishing his soul in hell from his body in the grave: Yet the Calvinists, to defend against God's express words the blasphemy of their Master, that Christ suffered the pains of hell, and that no where but upon the Cross, and that otherwise he descended not into hell, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greek words from their most proper and usual significations of, *Soule*, and *Hell*, into *body* and *grave*: saying for, *my soul in hell*, thus, *my body, life, person*, yea, as Beza in his New Testament, *my carcass* in the *grave*, and this latter they corrupt almost throughout the Bible for that purpose. But for repelling of both corruptions, it shall be sufficient in this place: first, that all Hebrews and Greeks and all that understand the tongues, know that the foresaid Hebrew and Greek words are as proper, peculiar and usual to signify, *soule* and *hell*, as *anima* and *infernus* in

CHAPTER 2.

Latin, yea as *soul* and *hell* in English do properly signify the soul of man, and hell that is opposite to heaven: and that they are as improperly used to signify body and grave, as to say in English, soul for body, or hell for grave. Secondly, it doth so mislike the Heretics themselves, that Castaleo one of their fine translators repelleth it, and to make it the more sure, he for *in inferno*, translateth, *in Orco*, that is, *in hell*. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that *Carcass* was no fit word for the body of Christ, and therefore, *I have*, saith he, *changed it, but I retain and keep the same sense still*, meaning, that he hath now translated it *soul*, but that he meaneth thereby as before, Christ's dead body: fourthly, he saith plainly, that translating thus, *Thou shalt not leave my carcass in the grave*, he did it of purpose against *Limbus Patrum*, Purgatory, and Christ's descending into hell, which he calleth foul errors, and marvelleth, *that most of the ancient fathers were in that error*: namely of Christ's descending into hell, and delivering the old fathers, what need we more? He opposeth himself both against plain Scriptures and all ancient fathers, perverting the one and contemning the other, to overthrow that truth which is an Article of our *Creed*, whereby it is evidently false which some of them say for their defence, that none of them did ever of purpose translate falsely. Annotation upon 1 Pet. 3. v. 19.

ver. 27. *In hell, nor give.* Who but an infidel, saith Augustine, will deny Christ to have descended into hell? *Ep. 99.*

ver. 27. *Corruption.* As his soul suffered no pains in hell, so neither did his body take any corruption in the grave.

ver. 38. *Do penance.* Not only amendment of life, but penance also required before baptism, in such as be of age, though not in that sort as afterward in the Sacrament of penance. *Aug. de fid. and oper. c 11. and ep. 108.*

three thousand souls. 42 And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and prayers. 43 And fear came upon every soul: many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. 44 All they also that believed, were together, and had all things common. 45 Their possessions and substance they sold, and divided them to all, according as every one had need. 46 Daily also continuing with one accord in the temple, and breaking bread from house to house, they took their meat with joy and simplicity of heart: 47 Praising God, and having grace with all the people. And our Lord increased them that should be saved, daily together.

CHAPTER III.

A miracle, and a Sermon of Peter's to the people, showing that Jesus is Christ, and exhorting them to faith in him and penance for their sins, and so they shall have by him in Baptism the benediction which was promised to Abraham.

1 And Peter and John went up into the temple, at the ninth hour of prayer. 2 And a certain man that was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, that is called Specious, that he might ask alms of them that went into the temple. 3 He, when he had seen Peter and John about to enter into the temple, asked to receive an alms. 4 But Peter with John looking upon him, said, Look upon us. 5 But he looked earnestly upon them, hoping that he should receive something of them. 6 But Peter said, Silver and gold I have not, but that which I have, the same I give to thee: In the name of Jesus CHRIST of Nazareth arise, and walk. 7 And taking his right hand, he lifted him up, and forthwith his feet and soles were made strong. 8 And springing he stood, and walked: and went in with them into the temple walking, and leaping, and praising God. 9 And all the people saw him walking and praising God. 10 And they knew him, that, it was he which sat for alms at the Specious gate of the Temple: and they were exceedingly astonished and aghast at that that had chanced to him. 11 And as he held Peter and John, all the people ran to them unto the porch which is called Solomon's, wondering. 12 But Peter seeing them, made answer to the people, Ye men of Israel, why marvel you at this, or why look you upon us, as though by our power or holiness we have made this man to walk? 13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his son Jesus, whom you indeed delivered and denied before the face of Pilate, he judging him to be released. 14 But you denied the holy and the just one, and asked a mankiller to be given unto you. 15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. 16 And in the faith of his name, this man whom you see and know, his name hath strengthened: and the faith which is by him, hath given this perfect health in the sight of all you. 17 And now brethren, I know that you did it through ignorance, as also your Princes. 18 But God who foreshowed by the mouth of all the Prophets, that his CHRIST should suffer, hath so fulfilled it. 19 Be penitent therefore, and convert, that your sins may be put out. 20 That, when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you Jesus CHRIST. 21 Whom heaven truly must receive until the times of the

ANNOTATIONS.

ver. 42. *The breaking.* This was the B. Sacrament, which the Apostles daily ministered to the Christians at least in one kind. Chap. 20. 7.

ver. 44. *All things common.* This living in common is not a rule or a precept to all Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, followed of our religious in the Catholic Church. Aug. in Ps. 132. in principio, and ep. 109.

ANNOTATIONS.

ver. 1. *Ninth hour of prayer.* This maketh for distinction of Canonical hours and diversity of appointed times to pray in. Annot. c. 10, 9.

ver. 6. *That which I have.* This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue of God, and in and by him executed the same. Therefore he saith, *That which I have, I give to thee*, and the Heretics are ridiculous that note here, a *miracle done by Christ by the hands of the Apostles*, to make the simple believe that they had no more to do than a dead instrument in the workman's hand.

CHAPTER 2.

ver. 47. *Increased.* More and more were added to the Church, as the Greek more plainly expresseth, that we may see the visible propagation and increase of the same, from which time a diligent man may deduce the very same visible society of men joined in Christ, through the whole book, and afterward by the Ecclesiastical story, down till our days, against the pretended invisible Church of the Heretics.

CHAPTER 3.

ver. 12. *By our power.* When the Apostles remit sins, or do any other miracles, they do it not by any human, proper, or natural power in themselves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Jews crucified, in whose name and faith they work, and not in their own.

ver. 16. *Faith of his name.* This faith was not the faith of the lame man, for he looked only for alms, nor a special faith of the Apostles' own salvation: but belief of Christian Religion.

ver. 21. *Heaven truly.* Some Heretics foully corrupt this place, thus, *Who must be contained*

Institution of all things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22 *Moses indeed said, That a Prophet shall the Lord your God raise up to you of your brethren, as myself: him you shall hear according to all things whatsoever he shall speak to you.* 23 *And it shall be, every soul that shall not hear that Prophet shall be destroyed out of the people.* 24 *And all the Prophets from Samuel and afterward that have spoken, told of these days.* 25 *You are the children of the Prophets and of the testament which God made to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed.* 26 *To you first God raising up his son, hath sent him blessing you: that every one should convert himself from his naughtiness.*

CHAPTER IV.

The rulers of the Jews oppose themselves and imprison Peter and John. 4 *But yet thousands of the people are converted:* 5 *and to the Rulers also, Peter boldly avoucheth by the foresaid miracle, that JESUS is Christ, telling them of their heinous fault out of the Psalms, and that without him they cannot be saved.* 13 *They though confounded with the miracle, yet they proceed in their obstinacy, forbidding them to speak any more of JESUS, adding also threats.* 23 *Whereupon the Church fleeth to prayer, wherein they comfort themselves with the omnipotency of God, and prediction of David, and ask for the gift of boldness and miracles against those threats.* 31 *And God sheweth miraculously that he hath heard their prayer.* 32 *The whole Church's unity and community of life.* 36 *Of Barnabas by name.*

1 *And when they were speaking to the people, the Priests and magistrates of the temples and the Sadducees came upon them,* 2 *Being grieved that they taught the people, and showed Jesus the resurrection from the dead:* 3 *And they laid hands upon them, and put them into ward, until the morrow, for it was now evening.* 4 *And many of them that had heard the word, believed: and the number of the men was made five thousand.* 5 *And it came to pass on the morrow, that their princes, and Ancients, and Scribes were gathered into Jerusalem.* 6 *And Annas the High Priest, and Caiphas and John, and Alexander, and as many as were of the priests' stock.* 7 *And setting them in the midst, they asked: In what power or in what name have you done this?* 8 *Then Peter replenished with the Holy Ghost, said to them, Ye princes of the people and Ancients:* 9 *If we this day be examined for a good deed upon an impotent man, in what he hath been made whole,* 10 *Be it known to all you and to all the people of Israel, that in the name of JESUS CHRIST of Nazareth, whom you did crucify, whom God hath raised from the dead, in this same this man standeth before you whole.* 11 *This is the stone that was rejected of you the builders which is made into the head of the corner.* 12 *And there is not salvation in any other, for neither is there any other name under heaven given to men, wherein we must be saved.* 13 *And seeing Peter's constancy and John's, understanding that they were men unlettered, and of the vulgar sort, they marvelled, and they knew them that they had been with Jesus:* 14 *Seeing the man also that had been cured, standing with them, they could say nothing to the contrary.* 15 *But they commanded them to go aside forth out of the council: and they conferred together.* 16 *Saying, What shall we do to these men? for a notorious sign indeed hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.* 17 *But that it be no further spread abroad among the people, let us threaten them, that they speak no more in this name to any man.* 18 *And calling them, they charged them that they should not speak at all, nor teach in the name of Jesus.* 19 *But Peter and John answering, said to them, If it be just in the sight of God, to hear you rather than God, judge ye.* 20 *For we cannot but speak the things which we have seen and heard.* 21 *But they threatening, dismissed them: not finding how they might punish them, for the people, because all glorified that which had been done, in that which was chanced.* 22 *For the man was more than forty years old in whom that sign of health had been wrought.* 23 *And being dismissed they came to theirs, and showed all that the chief Priests and Ancients had said to them.* 24 *Who having heard it, with one accord lifted up their voice to God, and said, Lord, thou that didst make heaven and earth, the sea, and all things that are in them,* 25 *Who in the Holy Ghost by the mouth of our Father David thy servant hast said, Why did the Gentiles rage, and the people meditate vain things:* 26 *The kings of the earth stand up, and the princes assemble together against our Lord, and against his CHRIST?* 27 *For there assembled indeed in this city against thy holy child Jesus whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,* 28 *To do what thy hand and thy counsel decreed to be done.* 29 *And now Lord look upon their threatenings, and give unto thy servants with all confidence to speak*

ANNOTATIONS

CHAPTER 3.

in heaven, of purpose, as they protest, to hold Christ in heaven, from the B. Sacrament. Beza. *As though his presence there, drew*

him out of heaven. Neither can they pretend the Greek, which is word for word as in the vulgar Latin, and as we translate.

ANNOTATIONS.

CHAPTER 4.

ver. 19. If it be just. Their constancy and courage after their confirmation, being so weak before. And if any Magistrate command against God, that is to say, forbid Catholic Christian men to preach or serve God, this

same must be their answer, though they be whipped and killed for their labour. Cap. 5. *verie ver. 29.*

ver. 28. Thy hand and thy counsel. Christ's death, as needful for man's redemption, was

thy word. 30 In that, that thou extend thy hand to cures and signs and wonders to be done by the name of thy holy son JESUS. 31 And when they had prayed, the place was moved wherein they were gathered: and they were all replenished with the Holy Ghost, and they spake the word of God with confidence. 32 And the multitude of believers had one heart and one soul: neither did any one say that aught was his own of those things which he possessed, but all things were common unto them. 33 And with great power did the Apostles give testimony of the resurrection of JESUS CHRIST our Lord: and great grace was in all them. 34 For neither was there any one needy among them. For as many as were owners of lands or houses sold and brought the prices of those things which they sold, 35 And laid it before the feet of the Apostles. And to every one was divided according as every one had need. 36 And Joseph who was surnamed of the Apostles Barnabas, which is by interpretation, the son of consolation, a Levite, a Cyprian born, 37 Whereas he had a piece of land, sold it, and brought the price, and laid it before the feet of the Apostles.

CHAPTER V.

Ananias and his wife Saphira, for their sacrilege, at Peter's word fall down dead, to the great terror of the rest. 12 By the Apostles' miracles, not only the number, but also their faith so increaseth, that they seek in the streets to the very shadow of Peter, the towns also about bringing their diseased to Jerusalem. 17 The Rulers again oppose themselves, but in vain. 19 For out of prison an Angel delivereth them, bidding them preach openly to all: 27 and in their Council, Peter is nothing afraid of their big words: 34 Yea, Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 40 Finally, the Apostles being scourged by them count it an honour, and cease no day from preaching.

1 But a certain man named Ananias, with Saphira his wife sold a piece of land, 2 And defrauded of the price of the land, his wife being privy thereto: and bringing a certain portion, laid it at the feet of the Apostles. 3 And Peter said, Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and defraud of the price of the land? 4 Remaining, did it not remain to thee: and being sold, was it not in thy power? Why hast thou

ANNOTATIONS.

of God's determination: but as of the malice of the Jews, it was not his act otherwise than by permission.

ver. 37. *Before the feet.* He, as the rest, did not only give his goods as in vulgar alms, but in all humble reverent manner as things dedicated to God, he laid them down at the Apostles' holy feet, as Luke always expresseth, and gave them not into their hands. The Sunamite fell down and embraced Eliseus' feet. Many that asked benefits of Christ, as the woman sick

CHAPTER 4.

of the bloody flux, fell down at his feet, and Mary kissed his feet. Such are signs of due reverence done both to Christ, and to other sacred persons, either Prophets, Apostles, Popes, or others, representing his person in earth. Hierome, of Epiphanius Bishop in Cyprus, how the people of Jerusalem of all sorts flocked together unto him, offering their children, to take his blessing, kissing his feet, plucking the hems of his garment, so that he could not move for the throng Ep. 61. c. 4. cont. erro. Jo. Hierosol.

ANNOTATIONS.

ver. 2. *Defrauded.* In this, saith Augustine, he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege, because he robbed God of that which was his promise; of fraud, in that he withheld of the whole gift, a piece. Let now the heretics come, and say, it was for lying or hypocrisy only that this fact was condemned: because they be loth to have sacrilege counted any such sin, who have taught men not only to take away from God some piece of that or all that themselves gave, but plainly to spoil and apply to themselves all that other men gave.

ver. 3. *Peter said.* Peter, as you see here, without man's relation knew this fraud and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, and his wife consenting to the Sacrilege, for it was Excommunicating by Augustine's judgment, lib. 5. cont. ep. Parm. c. 1. tom. 7. and had this corporal miraculous death joined withal, as the Excommunication that Paul gave out against the incestuous and others, had the corporal vexation of Satan incident unto it.

CHAPTER 5.

ver. 4. *In thy power.* If it displeased God, saith Augustine, to withdraw of the money which they had vowed to God, how is he angry when chastity is vowed and is not performed? for to such may be said that which Peter said of the money: Thy virginity remaining did it not remain to thee, and before thou didst vow, was it not in thine own power? for, whosoever have vowed such things and have not paid them, let them not think to be condemned to corporal death, but to everlasting fire. Augus. Ser. 10. de diversis. And Gregory to the same purpose writeth thus: Ananias had vowed money to God, which afterward overcome with devilish persuasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who took away the money that he had given to God, consider what great peril in God's judgment thou shalt be worthy of, which hast withdrawn, not money, but thyself from Almighty God, to whom thou hadst vowed thyself under the habit or weed of a Monk.

ver. 4. *Not to men, but.* To take from the Church or from the Governors thereof, things dedicated to their use and the service of God, or to lie unto God's Ministers, is so judged before God, as if the lie were made, and the fraud done to the Holy Ghost him-

put this thing in thy heart? Thou hast not lied to men, but to God, 5 And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. 6 And young men rising up, removed him, and bearing him forth buried him. 7 And it was the space as it were of three hours, and his wife, not knowing what was chanced, came in. 8 And Peter answered her, Tell me woman whether did you sell the land for so much? But she said, Yea, for so much. 9 And Peter unto her, Why have you agreed together to tempt the Spirit of our Lord? Behold, their feet that have buried thy husband, at the door, and they shall bear thee forth. 10 Forthwith she fell before his feet, and gave up the ghost. And the young men going in, found her dead: and carried her forth, and buried her by her husband. 11 And there fell great fear in the whole Church, and upon all that heard these things. 12 And by the hands of the Apostles were many signs and wonders done among the people. And they were all with one accord in Solomon's porch. 13 But of the rest none durst join themselves unto them: but the people magnified them. 14 And the multitude of men and women that believed in our Lord, was more increased: 15 So that they did bring forth the sick into the streets, and laid them in beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they all might be delivered from their infirmities. 16 And there ran together unto Jerusalem the multitude also of the cities adjoining, bringing sick persons and such as were vexed of unclean spirits: who were all cured. 17 And the high priest rising up, and all that were with him, which is the heresy of the Sadducees, were replenished with zeal: 18 Laid hands upon the Apostles, and put them in the common prison. 19 But an Angel of our Lord by night opening the gates of the prison, and leading them forth, said, 20 Go: and standing, speak in the temple to the people all the words of this life. 21 Who having heard this, early in the morning entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council and all the ancients of the children of Israel: and they sent to the prison that they might be brought. 22 But when the ministers were come, and opening the prison, found them not: returning they told, 23 Saying, The prison truly we found shut with all diligence, and the keepers standing before the gates: but opening it, we found no man within. 24 And as soon as the magistrate of the temple and the chief priests heard these words, they were in doubt of them, what would befall. 25 And there came a certain man and told them, That the men, lo, which you did put in prison, are in the temple standing, and teaching the people. 26 Then went the magistrate with the ministers, and brought them without force, for they feared the people lest they should be stoned. 27 And when they had brought them, they set them in the council. And the high priest asked them, 28 Saying Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you will bring upon us the blood of this man, 29 But Peter answering and the Apostles said, God must be obeyed rather than men. 30 The God of our Fathers hath raised up Jesus, whom you did kill, hanging him upon a tree. 31 This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins. 32 And we are witnesses of these words, and the Holy Ghost, whom God hath given to all that obey him. 33 When they had heard these things, it cut them to the heart, and they consulted to kill them. 34 But one in the council rising up, a Pharisee named Gamaliel, a doctor of law honourable to all the people, commanded the men to be put forth awhile. 35 And he said to them, Ye men of Israel, take heed to yourselves touching these men what you mean to do. 36 For before these days there rose Theodas, saying he was somebody, to whom consented a number of men about four hundred, who was slain: and all that believed him, were dispersed and brought to nothing. 37 After this fellow there rose Judas of Galilee in the days of the Enrolling, and drew away the people after him, and he perished: and as many as consented unto him, were dispersed. 38 And now therefore I say to you, depart from these men and let them alone: for if this council or work be of men, it will be dissolved: 39 But if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God

ANNOTATIONS.

who is the Church's president and pro-

ver. 11. *Fear in the whole Church.* Hereupon rose great reverence, awe, and fear of the vulgar Christians toward the holy Apostles, for an example to all Christian people how to behave themselves toward their Bishops and Priests.

ver. 15. *His shadow.* Specially they sought to Peter the chief of all, who not only by touching, as the other, but by his very shadow cured all diseases, whereupon Augustine saith, If then the shadow of his body could help, how much more now the fulness of power? And if then a certain little wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent and remaining? Ser. 29. *de Sanctis*, speaking

CHAPTER 5.

of the miracles done by the Saints now reigning in heaven.

ver. 39. *Of God, you.* Time and the evident success of Christ's Church and religion, prove it to be of God: no violence of the Jews, no persecution of the Heathen Princes, no endeavour of domestical Adversaries, Heretics, Schismatics, or ill livers, prevailing against it, as on the other side, many attempts have been made by Arius, Macedonius, Nestorius, Luther, and the like, who thought themselves somebody: but after they had played their part awhile, their memory is buried, or liveth only in malediction and infamy, and their scholars come to naught. Therefore let no Catholic man be scandalized that this heresy holdeth up for a time,

also. And they consented to him. 40 And calling in the Apostles, after they had scourged them, they charged them that they should not speak in the name of Jesus, and dismissed. 41 And they went from the sight of the council rejoicing, because they were accounted worthy to suffer reproach for the name of Jesus. 42 And every day they ceased not in the temple and from house to house to teach and evangelize Christ Jesus.

CHAPTER VI.

By occasion of a murmur in the Church, whose numbers now is so grown that it cannot be numbered, Seven of them being ordered by the Apostles in the holy order of Deacons: 8 one of them, Stephen, worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Council, of blasphemy against the Temple and rites thereof.

1 And in those days the number of disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministry. 2 And the Twelve calling together the multitude of the disciples, said, It is not reason, that we leave the word of God, and serve tables. 3 Consider therefore brethren, seven men of you of good testimony, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will be instant in prayer and the ministry of the word. 5 And the saying was liked before all the multitude. And they chose Stephen a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a stranger of Antioch. 6 These they did set in the presence of the Apostles: and praying they imposed hands upon them. 7 And the word of God increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the Priests obeyed the faith. 8 And Stephen full of grace and fortitude did great wonders and signs among the people. 9 And there arose certain of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen: 10 And they could not resist the wisdom and the Spirit that spake. 11 Then they suborned men, to say they had heard him speak words of blasphemy against Moses and God. 12 They therefore stirred up the the people, and the Ancients, and the Scribes: and running

ANNOTATIONS.

For the Arians and some others flourished much longer than these, and were better sup-

CHAPTER 5.

ported by princes and learning, and yet had an end.

ANNOTATIONS.

ver. 1. *Murmuring.* It cometh of human infirmity, that in every Society of men, be it never so holy, there is some cause given or taken by the weak, of murmur and difference, which must ever be provided for and stayed in the beginning, lest it grow to further schism or sedition, and to all such defects, the more the Church increaseth in number and diversity of men and provinces, the more it is subject. In all which things the spiritual Magistrates, by the Apostle's example and authority, must take order, as time and occasion shall require.

ver. 3. *Seven men.* We may not think that these Seven, here made Deacons, were only chosen to serve profane tables, or dispose of the Church's mere temporals, though by that occasion only they may seem to some now elected, no express mention being made of any other function: for, divers circumstances of this same place give evidence, and so doth all antiquity, that their office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must after public prayer be ordered and consecrated by the Apostle's imposition of hands, as Bishops and Priests were afterward ordered, *ep. ad Tim.* Where Saint Paul also requireth in a manner the same conditions in them as in Bishops. All which would not have been prescribed for any secular stewardship. Yea straight upon their Ordering here, no doubt by commission of the Apostles, which they had not before their election, they preached, baptized, disputed, and as it may appear by the words spoken of Stephen, that he was full of

CHAPTER 6.

grace and fortitude, they received great increase of grace by their Deaconship.

But Ignatius, *ep. 2. ad Tral.* can best witness of their Office and the Apostle's manner and meaning in such things, who writeth thus: *It behooveth also to please by all means the Deacons, which are for the ministry of JESUS CHRIST. For they are not servitors of meat and drink, but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishop, as Christ to his Father, and working unto him a clean and immaculate work, even as Stephen to James, &c.* Polycarp hath the like in his epistle ad Philippenses. And Denis writeth that their office was about the Altar, and putting the holy bread and chalice upon the same. Clement also, *Apost. Const. lib. 2. c. 61.* that their office, among other things, is to assist the Bishops, and read the Gospel in the Service, &c. Cyprian in divers places, *ep. 65. and ep. 49. ad Cornel.* calleth Deacons, the Church's and the Apostles' Ministers, and their Office, *administrationem sacram,* an holy administration. Hierome affirmeth, in *cap. 6. Micheæ,* and in *epist. 85. ad Evagrium tom. 2.* where he checketh some of them for preferring themselves before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law, finally, by Ambrose, *lib. Offic. c. 41.* and Prudentius in *Hymno de S. Laurent,* speaking of Laurence the Deacon, we may see their office was most holy. Augustine also of the dignity of Deacons, *ep. 148. ad Valerium Conc. Carthag. 4. can. 37. 38. 39. 41.*

together they took him, and brought him into the Council. 13 And they set false witnesses that said This man, ceaseth not to speak words against the holy place and the Law. 14 For we have heard him say, that this same Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us. 15 And all that sat in the Council beholding him, saw his face as it were the face of an Angel.

CHAPTER VII.

Stephen being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places and also long before the Temple, 48 and that after it was built, it could not be, as they grossly imagined, a house for God to dwell in, 51 then he inveigheth against their stiff-neckedness, and telleth them boldly of their traitorous murdering of Christ, as their fathers had done his prophets afore him. 54 Whereat they being wroth, he seeth heaven open, and Jesus there in his divine Majesty. 57 Whereat they become more mad, so that they stone him to death, Saul consenting he commending his soul to Jesus, and humbly praying for them.

1 And the chief Priest said, are these things so? 2 Who saith, Ye men, brethren and fathers, hear. The God of Glory appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan. 3 And he said to him, Go forth out of thy country, and out of thy kindred, and come into a land that I shall show thee. 4 Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land, wherein you do now dwell. 5 And he gave him no inheritance in it, no not the pace of a foot: and he promised to give it him in possession, and to his seed after him, when as he had no child. 6 And God spake to him, *That his seed shall be a sojourn in a strange country, and they shall subdue them to servitude, and shall evil intreat them four hundred years:* 7 *And the nation which they shall serve will I Judge,* said God, and after these things they shall go forth, and shall serve me in this place. 8 And he gave him the testament of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob: and Jacob, the twelve Patriarchs. 9 And the Patriarchs through emulation, sold Joseph into Egypt, and God was with him: 10 And delivered him out of all his tribulations, and he gave him grace and wisdom in the sight of Pharaoh the King of Egypt, and he appointed him Governor over Egypt and over all his house. 11 And there came famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no victuals. 12 But when Jacob had heard that there was corn in Egypt: he sent our fathers first: 13 And at the second time Joseph was known of his brethren, and his kindred was made known unto Pharaoh. 14 And Joseph sending, called thither Jacob his father and all his kindred in seventy-five souls. 15 And Jacob descended into Egypt: and he died, and our fathers. 16 And they were translated into Sichem, and were laid in the Sepulchre that Abraham bought for a price of silver of the son of Hemor the son of Sichem. 17 And when the time drew near of the promise which God had promised to Abraham, the people increased and was multiplied in Egypt, 18 Until another king arose in Egypt, that knew not Joseph. 19 This same circumventing our stock, afflicted our fathers: that they should expose their children, to the end they might not be kept alive. 20 The same time was Moses born, and he was acceptable to God, who was nourished three months in his father's house. 21 And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and works. 23 And when he was fully of the age of forty years, it came to his mind to visit his brethren the children of Israel. 24 And when he had seen one suffer wrong, he defended him: and striking the Egyptian, he revenged his quarrel that sustained the wrong. 25 And he thought that his brethren did understand that God by his hand would save them: but they understood it not. 26 And the day following he appeared to them being at strife: and he reconciled them unto peace, saying, Men, ye are brethren, wherefore hurt you one another? 27 But he that did the injury to his neighbour, repelled him, saying, *Who hath appointed thee prince and judge over us?* 28 *What wilt thou kill me, as thou didst yesterday kill the Egyptian?* 29 And Moses fled upon this word: and he became a sojourner in the land of Madian, where he begat two sons. 30 And after forty years were expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. 31 And Moses seeing it, marvelled at the vision. And as he went near to view it, the voice of our Lord was made to him, 32 *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.* And Moses being made to tremble, durst not view it. 33 And our Lord said to him, *Loose off the shoe of thy feet: for the place*

ANNOTATIONS.

ver. 16. *Translated.* Translation of Saints' bodies agreeable to nature and Scripture. And the desire to be buried in one place more than another, which the holy Patriarchs also had, Gen. 49, 29. 50. 24. Heb. 11, 22. hath sometime great causes. *Aug. de Cur. pro mort. c. 1. and u.c.*

ver. 33 *Holy Ground.* If that apparition of God himself or an Angel, could make the place and ground holy, and to be used of Mo-

CHAPTER 7.

ses with all signs of reverence and fear: how much more the corporal birth, abode, and wonders of the Son of God in Jewry, and his personal presence in the B. Sacrament, may make that country and all Christian Churches and altars holy? And it is the greatest blindness that can be, to think it superstition to reverence any things or places in respect of God's presence or wondrous operation in the same. *Hierome, ep. 17, 18. 27. of the holy land.*

wherein thou standest, is holy ground. 34 Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am descended to deliver them. And now come, and I will send thee into Egypt. 35 This Moses whom they denied, saying, Who hath appointed thee Prince and Captain? him God sent prince and redeemer, with the hand of the Angel that appeared to him in the bush. 36 He brought them forth doing wonders and signs in the land of Egypt, and in the Red sea, and in the desert forty years. 37 This is that Moses which said to the children of Israel, A prophet will God raise up to you of your own brethren as myself: him you shall hear. 38 This is he that was in the assembly in the wilderness, with the Angel that spake to him in Mount Sina, and with our fathers: who received the words of life to give unto us. 39 To whom our fathers would not be obedient: but they repelled him, and in their hearts turned away into Egypt. 40 Saying to Aaron: Make us Gods that may go before us: for this Moses that brought us out of the land of Egypt, we know not what is befallen to him. And they made a calf in those days, and offered sacrifice to the Idol, and rejoiced in the works of their own hands. 42 And God turned and delivered them up to serve the host of heaven, as it is written in the book of the Prophets: Did you offer victims and hosts unto me forty years in the desert, O house of Israel? 43 And you took unto you the tabernacle of Moloch, and the star of your God Rempham, figures which you made, to adore them. And I will translate you beyond Babylon. 44 The tabernacle of testimony was among our fathers in the desert, as God ordained speaking to Moses, that he should make it according to the form which he had seen. 45 Which our fathers with Jesus receiving, brought it also into the possession of the Gentiles, which God expelled from the face of our fathers, till in the days of David, 46 Who found grace before God, and desired that he might find a tabernacle for the God of Jacob. 47 And Solomom built him a house. 48 But the Highest dwelleth not in houses made by hand, as the Prophet saith: 49 Heaven is my seat: and the earth the footstool of my feet. What house will you build me, saith the Lord? or what place is there of my resting? 50 Hath not my hand made all these things? 51 You stiff-necked and of uncircumcised hearts and ears, you always resist the Holy Ghost as your fathers, yourselves also. 52 Which of the Prophets did not your fathers persecute? And they slew them that foretold of the coming of the Just One, of whom now 53 You have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it. 54 And hearing these things they were cut in their hearts, and they gnashed with their teeth at him. 55 But he being full of the Holy Ghost, looking steadfastly unto heaven, saw the glory of God, and Jesus standing on the right hand of God. 56 And he said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. 57 And they crying out with a loud voice, stopped their ears and with one accord ran violently upon him. 58 And casting him forth without the city, they stoned him: and the witnesses laid off their garments beside the feet of a young man that was called Saul. 59 And they stoned Stephen invoking, and saying: Lord Jesus, receive my spirit. 60 And falling on his knees, he cried with a loud voice saying: Lord lay not this sin unto them. And when he had said this, he fell asleep. And Saul was consenting to his death.

ANNOTATIONS

CHAPTER 7.

ver. 35. *Redeemer.* Christ is our Redeemer, and yet Moses is here called redeemer, so Christ is our Mediator and Advocate, and yet we may have Saints our inferior mediators and advocates also Annot. 1. Jo. 2. 2.

ver. 48. *Not in houses.* The vulgar Heretics allege this place against the corporal being of Christ in the B. Sacrament and in Churches: by which reason they might have driven him out of all houses, Churches and corporal places, when he was visible in earth. But it is meant of the Divinity only, and spoken to correct the carnal Jews: who thought God either so to be contained, compassed, and limited to their Temple, that he could be no where else, or at least that he would not hear or receive men's prayers and sacrifices in the Churches of the Gentiles, or elsewhere out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serve for such as esteem Churches and places of public prayer no more convenient, nor more holy than any other profane houses, or chambers.

For though his person or virtue be not limited to any place, yet it pleaseth him condescending to our necessity and profit, to work his wonders and to be worshipped of us in holy places rather than profane.

ver. 58. *They stoned him.* Read a marvelous narration in Augustine of one stone, that hitting the Martyr on the elbow, rebounded back to a faithful man that stood near, who keeping and carrying it with him, was by revelation warned to leave it at Ancona in Italy: whereupon a Church or Memory of Stephen was there erected, and many miracles done after the said Martyr's body was found out, and not before. Aug. tom. 10. ser. 38. *de diversis in edit. Paris.*

ver. 60. *Lord.* Eusebius Emissenus saith, when he prayeth for his persecutors, he promiseth to his worshippers his manifest intercession and suffrages. In hom. Steph. and Augustine, *Si Stephanus sic non oraret, Ecclesia Paulum non haberet. Serm. 1. de S. Stephano.*

CHAPTER VIII.

So far is persecution from prevailing against the Church that by it the Church groweth from Jerusalem into all Jewry and Samaria. 5 The second of the Deacons, Philip converteth with his miracles the city itself of Samaria, and baptizeth them, even Simon Magus also himself among the rest. 14 But the Apostles Peter and John are the Ministers to give them the Holy Ghost. 18 Which ministry Simon Magus would buy of them. 26 The same Philip being sent of an Angel to a great man of Ethiopia, who came a pilgrimage to Jerusalem, first catechiseth him: 36 and then, he professing his faith and desiring baptism, doth also baptize him.

1 And the same day there was made a great persecution in the Church; which was at Jerusalem, and all were dispersed through the countries of Jewry and Samaria, saving the Apostles. 2 And devout men took order for Stephen's funeral, and made great mourning upon him. 3 But Saul wasted the Church: entering in from house to house, and drawing men and women, delivered them into prison. 4 They therefore that were dispersed, passed through, evangelizing the word. 5 And Philip descending into the city of Samaria, preached CHRIST unto them. 6 And the multitudes were attent to those things which were said of Philip, with one accord, hearing and seeing the signs that he did. 7 For many of them that had unclean spirits, crying with a loud voice, went out. And many sick of the palsy, and lame were cured. 8 There was made therefore great joy in that city. 9 And a certain man named Simon, who before had been in that city a Magician, seducing the nation of Samaria, saying himself to be some great one: 10 Unto whom all hearkened from the least to the greatest, saying, This man is the power of God, that is called great. 11 And they were attent upon him, because a long time he had bewitched them with his magical practices. 12 But when they had believed Philip evangelizing of the kingdom of God, and of the name of JESUS CHRIST, they were baptized, men and women. 13 Then Simon also himself believed: and being baptized, he cleaveth to Philip. Seeing also signs and very great miracles to be done, he was astonished with admiration. 14 And when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent unto them Peter and John. 15 Who when they were come, prayed for them, that they might receive the Holy Ghost. 16 For he was not yet come upon any of them, but they were only baptized in the name of our Lord Jesus. 17 Then did they impose their hands upon them, and they received the Holy Ghost. 18 And when Simon had seen that

ANNOTATIONS.

ver. 2. *Devout men.* As here great devotion was used in burying his body, so afterward at the invention and translation thereof. And the miracles wrought by the same, and at every little memory of the same, were infinite: as Augustine witnesseth, *lib. 2. de Civit Dei. c. 8. and Sermon de Steph. tom. 10.*

ver. 14. *Sent Peter.* Some Protestants use this place to prove Peter not to be head of the Apostles, because he and John were sent by the Twelve, by which reason they might as well conclude he was not equal to the rest, for commonly the Master sendeth the man, and the Superior the inferior, when the word of sending is exactly used. But it is not always so taken in the scriptures, for then could not the Son be sent by the Father, nor the Holy Ghost from the Father and the Son: nor otherwise in common use of the world, seeing the inferior or equal may intreat his friend or superior to do his business for him, and specially a body Politic or a Corporation may by election or otherwise choose their Head and send him, so may the Citizens send their Mayor to the Prince or Parliament, though he be the head of the City, because he may be more fit to do their business, also the superior or equal may be sent by his own consent or desire. Lastly, the College of the Apostles comprising Peter with the rest, as every such body implieth both the head and the members, was greater than Peter their head alone, as the Prince and Parliament is greater than the Prince alone. And so Peter might be sent as by authority of the whole College, notwithstanding he were the head of the same.

ver. 17. *Did they impose.* If this Philip had

CHAPTER 8.

been an Apostle, saith Bede, he might have imposed his hands, that they might have received the Holy Ghost, but this none can do saving Bishops For though Priests may baptize, and anoint the baptized also with Chrism consecrated by a Bishop: yet he cannot sign his forehead with the same holy oil, because that belongeth only to Bishops, when they give the Holy Ghost to the baptized. So saith he touching the Sacrament of Confirmation in 8. Acts. This imposition therefore of hands, together with the prayers here specified, which no doubt were the very same that the Church yet useth to that purpose, was the ministration of the Sacrament of Confirmation. Whereof Cyprian saith thus: They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptism, ought not to be baptized any more: but only that which wanted, was done by Peter and John, to wit, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with us, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and imposition of hand receive the Holy Ghost, and be signed with our Lord's seal. But the Heretics object, that yet here is no mention of oil. To whom we say, that many things were done and said in the administration of this and other Sacraments, and all instituted by Christ himself, and delivered to the Church by the Apostles, which are not particularly written by the Evangelist or any other in the Scripture, among which this is evident by all antiquity and most general practice of the Church, to be one.

Denis saith, The Priests did present the

by the imposition of the hand of the Apostles, the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I impose my hands, he may

ANNOTATIONS.

baptized to the Bishop, that he might sign *divino and deifico unguento*, with the divine and deifical ointment. And again, *Adventum S. Spiritus consummans inunctio largitur*, the inunction consummating giveth the coming of the Holy Ghost. Tertullian *de resur. carn.* nu. 7. and *lib. 1. adv. Marcio.* speaketh of this Confirmation by Chrism thus; *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* Cyprian likewise, *ep. 70. nu. 2.* *He must also be anointed, that is baptized, with the oil sanctified on the altar.* And *ep. 72,* see also *ep. 73. nu. 3,* he expressly calleth it a Sacrament, joining it with baptism, as Melchiades doth, *ep. ad omnes Hispanias Episcopos* nu. 2. *tom. 1. Conc.* showing the difference betwixt it and Baptism. Augustine also, *cont. lit. Petil lib. 2. c. 104.* *The Sacrament of Chrism in the kind of visible seals is sacred and holy, even as Baptism itself.* We omit Cyril, *mystag. 3.* Ambrose *lib. 3. de Sacram. c. 2. and de iis qui mysteriis initiuntur. c. 7.* Leo, *ep. 88.* the ancient Councils also of Laodicea, *can. 48.* Carthage 3. *can. 39.* and Arausicanum 4. *can. 1.* and others. And Clement, *Apost. Const. lib. 7. c. 44.* reporteth certain constitutions of the Apostles touching the same. Denis referreth the manner of consecrating the same Chrism to the Apostles instruction. Basil, *lib. de Sp. sancto. c. 27.* calleth it a tradition of the Apostles. And the most ancient Martyr Fabian, *ep. 2. ad omnes Orientales Episcopos in initio. tom. 1. Conc.* saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the book *de unctione Chrismatis apud Cyprianum* nu. 1. telling the excellent effects and graces of this Sacrament, and why this kind of oil and balsam was taken of the old Law, and used in the Sacraments of the New Testament. Which things the Heretics can with less cause object against the Church, seeing they confess that Christ and his Apostles took the ceremony of the imposition of hands in this and other Sacraments, from the Jews' manner of consecrating their hosts deputed to sacrifice.

To conclude, never none denied or contemned this Sacrament of Confirmation and holy Chrism, but known Heretics. Cornelius that B. Martyr so much praised of Cyprian, *ep. ad Fabium apud Euseb. lib. 6. c. 35,* affirmeth, that Novatus fell to heresy, for that he had not received the Holy Ghost by the consignation of a Bishop. Whom all the Novatians did follow, never using that Holy Chrism, as Theodore writeth, *lib. 3. Fabul. Hær.* And Optatus *lib. 2. cont. Parm.* writeth that it was the special barbarous sacrilege of the Donatists, to conculcate the holy oil. But all this is nothing to the savage disorder of Calvinists in this point.

ver. 17. *And they received the Holy Ghost.*

CHAPTER 8.

The Protestants charge the Catholics, that by approving and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptism, challenging also boldly the ancient Fathers for the same. As though any Catholic or Doctor ever said more than the express words of Scripture here and elsewhere plainly give them warrant for. If they diminish the virtue of Baptism, then did Christ so, appointing his Apostles and all the Faithful even after their Baptism to expect the Holy Ghost and virtue from above, then did the Apostles injury to Baptism, in that they imposed hands on the baptized, and gave them, the Holy Ghost. And this is the Heretics' blindness in this case, that they cannot, or will not see that the Holy Ghost is given in Baptism to remission of sins, life, and sanctification: and in Confirmation, for force, strength, and corroboration to fight against all our spiritual enemies, and to stand constantly in confession of our faith, even to death, in times of persecution either of the heathen or of the heretics, with great increase of grace. And let the good Reader note here, our Adversaries great perversity and corruption of the plain sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of wisdom in the Apostles, and a few more to the government of the Church, when it is plain that not only the governors, but all that were baptized, received this grace, both men and women. Some, that it was no internal grace, but only the gift of divers languages: Which is very false, the gift of tongues being but a sequel and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it virtue from above. Some say, that whatsoever it was, it was but a miraculous thing, and dured no longer than the gift of the tongues joined thereunto: by which evasion they deny also the Sacrament of Extreme Unction, and the force of Excommunication, because the corporal punishments which were annexed oftentimes in the Primitive Church unto it, ceaseth, and so may they take away, as they mean to do, all Christ's faith or religion, because it hath not the like operations of miracles as in the beginning. But Augustine toucheth this point fully. *Is there any man, saith he, of so perverse a heart, to deny these Children on whom we now imposed hands, to have received the Holy Ghost, because they spake not with Tongues, &c.* Lastly, some of them make no more of Confirmation or the Apostles' fact, but as of a doctrine, instruction, or exhortation to continue in the faith received. Whereupon they have turned this holy Sacrament into a Catechism. There are also that put the baptized coming to years of discretion, to their own choice whether they will continue Christians or no. To such devilish and divers inventions they fall, that will not obey God's Church, nor

receive the Holy Ghost. 20 But Peter said to him, Thy money be with thee unto perdition : because thou hast thought that the gift of God is purchased with money. 21 Thou hast no part, nor lot in this word. For thy heart is not right before God. 22 Do penance therefore from this thy wickedness : and pray to God, if perhaps this cogitation of thy heart may be remitted thee. 23 For I see thou art in the gall of bitterness, and the obligation of iniquity. 24 And Simon answering said, Pray you for me to our Lord, that nothing come upon me of these things which you have said. 25 And they indeed having testified and spoken the word of our Lord, returned to Jerusalem, and evangelized to many countries of the Samaritans. 26 And an Angel of our Lord spake to Philip, saying : Arise, and go toward the South, to the way that goeth down from Jerusalem into Gaza : this is desert. 27 And rising he went. And behold, a man of Æthiopia, a eunuch, of great authority under Candace the Queen of the Æthiopians, who was over all her treasures, was come to Jerusalem to adore : 28 And he was returning and sitting upon his chariot, and reading Isaiah the prophet. 29 And the Spirit said to Philip, Go near, and join thyself to this same chariot. 30 And Philip running thereunto, heard him reading Isaiah the prophet, and he said : trowest thou that thou understandest the things which thou readest. 31 Who said, And how can I, unless some man show me ? and he desired Philip that he would come up and sit with him. 32 And the place of the Scripture which he did read, was this : *As a sheep to slaughter was he led : and as a lamb before his shearer, without voice, so did he not open his mouth.* 33 *In humility his judgment was taken away. His generation who shall declare, for from the earth shall his life be taken ?* 34 And the eunuch answering Philip, said, I beseech thee, of whom doth the Prophet speak this ? of himself, or of some other ? 35 And Philip opening his mouth, and beginning from this scripture, evangelized unto him Jesus. 36 And as they went by the way, they came to a certain water : and the eunuch said, Lo water, who doth let me to be baptized ? 37 And Philip said, if thou believe with all thy heart, thou mayest. And he answering said, I believe that JESUS CHRIST is the Son of God. 38 And he commanded the chariot to stay : and both went down into the water, Philip and the eunuch, and he

ANNOTATIONS.

the express scriptures, which tell us of prayer, of imposition of hands, of the Holy Ghost, of grace and virtue from above, and not of instruction, which might and may be done as well before baptism, and by others, as by Apostles and Bishops, to whom only this holy function pertaineth, insomuch that in our country it is called *Bishopping*.

ver. 18. *Offered money.* This wicked sorcerer Simon is noted by Irenæus lib. 1. c. 20, and others, to have been the first Heretic, and father of all Heretics to come, in the Church of God. He taught, only faith in him, without good life and works, to be enough to salvation, he gave the onset to purchase with his money a spiritual function, that is to be made a Bishop, for, to have power to give the Holy Ghost by imposition of hands, is to be a Bishop : as to buy the power to remit sins, or to consecrate Christ's body, is to buy to be a Priest, or to buy Priesthood, and to buy the authority to minister Sacraments, to preach, or to have cure of souls, is to buy a benefice, and likewise in all other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sin called Simony : and in such as think it lawful, as here Simon judged it, it is named *Simoniacal Heresy*, of this detestable man who first attempted to buy a spiritual function or office. *Greg. apud. Joan. Diac. in vit. lib. 3. cap. 2, 3, 4, 5.*

ver. 22. *Do penance.* Augustine, epist. 108, understanding this of the penance done in the Primitive Church for heinous offences, doth teach us to translate this and the like places, 2 Cor. 12. 21. Apoc. 9. 21, as we do, and as it is in the vulgar Latin, and consequently that the Greek *μετανοειν* doth signify so much. Yea when he addeth, that very good men do daily penance for venial sins by fasting, prayer, and alms, he warranteth this phrase,

CHAPTER 8.

and translation throughout the New Testament, specially himself also reading so as it is in the vulgar Latin, and as we translate.

ver. 22. *If perhaps.* You may see, great penance is here required for remission of sin, and that men must stand in fear and dread lest they be not worthy to be heard, or to obtain mercy, whereby all men that buy or sell any spiritual function, dignities, offices, or livings, may specially be warned that the sin is exceeding great.

ver. 24. *Pray you for me.* As this Sorcerer had more knowledge of the true religion than the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in this Sacrament or other, which he plainly perceived and confessed, so surely he was more religious than they, that being so sharply checked by the Apostle, yet blasphemed not, as they do when they be blamed by the Governors of the Church, but desired the Apostles to pray for him.

ver. 26. *This is a desert.* Intolerable boldness of some Protestants, here also, as in other places, against all copies both Greek and Latin, to surmise corruption or falsehood of the text, saying it cannot be so : Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. Beza, who is often very saucy with Luke.

ver. 27. *To adore.* Note that this Æthiopian came to Jerusalem to adore, that is, on Pilgrimage. Whereby we may learn that it is an acceptable act of religion, to go from home to places of greater devotion and sanctification.

ver. 31. *How can I.* The Scriptures are so written that they cannot be understood without an interpreter, as easy as our Protestants make them. Hierome, *Ep. ad. Paulinum de omnibus divine hutoræ libris*, set in the beginning of Latin Bibles.

baptized him. 39 And when they were come up out of the water, the Spirit of our Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. 40 But Philip was found in Azotus, and passing through, he evangelized to all the cities, till he came to Cesarea.

CHAPTER IX.

Saul not content to persecute so cruelly in Jerusalem, 3 is in the way to Damascus told by our Lord Jesus of his vain attempt, and miraculously converted to be an Apostle: And after great penance, restored to his sight by Ananias, and baptized. 20 And presently he dealeth mightily against the Jews, proving Jesus to be Christ, to their great admiration. 23 But such is their obstinacy, that they lay all Damascus to kill him. 26 From thence he goeth to Jerusalem, and there joineth with the Apostles, and again by the obstinate Jews his death is sought. 31 The Church being now grown over all Jewry, Galilee and Samaria, Peter visiteth all: and in his visitation, 33 healing a lame man, 36 and raising a dead woman, converteth very many.

1 And Saul as yet breathing forth threatenings and slaughter against the Disciples of our Lord, came to the high Priest, 2 And asked letters of him unto Damascus to the Synagogues, that if he had found any men and women of this way, he might bring them bound unto Jerusalem. 3 And as he went on his journey, it chanced that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. 4 And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me. 5 Who said, Who art thou Lord? and he, I am Jesus whom thou dost persecute, it is hard for thee to kick against the prick. 6 And trembling and being astonished he said, Lord what wilt thou have me to do? 7 And our Lord to him, Arise and go into the city, and it shall be told thee what thou must do. But the men that went in company with him, stood amazed, hearing the voice, but seeing no man. 8 And Saul rose up from the ground and his eyes being opened, he saw nothing. And they drawing him by the hands they brought him into Damascus. 9 And he was three days not seeing, and he did neither eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Lo, here I am Lord. 11 And our Lord to him, Arise, and go into the street that is called Straight: and seek in the house of Judas one named Saul of Tarsus, for behold he prayeth. 12 And he saw a man named Ananias, coming in and imposing hands upon him for to receive his sight. 13 But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints in Jerusalem: 14 And here he hath authority from the chief Priests to bind all that invoke thy Name. 15 And our Lord said to him, Go, for a vessel of election is this man unto me, to carry my name before the Gentiles, and Kings, and the children of Israel. 16 For I will show him how great things he must suffer for my Name. 17 And Ananias went, and entered into the house: and imposing hands upon him, he said, Brother Saul, our Lord Jesus hath sent me, he that appeared to thee in the way that thou camest: that thou mayest see and be filled with the Holy Ghost. 18 And forthwith there fell from his eyes as it were scales, and he received sight, and rising he was baptized. 19 And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for certain days. 20 And incontinent entering into the synagogues, he preached Jesus, that this is the Son of God. 21 And all that heard were astonished, and said, Is not this he that expugned in Jerusalem those that invoked this name: and came hither to this purpose that he might bring them bound to the chief Priests? 22 But Saul waxed mighty much more, and confounded the Jews that dwelt at Damascus, affirming that this is CHRIST. 23 And when many days were passed the Jews consulted that they might kill him. 24 But their conspiracy came to Saul's knowledge. And they kept the gates also day and night, that they might kill him. 25 But the Disciples taking him in the night, conveyed him away by the wall, letting him down in a basket. 26 And when he was come into Jerusalem, he assayed to join himself to the disciples, and all feared him, not believing that he was a disciple. 27 But Barnabas took him and brought him to the Apostles, and told him how in the way he had seen our Lord, and that he spake unto him, and how in Damascus he dealt confidently in the name of Jesus. 28 And he was with them going in and going out in Jerusalem, and dealing confidently in the name

ANNOTATIONS.

ver. 38. *He baptized him.* When the Heretics of this time find mention made in Scripture of any Sacrament ministered by the Apostles or other in the Primitive Church, they imagine no more was done than there is expressly told, nor scarcely believe so much. As if imposition of hands in the sacrament of Confirmation be only expressed, they think there was no Chrism nor other work or word used. So

CHAPTER 8.

they think no more ceremony was used in the baptizing of this noble man, than here is mentioned. Whereupon Augustine hath these memorable words, *In that that he saith, Philip baptized him, he would have it understood that all things were done, which though in the Scriptures for brevity's sake they are not mentioned, yet by order of tradition we know were to be done.*

ANNOTATIONS.

CHAPTER 9.

ver. 4. *Saul, Saul why persecutest.* The Heretics that conclude CHRIST so in heaven, that he can be no where else till the day of Judg-

ment, shall hardly resolve a man that would know where CHRIST was when he appeared in the way, and spake these words to Saul.

of our Lord. 29 He spake also to the Gentiles, and disputed with the Greeks: but they sought to kill him. 30 Which when the brethren had known, they brought him down to Caesarea, and sent him away to Tarsus. 31 The Church truly through all Jewry and Galilee and Samaria had peace, and was edified, walking in the fear of our Lord, and was replenished with the consolation of the Holy Ghost. 32 And it came to pass, that Peter as he passed through all, came to the Saints that dwelt at Lydda. 33 And he found there a certain man named Aeneas, lying in his bed from eight years before, who had the palsy. 34 And Peter said to him, Aeneas, our Lord Jesus Christ, heal thee: arise, and make thy bed. And incontinent he arose. 35 And all that dwelt at Lydda and Saron, saw him: who converted to our Lord. 36 And in Joppa there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did. 37 And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber. 38 And whereas Lydda was nigh to Joppa, the disciples hearing that Peter was in it, they sent two men unto him, desiring him, Be not loth to come so far as to us. 39 And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and showing him the coats and garments which Dorcas made them. 40 And all being put forth, Peter falling on his knees prayed, and turning to the body he said: Tabitha, Arise. And she opened her eyes: and seeing Peter, she sat up. 41 And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. 42 And it was made known throughout all Joppa: and many believed in our Lord. 43 And it came to pass that he abode many days in Joppa, with one Simon a tanner.

CHAPTER X.

Because the Jews so much abhorred the Gentiles, for the better warrant of their Christening, an Angel appeareth to Cornelius the devout Italian, 9 and a vision is showed to Peter himself, the chief and Pastor of all, 13 and the Spirit speaketh to him, 34 yea and as he is Catechizing them about Jesus, 44 the Holy Ghost cometh visibly upon them: and therefore not fearing any longer the offence of the Jews, he commandeth to baptize them.

1 And there was a certain man in Caesarea, named Cornelius, Centurion of that which is called the Italian band. 2 Religious, and fearing God with all his house, doing many alms-deeds to the people. And always praying to God, 3 He saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him, Cornelius. 4 But he beholding him, taken with fear, said, Who art thou Lord? and he said to him, Thy prayers and thy alms-deeds are ascended into remembrance in the sight of God. 5 And now send men into Joppa, and call hither one Simon that is surnamed Peter. 6 He lodgeth with one Simon a tanner, whose house is by the sea side, he will tell thee what thou must do. 7 And when the Angel was departed that spake to him, he called two of his household, and a soldier that feared our Lord, of them that were under him. 8 To whom when he had told all, he sent them unto Joppa. 9 And the next day whiles they were going on their journey, and drawing nigh to the city, Peter went up into the higher parts, to pray about the sixth hour. 10

ANNOTATIONS.

ver. 36. *Good works.* Behold good works and alms-deeds, and the force thereof reaching even to the next life.

ver. 39. *And showing him.* The prayers of our Alms-folk and Beads-men may do

CHAPTER 9.

as great good even after our departure. For if they procured her temporal life, much more may they help us to God's mercy, and to release of punishment in Purgatory.

ANNOTATIONS.

ver. 2. *Doing many alms-deeds.* He knew God creator of all, but that his omnipotent Son was incarnate, he knew not: and in that faith he made prayers and gave alms which pleased God, and by well doing he deserved to know God perfectly, to believe the mystery of the Incarnation, and to come to the Sacrament of Baptism. Bede out of Gregory. And Augustine thus, lib. 1. de Bapt. c. 8. *Because whatsoever goodness he had in prayers and alms, the same could not profit him unless he were by the band of Christian Society and peace, incorporated to the Church, he is bidden to send unto Peter, that by him he may learn Christ, by him he may be baptized, &c.* Whereby it appeareth that such works are done before justification, though they suffice not to salvation, yet be acceptable preparatives to the grace of justification, and such as move God to mercy, as it might appear also by God's like provident mercifulness to the eunuch, though all such

CHAPTER 10.

works preparative come of grace also: otherwise they could never deserve at God's hand of congruity, or any otherwise toward justification.

ver. 9. *To pray about the sixth hour.* The hour is specified, for that there were certain appointed times of prayer used in the Law, which devout persons, according to the public service in the Temple, observed also privately: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth Cyprian very notably. *In celebrating their prayers, we find that the three children with Daniel observed the third, sixth, and ninth hour, as in Sacrament, or mystery, of the holy Trinity, &c.* And a little after. *Which spaces of hours the worshippers of God spiritually, or mystically, determining long since, observed set times to pray: and afterward the thing became manifest, that it was for Sacrament, or mystery, that the just so prayed. For*

And being hungry, he was desirous to take somewhat. And as they were perparting, there fell upon him an excess of mind: 11 And he saw the heaven opened, and a certain vessel descending, as it were a great linnen sheet with four corners let down from heaven to the earth, 12 Wherein were all four-footed beasts, and that creep on the earth, and fowls of the air. 13 And there came a voice to him, Arise, Peter: kill, and eat. 14 But Peter said, God forbid, Lord, for I did never eat any common and unclean thing. 15 And a voice came to him again the second time, That which God hath purified, do not thou call common. 16 And this was done thrice, and forthwith the vessel was taken up again into heaven. 17 And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simon's house, stood at the gate. 18 And when they had called, they asked, if Simon that is surnamed Peter, were lodged there. 19 And as Peter was thinking of the vision, the Spirit said to him, Behold three men do seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 And Peter going down to the men, said, Behold, I am he whom you seek: what is the cause, for the which you are come? 22 Who said, Cornelius the Centurion, a just man and that feareth God, and having testimony of all the nation of the Jews, received an answer of a holy Angel to send for thee into his house, and to hear words of thee. 23 Therefore bringing them in he lodged them. And the day following he arose and went with them: and certain of the brethren of Joppa accompanied him. 24 And on the morrow he entered into Cesarea. And Cornelius expected them, having called together his kin, and special friends. 25 And it came to pass, When Peter was come in, Cornelius came to meet him, falling at his feet adored. 26 But Peter lifted him up saying, Arise, myself also am a man. 27 And talking with him, he went in, and findeth many that were assembled, 28 And he said to them, You know how abominable it is for a man that is a Jew, to join, or to approach unto a stranger: but God hath showed to me, to call no man common or unclean. 29 For the which cause, making no doubt, I came when I was sent for, I demand therefore, for what cause you have sent for me? 30 And Cornelius said, Four days since, until this hour, I was praying in the ninth hour in my house, and behold a man

ANNOTATIONS.

at the third hour the Holy Ghost descended upon the Apostles, fulfilling the grace of the Lord's promise, and, at the sixth hour Peter going up to the higher room of the house, was both by voice and sign from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleansing the Gentiles he doubted before, and our Lord being crucified at the sixth hour, at the ninth, washed away our sins with his blood. But to us, dearly beloved, besides the seasons observed of old, both the times and sacraments of praying be increased. For we must pray in the morning early, that the Resurrection of our Lord may be celebrated by Morning prayer: as of old the Holy Ghost designed in the Psalm, saying, In the morning early will I stand up to thee, early in the morning wilt thou hear my voice. Toward the evening also when the sun departeth, and the day endeth, we must of necessity pray again.

Hierome also writing of Daniel's praying three times a day, saith: There are three times, wherein we must bow our knees to God. The third, the sixth, and the ninth hour the Ecclesiastical tradition doth well understand. Moreover, at the third hour the Holy Ghost descended upon the Apostles, at the sixth, Peter went up into a higher chamber to pray, at the ninth, Peter and John went to the Temple. Again, writing to Eustochium a virgin and Nun, epist. 22. c. 16. Though the Apostle bid us pray always, and to holy persons their very sleep is prayer: yet we must have distinct hours of prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office or duty. The third, sixth, ninth hour, morning early, and the evening, no man can be ignorant of. And to Demetrius, ep. 8. c. 8. that in the Psalms and prayer she must keep always the third, sixth, ninth hour, evening, midnight, and morning. He hath the like, ep. 7. c. 5. And, ep. 27. c. 10. he telleth how Paula the holy ab-

CHAPTER 10.

bess with her religious Nuns sang the Psalter in order, in the morning, at the third, sixth, ninth hour, evening, midnight, by midnight, meaning the time of Matins, therefore called Nocturnes, agreeable to Cyprian de Orat. Do. num. 15. and by the morning, the first hour called Prime: all correspondent to the times and hours of Christ's Passion, as in Matthew is noted c. 26, 27. By all which we see, how agreeable the use of the Church's service is even at this time to the Scriptures and Primitive Church: and how wicked the Puritan Calvinists be, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and unlike the pretended Church-service of England is to the primitive use, which hath no such hours of night or day, saving a little imitation of the old Matins and Evensong, and that in schism and heresy, and therefore not only unprofitable, but also damnable.

ver. 15. A voice came to. Here God first uttered to Peter that the time was come to preach also to the Gentiles, and to converse with them for their salvation, no less than with the Jews, with full freedom to eat all meats without respect of the prohibition of certain, made in the old Law.

ver. 25. Adcred. Chrysostom, ho. 21. in Acts, thinketh Peter refused this adoration of humility only, because every falling down to the ground for worship sake, is not divine worship or due only to God, the word of Adoration and prostration being commonly used in the Scriptures toward men. But Hierome, adv. Vigil. cap. 2. 10. 2. rather thinketh that Cornelius by error of Gentility, and of Peter's person, did go about to adore him with divine honour, and therefore was lifted up by the Apostle, adding that he was but a man.

ver. 30. A man stood. Note these apparitions

stood before me in white apparel, 31 And said: Cornelius, thy prayer is heard, and thy alms-deeds are in memory in the sight of God 32 Send therefore to Joppa, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the seaside. 33 Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee of the Lord. 34 And Peter opening his mouth, said, In very deed I perceive that God is not an acceptor of persons. 35 But in every nation, he that feareth him, and worketh justice, is acceptable to him. 36 The word did God send to the children of Israel, preaching peace by JESUS CHRIST, this is Lord of all. 37 You know the word that hath been made through all Jewry, for beginning from Galilee, after the baptism which John preached. 38 JESUS of Nazareth how God anointed him with the Holy Ghost and with power, who went throughout doing good and healing all that were oppressed of the devil, because God was with him. 39 And we are witnesses of all things that he did in the country of the Jews and in Jerusalem, whom they killed hanging him upon a tree. 40 Him God raised up the third day and gave him to be made manifest. 41 Not to all the people, but to us, who did eat and drink with him after he rose again from the dead. 42 And he commanded us to preach to the people, and to testify that it is he that of God was appointed judge of the living and of the dead. 43 To him all the prophets give testimony, that all receive remission of sins by his Name, which believe in him. 44 As Peter was yet speaking these words, the Holy Ghost fell upon all that heard the word. 45 And the faithful of the circumcision that came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. 46 For they heard them speaking with tongues, and magnifying God. Then Peter answered, 47 Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the Name of our Lord JESUS CHRIST. Then they desired him that he would tarry with them certain days.

CHAPTER XI.

The Christian Jews reprehend the foresaid fact of Peter, in baptizing the Gentiles. 4 But he alleging his foresaid warrants, and showing plainly that it was of God. 18 The like good Catholics do yield. 19 By their foresaid persecution, the Church is yet further dilated, not only into all Jewry, Galilee, and Samaria, but also into other countries, specially into Antiochia Syria: the increase among the Greeks is notable, first by the foresaid dispersed, 22 then by Barnabas, thirdly by him and Saul together: So that there beginneth the name of Christians: 27 with perfect unity between them and the Church that was before them at Jerusalem.

1 And the Apostles and brethren that were in Jewry, heard that the Gentiles also received the word of God, 2 And when Peter was come up to Jerusalem, they that were of the Circumcision reasoned against him, saying, 3 Why didst thou enter in to men uncircumcised, and didst eat with them? 4 But Peter began and declared to them the order, saying: 5 I was in the city of Joppa praying, and I saw in an excess of mind a vision, a certain vessel descending as it were a great sheet with four corners let down from heaven, and it came even unto me. 6 Into which I looking considered, and saw four-footed beasts of the earth, and cattle, and such as creep, and fowls of the air. 7 And I heard also a voice saying to me, Arise, Peter, kill and eat. 8 And I said, Not so, Lord: for common or unclean thing never entered into my mouth. 9 And a voice answered the second time from heaven: That which God made clean, do not thou call common. 10 And this was done thrice: and all were taken up again into heaven. 11 And behold, three men immediately were come to the house wherein I was, sent to me from Cesarea. 12 And the Spirit said to me, that I should go with them, doubting nothing. And there came with me these six brethren also: and we went into the man's house. 13 And he told us, how he had seen an Angel in his house, standing, and saying to him, send to Joppa, and call hither Simon that is surnamed Peter, 14 Who shall speak to thee words wherein thou shalt be saved and all thy house. 15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. 16 And I remembered the word of our Lord, according as he said, *John indeed baptized with water, but you shall be baptized with the Holy Ghost.*

ANNOTATIONS.

and visions to Peter, Cornelius, and others, in the Scriptures very often, against the incredulity of our Heretics, that will believe neither vision nor miracle, not expressed in Scripture: these being believed of Christian men even before they were written.

ver. 35. *Worketh justice.* Not such as believe only, but such as fear God and work justice, are acceptable to him.

ver. 40. *Gave him.* Christ did not utter his Resurrection and other mysteries to all at once, and immediately to the vulgar: but to a few chosen men that should be the governors of the rest, instructing us thereby to take our faith

CHAPTER 10.

and all necessary things of Salvation, at the hands of our Superiors.

ver. 47. *Baptized, which have received.* Such may be the grace of God sometimes toward men, and their charity and contrition so great, that they may have remission, justification, and sanctification before the external sacrament of Baptism, Confirmation, or Penance be received, as we see in this example, where at Peter's preaching, they all receive the Holy Ghost before any Sacrament, but in the same we learn one necessary lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which whosoever contemneth, can never be justified. *Aug. sup. Levit. q. 84. tom. 4.*

17 If therefore God hath given them the same grace, as to us also that believed in our Lord JESUS CHRIST: who was I that might prohibit God? 18 Having heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath given repentance unto life. 19 And they truly that had been dispersed by the tribulation that was made under Stephen, walked throughout unto Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only. 20 But certain of them were men of Cyprus and Cyrene, who when they were entered into Antioch, spake to the Greeks, preaching our Lord Jesus. 21 And the hand of our Lord was with them: and a great number of believers was converted to our Lord. 22 And the report came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. 23 Who when he was come, and saw the grace of God, rejoiced: and he exhorted all with purpose of heart to continue in our Lord: 24 Because he was a good man, and full of the Holy Ghost and faith. And a great multitude was added to our Lord. 25 And he went forth to Tarsus, to seek Saul: 26 Whom when he had found, he brought him to Antioch. And they conversed there in the Church a whole year: and they taught a great multitude, so that the Disciples were at Antioch first named CHRISTIANS. 27 And in these days there came Prophets from Jerusalem to Antioch, 28 And

ANNOTATIONS.

ver. 18. *Held their peace.* Good Christians hear and obey gladly such truths as be opened unto them from God by their chief pastors, by vision, revelation and other ways.

ver. 24. *Multitude added.* As before, c. 10. a few, so now great numbers of Gentiles are adjoined also to the visible Church, consisting before only of the Jews. Which Church hath been ever since Christ's Ascension, notoriously seen and known: their preaching open, their Sacraments visible, their discipline visible, their Heads and Governors visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the heretics that went out from them, visible: the joining either of men or nations unto them, visible: their peace and rest after persecutions, visible: their governors in prison, visible: the Church prayeth for them visibly, their Counsels visible, their gifts and graces visible, their name, Christians, known to all the world, of the Protestants' invisible Church we hear not one word.

ver. 26. *Christians.* This name *Christian*, ought to be common to all the faithful, and other new names of Schismatics and Sectaries must be abhorred. *If thou hear, saith Hierome, any where, such as be said to be of Christ, not to have their names of the Lord JESUS CHRIST, but to be called after some other certain name, as Marcionites, Valentinians, as now also the Lutherans, Calvinists, Protestants, know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius also, lib. 7. *Divin. instit. c. 30. saith thus, When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who having lost the name of Christ, have done on the names of men.* Neither can our new Sectaries discharge themselves, for that they take not to themselves these names, but are forced to bear them as given by their adversaries. For so were the names of Arians and the rest of old, imposed by others, and not chosen commonly of themselves: Which notwithstanding were callings that proved them to be Heretics. And as for the name of Protestants, our men hold them well content therewith. But concerning the Heretics turning of the argument against the peculiar callings of our

CHAPTER 11.

Religious as Dominicans, Franciscans, Jesuits, Thomists, or such like, it is nothing, except they could prove, that the Orders and persons so named, were of divers faiths and sects, or differed in any necessary point of religion, or were not all of one Christian name and communion: and it is as ridiculous, as if it were objected, that some be Ciceronians, some Plinians, some good Augustine-men, some Hieronymians, some Oxford-men, some Cambridge-men, and, which is most like, some Rechabites, some Nazarites.

Neither doth their objection that we be called Papists, help or excuse them in their new names: for, besides it is by them scornfully invented, as the name Homousians was of the Arians, this name is not of any one man B. of Rome, or elsewhere, known to be the author of any schism or sect, as their callings be: but it is of a whole state and order of Governors, and that of the chief Governors, to whom we are bound to cleave in religion, and obey in all things. So to be a Papist is to be a Christian man, a child of the Church, a subject to Christ's Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diversity of Heretics bearing the names of new Masters, let us ever have in readiness this saying of Hierome to Pope Damasus, *Vitalis I know not, Meletius I refuse, I know not Paulinus, Whosoever gathereth not with thee, scattereth: that is to say, Whosoever is not Christ's, is Antichrist's.* And again, *If any man join with Peter's chair, he is mine.*

We must here further observe that this name, Christian, to all believers and to the whole Church, was specially taken to distinguish them from the Jews and Heathens which believed not at all in Christ, and the same now severeth and maketh known all Christian men from Turks and others that hold not of Christ at all. But when Heretics began to rise from among the Christians, who professed Christ's name, and sundry Articles of faith as true believers do, the name *Christian* was too common to sever the heretics from the true faithful men: and thereupon the Apostles by the Holy Ghost imposed this name *Catholic* upon the believers which in all points were obedient to the Church's doctrine. *When heretics*

one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the whole world, which fell under Claudius. 29 And the Disciples according as each man had, purposed every one to send, for to serve the brethren that dwelt in Jewry: 30 Which also they did, sending to the Ancients by the hands of Barnabas and Saul.

CHAPTER XII.

Herod, the first king that persecuted the Church, having at Jerusalem, when Barnabas and Saul were there with the Collation of the Antiochians, killed James the Apostle, 3, and to please the Jews, imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God, at the continual prayers of the Church made for her chief Pastor, 19 being puffed up with such pride that at Cæsarea he refuseth not to be honoured as God, 23 is miraculously stricken of God's Angel. 24 And so, after the persecutor's death, the Church's preaching prospereth exceedingly.

1 And at the same time Herod the king set his hands, to afflict certain of the Church. 2 And killed James the brother of John with the sword. 3 And seeing that it pleased the Jews, he added to apprehend Peter also. And it was the days of the Azimes. 4 Whom when he had apprehended, he cast into prison, delivering him to four quaternions of soldiers to be kept, meaning after the Pasch to bring him forth to the people. 5 And Peter indeed was kept in prison. But prayer was made of the Church without intermission unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peter's side, he raised him, saying, Arise quickly. And the chains fell from his hands. 8 And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, and follow me. 9 And going forth, he followed him, and he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10 And passing through the first and the second watch, they came to the iron gate that leadeth to

ANNOTATIONS.

were risen, saith Pacianus, ep. ad Symphorianum, and endeavoured by divers names to tear the Dove of God and Queen, and to tent her in pieces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c. and so those that before were called Christians, are now surnamed also Catholics. *Christian is my name, saith he, Catholic my surname.* And this word Catholic, is the proper note whereby the holy Apostles in their creed taught us to discern the true Church from the false heretical congregation of what sort soever. And not only the meaning of the word, which signifieth universality of times, places, and persons, but the very name and word itself, by God's providence always, and only appropriated to the true believers, and, though sometimes at the beginning of sects challenged, yet never obtained by heretics, giveth so plain a mark and evidence, that Augustine said, *In the lap of the Church the very name of Catholic keepeth me*, cont. ep. fund. c. 4. And again, tract. 32. in 10. *We receive the Holy Ghost if we love the Church, if we be joined together in charity, if we rejoice in the Catholic name and faith.* And again, de. ver. rel. c. 7. to 1. *We must hold the communion of that Church which is named Catholic, not only of her own, but also of all her enemies, for, will they, nill they, the Heretics*

CHAPTER 11.

also and Schismatics themselves, when they speak not with their own fellows but with strangers, call the Catholic Church nothing else but the Catholic Church: for they could not be understood, unless they discern it by this name, wherewith she is called of all the world. The Heretics when they see themselves prevented of this name Catholic, then they plainly reject it, and deride the name, as the Donatists did, calling it a *human forgery or fiction*, which Augustine calleth words of blasphemy, lib. 1. c. 33. cont. Gaudent, and some Heretics of this time call them scornfully, *cartholics*, and *cacolics*. Another calleth it, *the most vain term Catholic.* Beza in pref. no. Test. an. 1565. Another calleth the Catholic religion, *Catholic Apostacy or defection*, Humfrey in vit. Iuel. page 213. Yea, and some have taken the word out of the Creed, putting *Christian* for it. But against these good fellows let us follow that which Augustine de util. Cred. c. 8. to 6. giveth as a rule to direct a man the right and sure way from the diversity and doubtfulness of all error, saying, *If after these troubles of mind thou seem to thyself sufficiently tossed and vexed, and wilt have an end of these molestations, follow the way of Catholic discipline, which from Christ himself by the Apostles hath proceeded even unto us, and shall proceed from hence to the posterity.* Annot. 1 Tim. 3. c. 15.

ANNOTATIONS.

ver. 4. *Four quaternions.* As Peter's person was more notorious than others, and therefore better guarded than others, for fear he should escape: so God's providence, in preserving and delivering him for the longer government of his Church, is very marvellous.

ver. 5. *Prayer was made.* The Church prayed incessantly for her chief Pastor, and was heard of God: and all Christian people are warned thereby to pray for their Bishops and Pastors in prison.

CHAPTER 12.

ver. 6. *Two chains.* These chains are famous for miracles, and were brought from Jerusalem to Rome by Eudoxia the Empress, wife to Theodosius the younger, where they were matched and placed with another chain, that the same Apostle was tied with by Nero, and a church founded thereupon, named *Petri ad vincula*, where they are religiously kept and revered until this day, and there is a Feast in the whole Church for the same, the first of August, which we call *Lammas day*.

the city, which of itself opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11 And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herod's hand, and from all the expectation of the people of the Jews. 12 And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered and praying. 13 And when he knocked at the door of the gate, there came forth a wench to see, named Rhoda. 14 And as she knew Peter's voice, for joy she opened not the gate, but running in, she told that Peter stood before the gate. 15 But they said to her, Thou art mad. But she affirmed that it was so. But they said, It is his Angel. 16 And Peter continued knocking. And when they had opened, they saw him, and were astonished. 17 And beckoning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said, Tell these things to James and to the brethren. And going forth, he went into another place. 18 And when day was come, there was no little ado between the soldiers, what was become of Peter. 19 And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: and going down from Jewry into Cesarea, there he abode. 20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blastus, that was chief of the king's chamber, they desired peace, for that their countries were nourished by him. 21 And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgment seat, and made an oration to them. 22 And the people made acclamation, The voice of a God, and not of a man. 23 And forthwith an Angel of our Lord struck him, because he had not given the honour to God: and being consumed of worms, he gave up the ghost. 24 But the word of our Lord increased and multiplied. 25 And Barnabas and Saul returned from Jerusalem, having accomplished their ministry, taking with them John that was surnamed Mark.

CHAPTER XIII.

The preachers of the Church of Antioch preparing themselves, the Holy Ghost, out of them all, chooseth Saul and Barnabas. 3 They being first consecrated Bishops, 4 go their appointed circuit over all the land of Cyprus, the Proconsul whereof is also converted, seeing the miraculous excecration of a Jew by Paul. 13 Thence, into Pamphylia: 14 And Pisidia, where in Antioch Paul preacheth to the Jews, showing that Jesus is Christ, 33 and that in him is salvation, and not in their Law of Moses: 40 warning them to beware of the reprobation foretold by the Prophets. 44 But the next Sab'ath they blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles. Whereat the Gentiles be as glad on the contrary side. 50 Finally the Jews raising persecution, they forsake them, pronouncing them to be obstinate contemners.

1 And there were in the Church which was at Antioch, Prophets and Doctors, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the Tetrarch, and Saul. 2 And as they were ministering to our Lord and fasting, the Holy Ghost, said: Separate me Saul and Barnabas unto the work, whereto I have taken them. 3 Then they fasting and praying, and imposing hands upon them dismissed them.

ANNOTATIONS.

ver. 12. *House of Mary.* It is much for the praise of these good Christians, that the assembly to God's service and prayer was kept in their houses in the time of persecution, and that the Apostle came thither straight out of prison, as his first refuge, as now Christian people do, much to their com-

CHAPTER 12.

mendation, in places where heresy doth reign. ver. 17. *Tell James.* He willeth them to show this to James, Bishop of Jerusalem, and to the Christians, that they might see the effect of their prayers for him, and give God thanks: for James no doubt published common prayer for Peter.

ANNOTATIONS.

ver. 2. *As they were ministering.* If we should, as our adversaries do, boldly turn what text we list, and flee from one language to another for the advantage of our cause, we might have translated for *ministering*, *sacrificing*, for so the Greek doth signify, and so Erasmus translated, yea we might have translated, *Saying Mass*, for so they did: and the Greek Fathers hereof had their name, Liturgy, which Erasmus translated *Mass*, saying, *Missa Chrysostomi*. But we keep our text, as the translators of the Scriptures should do most religiously.

ver. 2. *Separate me.* Though Paul was taught by God himself, and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits,

CHAPTER 13.

that challenge and usurp the office of preaching and other sacred actions from heaven, without the Church's admission.

ver. 3. *Fasting.* Hereof the Church of God useth and prescribeth public fasts at the four solemn times of giving holy Orders, which are our *Imber days*, as a necessary preparative to so great a work, as Leo declareth by this place, naming it also, An Apostolical tradition. Leo, *Ser de jejuniis 7. mensis*, and *Calixtus ep. 1. tom. 1. Conc. Conc. Magunt. c. 34. 35. tom. 3.* And this fasting was not fasting from sin, nor moral or Christian temperance, as the Protestants ridiculously affirm, for such fasting they were bound ever to keep: but it was abstinence for a time from all meats, or from certain kinds of meats, which was joined with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all

4 And they being sent of the Holy Ghost, went to Seleucia, and thence went to Cyprus. 5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in their ministry. 6 And when they had walked throughout the whole island as far as Paphos, they found a certain man that was a Magician, a false prophet, a Jew, whose name was Bar-jesu. 7 Who being with the proconsul Sergius Paulus a wise man. He sending to Barnabas and Saul, desired to hear the word of God. 8 But Elymus the Magician, for so is his name interpreted, resisted them, seeking to avert the Proconsul from the faith. 9 But Saul, otherwise Paul, replenished with the Holy Ghost, looking upon him. 10 Said: O full of all guile, and all deceit, son of the devil, enemy of all justice, thou ceaseest not to subvert the right ways of our Lord. 11 And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the Sun until a time. And forthwith there fell dimness and darkness upon him, and going about he sought somebody that would give him his hand. 12 Then the Proconsul, when he had seen that which was done, believed, marveling at the doctrine of our Lord. 13 And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem. 14 But they passing through Perge, came to Antioch in Pisidia: and entering into the Synagogue on the day of the Sabbaths, they sat down. 15 And after the lesson of the Law and the Prophets, the Princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speak. 16 And Paul rising up, and with his hand beckoning for silence, said, Ye men of Israel, and you that fear God, hearken: 17 The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and in a mighty arm brought them out thereof, 18 And for the space of forty years tolerated their manners in the desert. 19 And destroying seven nations in the land of Canaan, by lot he divided their land among them. 20 As it were after four hundred and fifty years: and after these things he gave Judges, until Samuel the prophet. 21 And thenceforth they desired a king: and he gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years. 22 And removing him, he raised them up David to be king: to whom giving testimony, he said, *I have found David the son of Jesse, a man according to my heart, who shall do all my wills.* 23 Of his seed God according to his promise hath brought forth to Israel a Saviour Jesus. 24 John preaching before the face of his coming, baptism of penance to all the people of Israel. 25 And when John fulfilled his course, he said, Whom do you think me to be? I am not he, but behold there cometh after me, whose shoes of his feet I am not worthy to unloose. 26 Men brethren, children of the stock of Abraham, and they among you that fear God, to you the word of this salvation was sent. 27 For they that inhabited Jerusalem, and the princes thereof, not knowing him, nor the voices of the Prophets that are read every Sabbath, judging have fulfilled them, 28 And finding no cause of death in him, desired of Pilate that they might kill him. 29 And when they had consummated all things that were written of him, taking him down from the tree, they put him in a monument. 30 But God raised him up from the dead the third day: 31 Who was seen for many days of them that came up together with him from Galilee into Jerusalem, who until this present are his witnesses to the people. 32 And we preach unto you that promise which was made to our fathers: 33 That God hath fulfilled the same to our children, raising up Jesus, as in the second Psalm also is written: *My son art thou, this day have I begotten thee.* 34 And that he raised him up from the dead, not to return now any more into corruption, thus he said, *That I will give you the holy things of David faithful.* 35 And therefore in another place also he saith,

ANNOTATIONS.

together, as in Lent, the Ember days, Friday, Saturday, and not when every man list, as Aerius and such heretics did hold. *August. her. 53.*

ver. 3. *Imposing hands.* Because all blessings and consecrations were done in the Apostles' time by the external ceremony of imposition of hands, divers Sacraments were named of the same, specially Confirmation, as is noted before, and holy ordering or consecrating Bishops, Priests and Deacons, and subdeacons, as we see here and elsewhere. In which, though there were many holy words and ceremonies, and a very solemn action: yet whatsoever is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoever was done in the whole divine mystery of the B. Sacrament, is named *Fraction of bread*, for the Apostles, as Denis, *Eccles. hier. c. 1.* in fine writeth, purposely kept close, in their open speeches and writings which might come to the hands or ears of Infidels,

CHAPTER 13.

the sacred words and actions of the Sacraments. And Ambrose saith, in 1. *Tim. c. 4.* *The imposition of the hand is mystical words, wherewith the elected is conformed and made apt to his function, receiving authority, his conscience bearing witness that he may be bold in our Lord's stead to offer sacrifice to God.* And Hierome, *The imposition of hand is the Ordering of Clerks, which is done by prayer of the voice, and imposition of the hand.* And this is in some inferior Orders also, but Paul and Barnabas were ordered to a higher function than inferior Priests, even to be Bishops throughout all Nations.

ver. 4. *Sent of the Holy Ghost.* Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinary sort it be done. Whereby we see how far the Officers of our souls in the Church do pass the temporal Magistrates, who though they be of God's ordinance, yet not of the Holy Ghost's special calling.

Thou shalt not give thy holy one to see corruption. 36 For David in his generation when he had served, according to the will of God slept: and he was laid to his fathers and saw corruption. 37 But he whom God hath raised up, saw no corruption. 38 Be it known therefore to you, men brethren, that through him, forgiveness of sins is preached to you, from all the things from the which you could not be justified by the law of Moses. 39 In him every one that believeth, is justified. 40 Take heed therefore lest that come upon you which is spoken in the Prophets. 41 *See ye contemners, and wonder, and perish: because I work a work in your days, a work which you will not believe, if a man shall tell it you.* 42 And they going forth, they desired them that the Sabbath following they would speak unto them these words. 43 And when the Synagogue was dismissed, many of the Jews, and of the strangers serving God, followed Paul and Barnabas: who speaking, exhorteth them to continue in the Grace of God, 44 But the next Sabbath the whole City almost assembled to hear the word of God. 45 And the Jews seeing the multitudes, were replenished with envy, and contradicted those things which were said of Paul, blaspheming. 46 Then Paul and Barnabas constantly said, To you it behooved us first to speak the word of God: but because you repel it, and judge yourselves unworthy of eternal life: behold we turn to the Gentiles. 47 For so our Lord commanded us: *I have put thee to be the light of the Gentiles: that thou mayest be salvation unto the utmost of the earth.* 48 And the Gentiles hearing it, were glad, and glorified the word of our Lord: and there believed as many as were preordinate to life everlasting. 49 And the word of our Lord was spread throughout the whole country. 50 But the Jews stirred up religious and honest women, and the Chiefs of the City, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51 But they shaking off the dust of their feet against them, came to Iconium. 52 The disciples also were replenished with joy and with the Holy Ghost.

CHAPTER XIV.

Next in Iconium they preach, where many being converted of both sorts, the obstinate Jews raise persecution. 6 *Then in the towns of Lycaonia, where the Heathen first seeing that Paul had healed one born lame, are hardly persuaded but they are Gods:* 18 *but afterward, by the instigation of the malicious Jews, they stone Paul, leaving him for dead.* 20 *And so having done their circuit, they return the same way, confirming the Christians, and making Priests for every Church.* 25 *And being come home to Antioch in Syria, they report all to the Church there.*

1 And it came to pass at Iconium that they entered together into the Synagogue of the Jews, and so spake, that a very great multitude of Jews and of the Greeks did believe. 2 But the Jews that were incredulous, stirred up and incensed the hearts of the Gentiles to anger against the brethren. 3 A long time therefore they abode, dealing confidently in our Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. 4 And the multitude of the city was divided: and certain of them indeed were with the Jews, but certain with the Apostles. 5 And when the Gentiles and the Jews, with their princes, had made an assault to use them contumeliously, and to stone them, 6 Understanding it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the whole country about, and there they were evangelizing. 7 And a certain man at Lystra impotent of his feet sat there, lame from his mother's womb, that had never walked. 8 This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saved, 9 He said with a loud voice, Stand up right on thy feet. And he leaped and walked. 10 And the multitudes, when they had seen what Paul had done, lifted up their voices in the Lycaonian tongue, saying, Gods made like to men, are descended to us. 11 And they called Barnabas, Jupiter: but Paul, Mercury, because he was the chief speaker. 12 The Priest also of Jupiter that was before the city, bringing oxen and garlands before the gates, would with the people sacrifice. 13 Which thing when

ANNOTATIONS.

ver. 46. *You repel it.* The Jews of their own free will repelling the truth, are unworthy of Christ, and worthily forsaken: and the Gentiles though they believed

CHAPTER 13.

specially by God's grace and preordination, yet they believe also by their own free will, which standeth well with God's providence.

ANNOTATIONS.

ver. 12. *They would sacrifice.* This love is the divine worship, consisting in external sacrifice, and in acknowledging the parties worshipped to be gods: which may be done to no man nor creature, and therefore the Apostles refuse it with all possible diligence, and all the Angels and Saints in heaven refuse that adoration by sacrifice. The Catholic Church suffereth no priest nor other so to worship in heaven or earth. She hath but one external sacrifice, which is in the holy Mass, of Christ's body and blood: that she offereth to God alone, and neither to Peter nor to Paul, saith

CHAPTER 14.

Augustine, *though the Priest that sacrificeth, standeth over their bodies, and offereth in their memories.* But other kinds of honours and duties, inferior without all comparison, how great soever they be, to this, we do as the Scripture and Nature teach us, to all superiors in heaven and earth, according to the degrees of grace, honour, and blessedness that God hath called them unto, from our Blessed Lady, Christ's own mother, to the least servant he hath in the world: for which the Heretics would never accuse Christian people of Idolatry, if they had either grace, learning, faith, or natural affection.

the Apostles Barnabas and Paul heard, renting their coats, they leaped forth into the multitudes crying, 14 And saying, Ye men, why do ye these things? We also are mortal men, like unto you, preaching to you for to convert from these vain things, to the living God, that made the heaven and the earth, and the sea, and all things that are in them: 15 Who in the generations past suffered all the Gentiles to go their own ways. 16 Howbeit he left not himself without testimony, being beneficial from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness. 17 And speaking these things, they scarce appeased the multitudes from sacrificing to them. 18 But there came in certain Jews from Antioch and Iconium: and persuading the multitudes, and stoning Paul, they drew him out of the city, thinking him to be dead. 19 But the disciples compassing him round about, he, rising up, entered into the city, and the next day he went forth with Barnabas unto Derbe. 20 And when they had evangelized to that city, and had taught many, they returned to Lystra and Iconium, and to Antioch: 21 Confirming the hearts of the disciples, and exhorting them to continue in the faith, and that by many tribulations we must enter into the kingdom of God. 22 And when they had ordained to them priests in every Church, and had prayed with fastings, they commended them to our Lord in whom they believed. 23 And passing through Pisidia, they came into Pamphylia, 24 And speaking the word of our Lord in Perge, they went down into Attalia: 25 And from thence they sailed to Antioch, whence they had been delivered to the grace of God unto the

ANNOTATIONS.

ver. 22. *They had ordained.* We see by this, first that Paul and Barnabas were Bishops, having here authority to give holy Orders: secondly, that there was even then a difference between Bishops and Priests, though the name in the primitive Church was often used indifferently: lastly, that always fasting and praying were preparatives to the giving of holy Orders.

ver. 22. *Had ordained.* The Heretics, to make the world believe that all priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, pressing the profane use of the Greek word, more than the very natural signification requireth, and Ecclesiastical use beareth, translate thus, *Ordained by election.* Whereas indeed this word in Scriptures signifieth, Ordering by imposition of hands, as is plain by other words equivalent, *Acts 6, 13. 1 Tim. 4, 5. 2 Tim. 1.* where the Ordering of deacons, priests, and others, is called Imposition of hands, not of the people, but of the Apostles. And this to be the Ecclesiastical use of the word, appeareth by Hierome saying that *χρηρονια* is the Ordering of Clerks or Clergymen, by prayer and Imposition of hands.

ver. 22. *Priests.* Even so here also, as before, fleeing from the proper, apt, known word, and which is most precisely correspondent to the very Greek in our tongue and all nations, they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a term of art, and by consent of all the Church and Apostolic authority and Fathers, appropriated to holy Order, a vulgar, common, and profane term: with as little grace as if they should translate *Pontificem*, a bridgemaker, the *Mayor* of London, the *Bigger* of London. And thus you see within three words' compass, they flee guilefully from the Latin to the Greek, and again guilefully from the Greek to the vulgar English. Such corruption of Scriptures their hatred of priesthood driveth them unto. If they had translated it so when the Scriptures were first written, at which time the word was but newly received into the special and Ecclesiastical signification, and when it was yet taken sometimes in common profane sort, as *1 Tim. 5.* or there only where our ancient Latin version

CHAPTER 14.

turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterward by use of many hundred years it was and is, their dealing might have had some colour of honesty and plainness, which now cannot be but of plain falsehood and corruption, and that of further purpose than the simple can see: which is to take away the office of Sacrificing, and other functions of priests, proper in the New Testament to such as the Apostles often, and the posterity in manner altogether call Priests, *Presbyteros*: which word doth so certainly imply the authority of sacrificing, that it is by use made also the only English of *Sacerdos*, the Adversaries themselves as well as we, so translating it in all the old and new Testament: though they cannot be ignorant that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquity for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to show that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: the Apostles abstaining from this and other like old names at the first, and rather using the words Bishops, Pastors, and Priests, because they might be distinguished from the Governors and Sacrificers of Aaron's order, who as yet in the Apostles' time did their old functions still in the temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretics themselves calling *Sacerdos* always a Priest, must needs be driven to confess. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter*, whereof it is properly derived, not only in English, but in other languages, both French and Italian: which is to take away the name that the Apostles and Fathers gave to the Priests of the Church, and to give it wholly and only to the order of Aaron, which never had it before our Priesthood began. Never did three Heretics stand so much upon doubtful derivations and descant of words as these Protestants do, and yet never men behaved themselves more fondly in the same: as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shall perceive.

work which they accomplished. 26 And when they were come, and had assembled the Church, they reported what great things God had done with them, and that he had opened a door of faith to the Gentiles. 27 And they abode no little time with the disciples.

CHAPTER XV.

Some of those Jews also that were Christians, do fall, and are authors of the Heresy of Judaizing. 2 They refer the matter to Council: 7 Wherein after great disputation, Peter striking the stroke, 12 and other confirming his sentence with miracles, 13 and with Scriptures: 22 the Apostles and Priests do write and command in the name of the Holy Ghost what is to be done. 30 And the faithful thereby are straightways quieted in mind. 36 After which, Paul and Barnabas thinking to go again their aforesaid circuit together, are by occasion of Mark parted, to the greater increase of the Church.

1 And certain coming down from Jewry, taught the brethren: That unless you be circumcised according to the manner of Moses, you cannot be saved. 2 No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, and certain others of the rest, to the Apostles and Priests unto Jerusalem, upon this question. 3 They therefore being brought on their way by the Church, passed through Phœnice, and Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren. 4 And when they were come to Jerusalem, they were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. 5 And there arose certain of the heresy of the Pharisees that believed, saying, That they must be circumcised, commanded also to keep the law of Moses. 6 And the Apostles and Ancients assembled to consider of this word. 7 And when there was made a great disputation, Peter

ANNOTATIONS.

ver. 2. *Appointed.* We learn by this example, what is to be done when any controversy ariseth in religion between the Teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofs seeming to make for either part: for so of contentious part taking there should be no end, but the more writing, wrestling, striving there were, every one for his own fancy, cloaking it with the title of God's word and Scripture, the more schisms, Sects, and Divisions would fall, as we see specially in the Heresies of our time. Whose fautors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synods, but each man to his own fantastical spirit, his own sense of Scriptures, and his own wilful obdurate rebellion against God's Church and his Superiors in the same. But here we see Paul and Barnabas, men that were Apostles and full of the Spirit of God, as the other parties, though never so much partial to the ceremonies of their Law by their former long use and education therein, yet not to stand stiffly to their own opinion on either side, but to condescend to refer the whole controversy, and the determination thereof to the Apostles, Priests, or ancients of Jerusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is God's holy and wise providence among other judgments in his Church, to keep the Christian people in truth and unity, and to condemn sects and false teachers, and troublers of the church. By which judgment and order, whosoever will not or dare not be tried in all their doctrine and doings, they show themselves to mistrust their own cause, and to flee from the light, and ordinance of God. Without which order of appeasing all differences in faith and construction of the Scriptures, the church had been more defectual and insufficient than any Commonwealth or society of men in the world: none of which ever wanteth good means to decide all disorders

CHAPTER 15.

and dissension arising among the subjects and citizens of the same.

ver. 4. *Apostles and Ancients.* The Heresies of our Protestants which would have all men to give voice or to be present in Councils, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles, and Priests, or Ancients assembled to dispute of the matter, though many devout people were in the city the same time. Neither did ever any other in the Ancient Councils of the Church, assemble to debate and define the matter, but such, though many other for other causes be ever present. Secular men or women, be their gift never so great, cannot be judges in causes of faith and religion. *If any thing, saith God, be hard and doubtful, thou shalt come to the Priests of the Levitical stock, and thou shalt follow their sentence.* Again, *The lips of the Priest shall keep knowledge, and the Law thou shalt require of his mouth.* Again, *Ask the Law of the Priest.* Much more must we refer all to our Bishops and Pastors, whom God hath placed in the regiment of the Church with much larger privilege, than ever he did the old Priests over the Synagogue, to whom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the whole Church, have the authority of the whole church, and the Spirit of God to protect them from error, as the whole Church. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a plenary or general Council, saith Augustine, is the consent of the whole Church.* And so it must needs be in the Church, because the Magistrates, Senate, Council, or deputies of all Commonwealths represent the whole body: and to have it otherwise, as the Church's Rebels wish, were to bring all to hell and horror, and themselves to be perpetually, by the seditious and popular persons, upholden against Law, reason, and religion, in their wickedness.

ver. 6. *Assembled.* A Council was called to

rising up said to them, Men brethren, you know that of old days God among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe. 8 And God which knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us. 9 And hath put no difference between us and them, by faith purifying their hearts. 10 Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? 11 But by the grace of our Lord JESUS CHRIST we believe to be saved, in like manner as they also. 12 And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them. 13 And after they held their peace, James answered, saying, Men brethren, hear me. 14 Simon hath told how God first visited to take of the Gentiles a people to his Name. 15 And to this accord the words of the prophets, as it is written: 16 *After these things I will return, and will re-edify the tabernacle of David which was fallen, and the ruins thereof I will re-edify, and set it up:* 17 *That the residue of men may seek after the Lord, and all nations upon whom my name is invocated saith the Lord, that doth these things.* 18 To our Lord was his own work known from the beginning of the world. 19 For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disquieted, 20 But to write unto them that they restrain themselves from the contaminations of Idols, and fornication, and strangled things,

ANNOTATIONS.

discuss the matter, which Council was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principal Governors of the Church being not far dispersed, and as many learned men as were necessary might be in Jerusalem, or easily called thither: and it was not a Provincial Council or Synod only, but a general Council, consisting of the chief Apostles and Bishops that then were, though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

ver. 7. *Peter rising up.* Peter as the head of the Church speaketh first, as his Successors have ever had, not only in their personal presence, but in their absence by their Legates and substitutes, the chief voice in all Councils general, none ever received into authority and credit into the Church without their Confirmation. And therefore the councils of the Arians, and of other Heretics, were they never so great, wanting the Pope's assent, assistance, or Confirmation, did shamefully err, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned assemblies.

ver. 7. *Chose that by my mouth.* Though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was Peter's special privilege by God's own choice, that the first Gentiles should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentiles himself, for that he was Christ's Vicar, being notwithstanding, as his Master was, *Minister Circumcisionis*, that is, Apostle of the Jews, Christ deferring all pre-eminence unto him in that point also.

ver. 13. *James.* James because he was an Apostle and also a Bishop of Jerusalem, gave his sentence next, for the speech interposed of Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of Peter's sentence, though they being Apostles and Bishops, had voices in the Council also: as many more had, though their sentences be not here reported. And where James in his speech saith, *I judge*, it is not meant that he gave the principal definitive sentence: for he, as all the rest, followed and al-

CHAPTER 15.

lowed the sentence of Peter, as it is plain in the text, the whole assembly for reverence of his person, and approbation of his sentence, holding their peace. *All the multitude*, saith Hierome, *held their peace, and into his sentence James the Apostle and all the Priests did pass together.* For though James did particularize certain points incident to the question debated, as of eating strangled meats, &c. yet the proper controversy for which the Council assembled, was, Whether the Gentiles converted were bound to observe the Law of Moses, and it was concluded that they were not bound, nor ought not to be charged with Moses' Law or the sacraments and ceremonies of the same, this is the substance and principal purpose of this council's decree, which doth bind for ever. and *Peter*, saith Hierome in the same place, *was Prince or author of this decree*, the matter of fornication and idolatries being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by consent of the Church or otherwise afterward was abrogated, the Church of God having the true sense of difference of times, places, and persons, when and how far such things are to be observed, and when not. And in such things as there, and in other like which according to circumstances require alteration, it is, that Augustine saith, lib. 2. de bapt. cap. 3. tom. 7. *The former general or plenary Councils may be amended by the latter.*

ver. 20. *Fornication.* Fornication and contamination with Idols, are of themselves mortal sins, and therefore can never be lawful: yet because the Gentiles by custom were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stifled meats, they were things of their own nature indifferent, in which for a time the Jews were to be borne withal, and the Gentiles to be a little exercised to obedience. By which we may see the great authority of God's Church and Councils, which may command for ever, or for a time, such things as be fit for the state of times and nations, without any express scriptures at all, and so by commandment make things necessary that were before indifferent.

and blood. 21 For Moses of old times hath in every city them that preach him in the synagogues, where he is read every Sabbath. 22 Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, and to send to Antioch with Paul and Barnabas Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, 23 Writing by their hands. The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting. 24 Because we have heard that certain going forth from us, have troubled you with words, subverting your souls, to whom we gave no commandment: 25 It hath pleased us being gathered in one, to chose out men and to send them unto you with our dearest Barnabas and Paul, 26 Men that have given their lives for the name of our Lord JESUS CHRIST? 27 When we sent therefore Judas and Silas, who themselves also will in words report unto you the same things. 28 For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: 29 That

ANNOTATIONS.

ver. 24. *Going forth from us.* A proper description or note of heretics, or schismatics, and seditious teachers, to go out from their spiritual pastors and governors, and to teach without their commission and approbation, to disquiet the Catholic people with multitude of words and sweet speeches, and finally to overthrow their souls.

ver. 28. *To the Holy Ghost and to us.* By this first we note, that it is not such a fault as the heretics would make it in the sight of the simple, or any incongruity at all, to join God and his creatures, as the principal cause and the secondary, in one speech, and to attribute that to both, which though diversely, yet proceedeth of both. *God and you,* say good people commonly: *God and our Lady, Christ and John: We confess to God and to Peter and Paul,* as, *God, and his Angel. To our Lord, and Gideon, the sword of our Lord and of Gideon, Our Lord and Moses, Christ and his Angels. Our Lord and all Saints,* ep. ad Philem. *Paul and our Lord,* 1 Thes. 1, 6. All these speeches being partly scriptures, partly like unto the scriptures' speeches, are warranted also by this council, which saith boldly, and hath given the form thereof to all other councils lawfully called and confirmed to say the like. *It hath pleased the Holy Ghost and us,* Cyprian, ep. 54. nu. reporting the like of a Synod holden in Africa, saith, *It hath pleased us by the suggestion of the Holy Ghost.*

Secondly we note, that the holy councils lawfully kept for the determination and clearing of doubts, or condemning of errors and heresies, or appeasing of schisms and troubles, or reformation of life, and such like important matters, have ever the assistance of God's Spirit, and therefore cannot err in their sentences and determinations concerning the same, because the Holy Ghost cannot err, from whom, as as you see here, jointly with the council their resolution proceedeth.

Thirdly we learn, that in the holy councils specially, though otherwise and in other Tribunals of the church it be also verified, Christ's promise is fulfilled, that the Holy Ghost should suggest them and teach them all truth, and that not in the Apostles' time only, but to the world's end. For so long shall Councils, the Church, and her Pastors have this privilege of God's assistance, as there be either doubts to resolve, or heretics to condemn, or truths to be opened, or evil men to be reformed, or schisms to be appeased: for which cause Gregory lib. 1. ep. 24. *sub fin.* reverence the four

CHAPTER 15.

general councils, Nicen. Constantinop. Ephes. Chalced., as the four books of the holy Gospel, alluding to the number: and of the fifth also he saith that he doth reverence it alike: and so would he have done more, if they had been before his time, who saith of them thus, *Whiles they are concluded and made by universal consent, himself doth he destroy, and not them, whosoever presumeth either to loose whom they bind, or to bind whom they loose.*

Gregory therefore reverencing all five alike, it may be marvelled whence the heretics have their fond difference betwixt those four first and other latter: attributing much to them, and nothing to the rest. Whereas indeed the latter can err no more than the first four, being holden and approved as they were, and having the Holy Ghost as they had; but in those first also when a man findeth any thing against their heresies, as there be divers things, then they say plainly that they also may err, and that the Holy Ghost is not tied to men's voices, nor to the number of sentences: Which is directly to reprove this first council also of the Apostles, and Christ's promise of the Holy Ghost's assistance to teach all truth. Yea that you may know and abhor these heretics thoroughly, hear you what a principal Sect-master with his blasphemous mouth or pen uttereth, saying, that *In the very best times such was partly the ambition of Bishops, partly the foolishness and ignorance, that the very blind may easily perceive, Satan verily to have been president of their assemblies.* Good Lord deliver the people and the world from such blasphemous tongues and books, and give men grace to attend to the holy Scriptures and Doctors, that they may see how much, not only Augustine and other fathers attribute to all general councils specially, to which they refer themselves in all doubts among themselves and in all their controversies with heretics: but to whom even Paul himself, so specially taught by God, and others also yielded themselves. Notorious is the saying of Augustine concerning Cyprian, who being a blessed Catholic Bishop and Martyr, yet erred about the rebaptizing of such as were christened by heretics. *If he had lived,* saith Augustine lib. 2. de bapt. cap. 4, *to have seen the determination of a plenary council, which he saw not in his life time, he would for his great humility and charity straightway have yielded and preferred the general council before his own judgment and his fellow bishops in a Provincial council only, whereby also we learn, that Provincial councils may err, though many times*

you abstain from the things immolated to idols, and blood, and that which is strangled, and fornication, from the which things keeping yourselves, you shall do well. Fare ye well. 30 They therefore being dismissed went down to Antioch: and gathering the multitude, delivered the epistle. 31 Which when they had read, they rejoiced upon the consolation: 32 But Judas and Silas, themselves also being Prophets, with many words comforted the brethren, and confirmed them. 33 And having spent some time there, they were with peace dismissed of the brethren unto them that had sent them. 34 But it seemed good unto Silas to remain there: and Judas departed alone: And Paul and Barnabas tarried at Antioch, teaching and evangelizing with many others the word of our Lord. 36 And after certain days, Paul said to Barnabas, Let us return and visit our brethren in all cities wherein we have preached the word of our Lord, how they do. 37 And Barnabas would have taken with them John also that was surnamed Mark. 38 But Paul desired that he, as who had departed from them out of Pam-

ANNOTATIONS.

they do not, and being conformable to the general councils, or confirmed and allowed by them or the See Apostolic, their resolutions be infallible as the others are.

If any here ask what need so much disputing, study and travel in councils to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinary Providence of God in this case, to assist them when they do their endeavour, and use all human means of industry, and not else. And so, though somewhat otherwise, God assisted the Evangelists and other writers of the Holy scriptures, that they could not err in penning the same, but yet they did and ought to use all possible human diligence to know and learn out the histories and truth of matters, as is plain in the beginning of Luke's Gospel: else the Holy Ghost would not have assisted them. Even so in this council of the Apostles, though they had the Holy Ghost assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spake, &c. If again it be demanded, what need is there to expect the Council's determination, if the Pope's or See Apostolic's judgment be infallible and have the assistance of God also, as the Catholics affirm? We answer, that for the Catholic and peaceable obedient children of the Church, it is a comfort to have such various means of determination, trial, and declaration of the truth, and that it is necessary for the recovery of Heretics, and for the contentation of the weak, who not always giving over to one man's determination, yet will either yield to the judgment of all the learned men and Bishops of all Nations, or else remain desperate and condemned before God and man forever. And as I said before, this assistance of the Holy Ghost promised to Peter's See, presupposeth human means of searching out the truth, which the Pope always hath used, and will, and must use in matters of great importance, by calling Councils, even as here you see Peter and Paul themselves and all the Apostles, though indeed with the Holy Ghost, yet thought it notwithstanding necessary for further trial and clearing of truth and maintenance of unity to keep a Council.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to all such assemblies as gather in the obedience and unity of the Church, with full mind to obey whatsoever shall be determined, whereby the

CHAPTER 15.

assembled though of divers judgments before, do most peaceably yield to truth, and agree in one uniform determination of the same: so all such as gather out of the Church, without humility or intention to yield one to one another, or to any Superior, man or Council, or what else soever, but challenge to themselves learning, spirit, and we cannot tell what: such, how many meetings soever they make, being destitute of the Holy Ghost the author of truth and concord, are further off and further out, than ever before: as God hath showed by the success of all Heretical Colloquies, Synods, and assemblies in Germany, France, Poole, and other places in our days. Read a notable place in Cyprian, that the promise of Christ, that he would be in the midst of two or three gathered in his name, pertaineth not to the that assemble out of the Church. *De unit. Ec. nu. 7.*

ver. 31. *Rejoiced upon the Consolation.* Strait upon the intelligence of the Council's determination, not only the Gentiles, but even the Masters of the former troubles and dissension, were at rest, and all took great comfort that the controversy was so ended. And so should all Christian men do, when they see the sects of our time condemned by the like authority, and most grave judgment of the holy Council of Trent. Against which the heretics of our time make the like frivolous exceptions and false cavilations, as did the Heretics heretofore against those Councils that specially condemned their errors. The Pope and Bishops, say they, are a party, and they ought not to be our judges: they are partial and come with prejudice minds to condemn us, and we accuse them all of idolatry and other crimes, and we will be tried by God's word only, and we will expound it according to another rule, that is to say, as we list. So say they against this Council, and the like say the Arians against the first Nicene Council, and all such like against those Councils namely, that condemn their heresies. And so say all thieves against their correctors and punishers, and would both say and do more against temporal tribunals, Judges, Justices, and Juries, if they had as much license and liberty in those matters, as men have now in religion.

ver. 36. *Visit our brethren.* Hereof our Catholic Bishops took up the necessary use of often visiting their flocks and cures committed to their charge, for confirmation in faith and virtue, and reformation of manners both of clergy and laity.

phylia, and had not gone with them to the work, might not be received. 39 And there rose a dissension, so that they departed one from another, and that Barnabas indeed taking Mark sailed to Cyprus. 40 But Saul choosing Silas departed, being delivered of the brethren to the grace of God. 41 And he walked through Syria and Cilicia confirming the Churches: commanding them to keep the precepts of the Apostles and the Ancients.

CHAPTER XVI.

Paul having for his part visited the Churches of Syria, Cicilia, and Lycaonia, delivering unto them withal to keep the Decrees of the Council: 6 beginneth a new journey, over Phrygia, Galatia, Mysia: 8 Yea into Europe also he passeth, admonished by a vision, and cometh into Macedonia, 12 and there he beginneth the Church of the Philippians, working miracles, and suffering persecution.

1 And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a widow woman that believed, of a father a Gentile. 2 To this man the brethren that were in Lystra and Iconium, gave a good testimony. 3 Him Paul would have to go forth with him: and taking him he circumcised him because of the Jews that were in those places. For they all knew that his father was a Gentile. 4 And when they passed through the cities, they delivered unto them to keep the decrees that were decreed of the Apostles and Ancients which were at Jerusalem. 5 And the Churches were confirmed in faith, and did abound in number daily. 6 And passing through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. 7 And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus permitted them not. 8 And when they had passed through Mysia, they went down to Troas: 9 And a vision by night was showed to Paul: There was a certain man of Macedonia standing and beseeching him, and saying, pass into Macedonia, and help us. 10 And as soon as he had seen the vision, forthwith we sought to go into Macedonia, being assured that God had called us to evangelize to them. 11 And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12 And from thence to Philippi, which is the first city of the part of Macedonia, a *Colonia*. And we were in this city certain days, abiding. 13 And upon the day of the Sabbaths, we went forth without the gate beside a river, where it seemed that there was prayer: and sitting we spake to the women that were assembled. 14 And a certain woman named Lydia, a seller of purple of the city of the Thyatirians, one that worshipped God, did hear: whose heart our Lord opened to attend to those things which were said of Paul. 15 And when she was baptized, and her house, she besought us, saying: If you have judged me to be faithful to our Lord, enter in unto my house, and tarry. And she constrained us. 16 And it came to pass as we went to prayer, a certain wench having a Pythonical spirit, met us, that brought great gain to her masters by divining. 17 This same following Paul and us, cried saying, These men are the servants of the high God, which preach unto you the way of salvation. 18 And this she did many days. And Paul being sorry: and turning, said to the spirit, I command thee in the name of Jesus Christ to go out from her. And he went out the same hour. 19 But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place, to the princes: 20 And presenting them to the magistrates, they said, These men trouble our city, being Jews: 21 And they preach a fashion which it is not lawful for us to receive, nor do, being Romans. 22 And the people ran against them: and the magistrates tearing their coats commanded them to be beaten with rods. 23 And when they had laid many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently. 24 Who when he had received

ANNOTATIONS.

ver. 39. *Dissension*. Such occasions of differences fall out even among the perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the heretics among themselves, in the principal points of religion, namely, the Sacrament.

ANNOTATIONS.

ver. 4. *Keep the decrees*. Here again they take order that the decrees and articles of faith agreed upon in the Council of Jerusalem, should be executed and observed. Whereby we see both the great authority of councils, and the diligence that all Prelates ought to have to see the decrees and canons of the councils put in execution.

ver. 6. *Forbidden by the Holy Ghost*. This people had not the Gospel denied unto them altogether, but for a time: because, as *Bede* thinketh, God foresaw that they would not be-

CHAPTER 15.

ver. 41. *Commanding them*. Not only the things commanded by Christ's express word, or written in the Scriptures, as our Heretics hold, but whatsoever the Apostles and Rulers of the Church command, is to be kept and obeyed. See these words repeated again cap. 16, 4. and that in the Greek, lest any man cavil, because here the Greek hath them not.

CHAPTER 16.

lieve, and so should have been more grievously damned.

ver. 12. *A Colonia*. Colonia, is such a city, where the most inhabitants are strangers, sent thither from other great cities and states, namely from the Romans.

ver. 17. *These men are the servants*. Either the devil was compelled by the virtue of Paul's presence to say truth, or else, as such do oftentimes, he spoke truth now, that they might the more trust him, and he better beguile them at other times.

such commandment, cast them into the inner prison, and made their feet fast in the stocks. 25 And at midnight, Paul and Silas praying, did praise God. And they that were in the prison, heard them. 26 But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the bands of all were loosed. 27 And the keeper of the prison waked out of his sleep, and seeing the doors of the prison opened, drawing out his sword, would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. 29 And calling for light, he went in, and trembling fell down to Paul and Silas at their feet: 30 And bringing them forth, he said, masters, what must I do that I may be saved? 31 But he said, Believe in our Lord Jesus: and thou shalt be saved and thy house. 32 And they preached the word of our Lord to him with all that were in his house. 33 And he taking them in the same hour of the night, washed their wounds: and himself was baptized and all his house incontinent. 34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God. 35 And when day was come, the magistrates sent the sergeants, saying, Let those men go. 36 And the keeper of the prison told these words to Paul, That the magistrates have sent that you should be let go, now therefore departing, go ye in peace. 37 But Paul said to them, Being whipped openly, uncondemned, men that are Romans, they have cast us into prison: and now do they send us out secretly? Not so, but let them come, and let us out ourselves. 38 And the sergeants reported these words to the magistrates. And they were afraid hearing that they were Romans. 39 And coming they besought them, and bringing them forth they desired them to depart out of the city. 40 And going out of the prison, they entered in unto Lydia: and having seen the brethren, they comforted them, and departed.

CHAPTER XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5 where the obstinate Jews are so malicious; that they pursue him also into Berea, 14 From whence being conducted into Greece, he preached at Athens both to the Jews and Gentiles, disputing with the Philosophers, 19 and in Areopagus, persuading them from their Idols unto one God and Jesus Christ raised from the dead.

1 And when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews. 2 And Paul according to the custom entered in unto them, and three Sabbaths he discoursed to them out of the Scriptures, 3 Declaring and insinuating that it behooved Christ to suffer, and to rise again from the dead: and that this is Jesus Christ, whom I preach to you. 4 And certain of them believed and were joined to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few. 5 But the Jews envying, and taking unto them of all the rascal, for-certain naughty men, and making a tumult, stirred the city: and besetting Jason's house, sought to bring them forth unto the people. 6 And not finding them, they drew Jason and certain brethren to the Princes of the city, crying, That these are they that stirred up the world, and are come hither. 7 Whom Jason hath received, and all these do against the decrees of Cesar, saying that there is another king, Jesus. 8 And they moved the people, and the princes of the city hearing these things. 9 And taking a satisfaction of Jason and of the rest, they dismissed them. 10 But the brethren forthwith by night sent away Paul and Silas unto Berea. Who when they were come, entered into the Synagogue of the Jews. 11 And these were more noble than they that are at Thessalonica, who received the word with all greediness, daily searching the Scripture, if these things were so. 12 And many surely of them

ANNOTATIONS.

ver. 31. *Believe in our Lord.* It is no other faith that saveth, but that which worketh by charity. *Aug. Euzhind, cap. 67.*

CHAPTER 16.

ver. 33. *Washed their wounds.* Happy gaolers that do mercy toward their godly prisoners, and receive again by them such spiritual benefits.

ANNOTATIONS.

ver. 5. *Envying Zelantes.* This is the zeal of Heretics, and a lively pattern of their dealing at this day against Catholic Priests and Preachers, and the good *Jasons that receive them.*

ver. 11. *Searching the Scriptures.* The Heretics use this place to prove that the hearers must try and judge by the Scriptures, whether their teachers' and preachers' doctrine be true, and so reject that they find not in the scriptures, as though here the sheep were made judges of their Pastors, the people of their priests, and men and women of all sorts, even of Paul's doctrine itself: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament, for none of the new were yet

CHAPTER 17.

extant commonly, to dispute with the Apostle, or to try and judge of his doctrine, or whether they should believe him or no: for they were bound to believe him, and obey his word, whether he alleged Scripture or no, and whether they could read or understand the Scriptures or no, but it was a great comfort and confirmation for the Jews that had the Scriptures, to find even as Paul said, that Christ was God, crucified, risen and ascended to heaven: which by his preaching and expounding they understood, and never before, though they read them, and heard them read every Sabbath. As it is a great comfort to a Catholic man, to have the Scriptures declared and alleged and most evidently for the Church's truth against

believed, and of honest women Gentiles, and men not a few. 13 And when the Jews in Thessalonica, understood that at Berea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude. 14 And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there. 15 And they that conducted Paul, brought him as far as Athens, and receiving commandment of him to Silas and Timothy, that they should come unto him very speedily, they departed. 16 And when Paul expected them at Athens, his spirit was incensed within him, seeing the city given to Idolatry. 17 He disputed therefore in the Synagogue with the Jews and them that served God, and in the market-place, every day with them that were there. 18 And certain Philosophers of the Epicures and the Stoics disputed with him, and certain said, What is that this word-sower would say? But others, He seemeth to be a preacher of new Gods. Because he preached to them Jesus and the resurrection. 19 And apprehending him, they led him to Areopagus, saying, May we know what this new doctrine is that thou speakest of? 20 For thou bringest in certain new things to our ears. We will know therefore what these things may mean. 21 And all the Athenians, and the strangers sojourning there, employed themselves to nothing else but either to speak, or to hear some news. 22 But Paul standing in the midst of Areopagus, saith: Ye men of Athens, in all things I perceive you as it were superstitious. 23 For passing by and seeing yon Idols, I found an altar also whereupon was written, *To the unknown God*. That therefore which you worship, not knowing it, the same do I preach to you. 24 The God that made the world and all things that are in it, he being Lord of heaven and earth, dwelleth not in temples made with hand, 25 Neither is he served with men's hands, needing anything, whereas himself giveth life unto all, and breathing, and all things: 26 And he made of one all mankind, to inhabit upon the whole face of the earth, assigning set times, and the limits of their habitation, 27 For to seek God, if happily they may feel or find him although he be not far from every one of us. 28 For in him we live and move and be, as certain also of your own poets said, *For of this kind also we are*. 29 Being therefore of God's kind, we may not suppose, the Divinity to be like unto gold or silver, or stone, the graving of art and devise

ANNOTATIONS.

Heretics, in Sermons or otherwise. And it doth the Catholics good and much confirmeth them, to view diligently the place alleged by the Catholic preachers. Yet they must not be judges for all that, over their own Pastors, whom Christ commandeth them to hear and obey, and by whom they hear the true sense of Scriptures.

ver. 22. *Superstitious*. Paul called not them superstitious for adoring the true and only God with much devotion or many ceremonies, or in comely prescribed order, or for doing due reverence to Holy Sacraments, to Saints and their memories, Images or Monuments: or for keeping the prescribed laws, days, and fasts of the Church, or for fulfilling vows made to God, or for blessing with the sign of the Cross, or for capping or kneeling at the name of Jesus, or for religiously using creatures sanctified in the same name, or any other Christian observation, for which our new Masters condemn the Catholic people of Superstition: themselves wholly void of that vice by all wise men's judgment, because they have in manner taken away all religion, and are become Epicureans and Atheists, who are never troubled with superstition, because it is a vice consisting in excess of worship or religion, whereof they are void, but the Apostle calleth them superstitious for worshipping the Idols and gods of the heathen, and for fear that they had, lest they should leave out any God that was unknown to them, for thus their Altar was inscribed: *Dius Asiae, Europae et Lybiae, Deo ignoto et peregrino*, that is, To the gods of Asia, Europe, and Lybia: to the unknown and strange God. This superstition, saith Augustine, is wholly taken away from the Church by Christ's incarnation, and by the Apostles' preaching, and by Martyrs' holy

CHAPTER 17.

life and death. Neither doeth the Catholic Church allow this or any other kind of superstitious observation. Only we must take heed that we believe not her Adversaries definition of superstition, for they would imply therein all true religion.

ver. 23. *Idols, I found, &c.* The adversaries, in the new Testament, 1580, translate, *your devotions*, most corruptly against the nature of the Greek word, 2 *Thess.* 2. 4, and most wickedly, against the laudable devotion of good Christians, calling the Pagans idolatry and superstition, their devotions.

ver. 29. *The Divinity to be like*. Nothing can be made by man's hand of what form or sort soever, that is like to God's essence, or to the form or shape of his Godhead or Divinity, therefore howsoever the heathens did paint or grave their Idols, they were nothing like to God. And this also is impertinently alledged by Heretics against the Church's images: which are not made, either to be adored with godly honour, or to be any resemblance of the Divinity or any of the three persons in the Godhead, but only in Christ as he was in form of man, who in that respect may be truly expressed, as other men by their portraits: and of the Holy Ghost, not as he is in himself, but as he appeared in fiery tongues, or in the similitude of a dove, or such like. And so to paint or grave any of the three persons as they appeared visibly and corporally, is no more inconvenient or unlawful than it was indecent for them to appear in such forms. And therefore to paint or portrait the Father also being the first person, as he hath showed himself in vision to any of the Prophets of the old or new Testament, namely to Daniel as an old man, or the three angels representing the three Persons to Abraham, or the one Angel that

of man. 30 And the times truly of this ignorance whereas God despised, now he denounceth unto men that all every where do penance, 31 For that he hath appointed a day wherein he will judge the world in equity, by a man whom he hath appointed, giving all men faith, raising him up from the dead. 32 And when they had heard the resurrection of the dead, certain indeed mocked, but certain said, We will hear thee again concerning this point. 33 So Paul went forth out of the midst of them. 35 But certain men joining unto him, did believe among whom was also Dionysius Areopagita, and a woman named Damaris, and others with them.

CHAPTER XVIII.

At Corinth in Achaia, he worketh with his own hands, preaching JESUS to be CHRIST, unto the Jews upon their Sabbaths. 6 But they being obstinate and blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers. 12 The obstinate Jews in vain soliciting the Proconsul against him. 18 From thence at length departing he returneth 19 by Ephesus, where he promise the Jews to return to them, 22 and so to Antioch in Syria, from whence he began his journey, Acts 15 23 but not resting, by and by he goeth again to visit the new Churches that he planted, Acts 16. in Galatia and Phrygia: 24 Apollo in his absence mightily confounding the Jews at Ephesus, 27 and afterward at Corinth.

1 After these things, departing from Athens, he came to Corinth. 2 And finding a certain Jew, named Aquila, born in Pontus, who of late was come out of Italy, and Priscilla his wife, because Claudius had commanded all Jews to depart from Rome, he came to them. 3 And because he was of the same craft, he remained with them and wrought, and they were tent-makers by their craft. 4 And he disputed in the synagogue every Sabbath interposing the name of our Lord JESUS, and he exhorted the Jews and the Greeks. 5 And when Silas and Timothy were come from Macedonia, Paul was instant in preaching, testifying to the Jews that JESUS is CHRIST. 6 But they contradicting and blaspheming, he shaking his garments said to them, Your blood upon your own head: I being clean, from henceforth will go to the Gentiles. 7 And departing thence, he entered into the house of a certain man, named Titus Justus one that served God, whose house was adjoining to the synagogue. 8 And Crispus the Prince of the Synagogue believed our Lord, with all his house: and many of the Corinthians hearing believed, and were baptized. 9 And our Lord said in the night by a vision to Paul, Do not fear, but speak, and hold not thy peace, 10 For because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city. 11 And he sat there a year and six months, teaching among them the Word of God. 12 But Gallio being proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment seat, 13 Saying, That this man contrary to the Law persuadeth men to worship God. 14 And Paul beginning to open his mouth, Gallio said to the Jews, If it were some unjust thing, or a heinous fact, O you men Jews, I should by reason bear you. 15 But if they be questions of word and names and of your law, yourselves look unto it: I will not be judge of these things. 16 And he drove them from the judgment seat. 17 And all apprehending Sosthenes the prince of the synagogue, struck him before the judgment seat: and Gallio cared for none of those things. 18 But Paul when he had stayed yet many days, taking his leave of the brethren sailed to Syria, and with him Priscilla and Aquila, who had shorn his head in Cenchris, for he

ANNOTATIONS.

wrestling with Jacob bare our Lord's person, no such thing is any where forbidden, but is very agreeable to the people's instruction. In which sort the Angels were commonly portrayed, and namely the Cherubims over the Propitiatory, as they be now in the Church, not in their natural form, but with corporal wings, as the Seraphims appeared to Isaias the Prophet, to express their quality and office of being God's angels, that is, *Messengers*: and God the Father with the world in his hand, to signify his creation and government of the same, and such like: Whereof the people being well instructed may take much good, and no harm in the world, being now through their faith in Christ far from all fond imagination of the false gods of the Pagans. And therefore Gregory saith of the Church's Images, *That which scripture or writing doth to the readers, the same doth the picture to the simple that look thereupon, for in it even the ignorant see what they ought to follow, in it they do read, that know no letters.* Where he calleth it a matter of antiquity and very convenient, that in holy places images were painted

CHAPTER 17.

to the people's Instruction, so they be taught that they may not be adored with divine honour, and he in the same place sharply rebuked Serenus the Bishop of Massilla, that of indiscreet zeal he would take away images, rather than teach the people how to use them.

ver. 34. *Dionysius Areopagita.* This is the famous Denis that first converted France, and wrote those notable and divine works, *De Ecclesiastica et caelesti hierarchia, de divinis nominibus*, and others, in which he confirmeth and proveth plainly, almost all things that the Church now useth in the ministration of the holy sacrament, and affirmeth that he learned them of the Apostles, giving also testimony for the Catholic faith in most things now controverted, so plainly, that our Adversaries have no shift but to deny this Denis to have been the author of them, feigning that they be another's of later age. Which is an old flight of Heretics, but most proper to these of all others. Who seeing all antiquity against them, are forced to be more bold or rather impudent than others in that point.

had a vow. 19 And he came unto Ephesus, and there he left there. But himself entering into the synagogue, disputed with the Jews. 20 And when they desired him, that he would tarry a longer time, he consented not. 21 But taking his leave, and saying, I will return to you again God willing, he departed from Ephesus. 22 And going down to Cesarea, he went up, and saluted the Church, and came down to Antioch. 23 And having tarried there a certain time, he departed, walking in order through the country of Galatia and Phrygia, confirming all the disciples. 24 And a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the Scriptures. 25 This man was taught the way of our Lord: and being fervent in spirit he spake and taught diligently those things that pertain to Jesus, knowing only the baptism of John. 26 This man therefore began to deal confidently in the synagogue. Whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of our Lord more diligently. 27 And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, profited them much that had believed. 28 For he with vehemency convinced the Jews openly, showing by the scriptures that Jesus is CHRIST.

CHAPTER XIX.

How Paul began the Church of Ephesus, first in twelve that were baptized with John's baptism, 8 then preaching three months in the Synagogue of the Jews, until for their obstinacy and blaspheming, he forsook them, disputing afterward in a certain school for two years space to the marvellous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling devils, 13 who yet contemned the exorcists of the Jews. 18 How the Christians there confess their acts, and burn their unlawful books: 12 and how he foretold that after he had been at Jerusalem, he must see Rome, 23 and what a great sedition was raised against him at Ephesus, by them that got their living of working to the idolatrous Temple of Diana.

1 And it came to pass when Apollo was at Corinth, that Paul having gone through the higher parts came to Ephesus, and found certain disciples: 2 And he said to them, have you received the Holy Ghost, believing? But they said to him, Nay, neither have we heard whether there be a Holy Ghost. 3 But he said, In what then were you baptized? Who said, In John's baptism. 4 And Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him that was to come after him, that is to say, in Jesus. 5 Hearing these things they were baptized in the name of our Lord Jesus. 6 And when Paul had imposed hands on them, the Holy Ghost came upon them, and they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 And entering into the Synagogue, he spake confidently for three months, disputing and exhorting of the kingdom of God. 9 But when certain were indurate, and believed not, ill-speaking the way of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the school of one Tyrannas. 10 And this was done for the space of two years, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles. 11 And God wrought by the hand of Paul miracles not common: 12 So that there were also brought from his body napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out. 13 And certain also of the Judaical exorcists that went about assayed to invoke upon them that had evil spirits, the name of our Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. 14 And there were certain sons of Sceva a Jew, chief Priest, seven, that did this, 15 But the wicked spirit answering, said to them, Jesus I know, and Paul I know: but you,

ANNOTATIONS.

ver. 3. *In John's baptism.* John's baptism not sufficient.

ver. 4. *In Jesus.* Christ's baptism necessary.

ver. 6. *Imposed hands on them.* Paul ministered the Sacrament of Confirmation. *Annot. cap. 8. 11.*

ver. 12. *Napkins.* The napkins that had touched Paul's body, wrought miracles, and it was no superstition to attribute that virtue to them which God gave to them in deed: nor to seek to touch them for health, was any dishonour to God, but it much proved Christ's religion to be true, and him to be the only God, whose servants, yea whose servants' shades and napkins could do such wonders, as Chrysostom, *tom. 5. cont. Gentiles, quod Christus sit Deus, in vit. Babylæ*, sheweth in a whole book to that purpose against the Pagans, proving hereby and by the like virtue of other Saints and their Relics, that Christ their Lord and Master is God, for it is all one concerning the

CHAPTER 19.

bodies of saints, relics, garments, staves, books, or any thing that belonged to them, all which may and have done, and yet do, when it is necessary to our edification, the like wonders to God's great honour: not only in their life time, but after their death much more, for Paul's napkins had as great force when he was dead, as when he lived, and so much more, as his grace and dignity with God is greater than before. Which Chrysostome in the place alleged proveth at large by the shrine of Babylas the Martyr: and to think the contrary, is the Heresy of Vigilantius, condemned so long since as Hierome's time, and by him refuted abundantly.

ver. 15. *Paul I know.* Both the said napkins taken from Paul's body, and his name also, were dreadful and able to expel devils. Whereby we learn that not only Christ's name, which is the principal, but his servants' names also invoked upon the possessed, have power over devils: which is a marvellous honour to saints,

what are ye ? 16 And the man in whom the wicked spirit was, leaping upon them, and mastering both; prevailed against them, so that they fled out of that house naked and wounded. 17 And this was made notorious to all the Jews and the Gentiles that dwelt at Ephesus : and fear fell upon all them, and the name of our Lord Jesus was magnified, 18 And many of them that had believed, came confessing and declaring their deeds. 19 And many of them that had followed curious things, brought together their books and burnt them before all : and counting the prices of them, they found the money to be fifty thousand pence. 20 So mightily increased the word of God and was confirmed. 21 And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I shall have been there, I must see Rome also. 22 And sending into Macedonia two of them that ministered unto him, Timothy and Erastus, himself remained for a time in Asia. 23 And at that time there was made no little trouble about the way of our Lord. 24 For one named Demetrius, a silversmith, that made silver temples of Diana, procured to the artificers no small gain : 25 Whom calling together and them that were the same kind of workmen, he said, Sirs, you know that our gain is of this occupation : 26 And you see, and hear that this same Paul by persuasion hath averted a great multitude not only of Ephesus, but almost of all Asia, saying, That they are not gods which be made by hands. 27 And not only unto us is this part in danger to be reprov'd, but also the temple of great Diana shall be reputed for nothing, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. 28 Hearing these things, they were replenished with anger, and cried out saying, Great is Diana of the Ephesians. 29 And the whole city was filled with confusion, and they ran violently with one accord into the theatre, touching Gaius and Aristarchus, Macedonians, Paul's companions. 30 And when Paul would have entered into the people, the disciples did not permit him. 31 And certain also of the Princes of Asia that were his friends, sent unto him, desiring that he would not adventure himself into the theatre. 32 And others cried another thing, For the assembly was confuse, and the more part knew not for what cause they were assembled. 33 And of the multitude they drew forth Alexander, the Jews thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction. 34 Whom as soon as they perceived to be a Jew, there was made one voice of all, almost for the space of two hours crying out, Great is Diana of the Ephesians. 35 And when the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for what man is there that knoweth not the city of the Ephesians to be a worshipper of great Diana, and Jupiter's child ? 36 Forasmuch therefore as these things cannot be gainsaid, you must be quieted, and do nothing rashly. 37 For you have brought these men, being neither sacrilegious, nor blaspheming your Goddess. 38 But

ANNOTATIONS.

and nothing diminisheth the glory of Christ, but exceedingly increaseth the same, not only himself, but his servants also being able to do such things, and to be stronger than any devil in hell. So we read in Hierome that many did invoke the name of Hilarion upon the possessed, and the devils straight departed, so did the devil know Babylas and other saints, even after they were dead, when they could not speak for the presence of their relics, and when they were tormented and expelled by them : whereof all antiquity is full of testimonies. But our heretics Luther and Calvin, and their scholars attempting to cast out devils, sped much like as these good fellows did.

ver. 18. *Their deeds.* They made not only a general confession wherein all men show themselves alike to be sinners, as our Protestants do : but every one confessed his own proper deeds and faults.

ver. 19. *Curious things.* Curious and unlawful sciences, as Witchcraft, Necromancy, and other means of divination by soothsaying, figure-casting, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately converted were zealous and so diligent to leave them. And by this example all that are newly reconciled to the Church, are taught the first thing they do, to burn their heretical and naughty books.

ver. 19. *Books.* A Christian man is bound to burn or deface all wicked books of what sort

CHAPTER 19.

soever, especially heretical books. Which though they infect not him always that keepeth them, yet being forthcoming, they may be noisome and pernicious to other that shall have them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue : and the Christian Emperors, Constantius Magnus, Valentinian, Theodosius, Marcian, Justinian, made penal laws for the burning or defacing of them. *Zozom. lib. 1. ca. 20. lib. 2, ca. 31. Conc. Chalc. Act. 3. in fine, cap. Amplæ. and in fine totius Conc. c. Imperator. Conc. Constantinop. 2. confes. 5. ca. Debitam. and Act. 1. ca. and ca. Rem. Eusebius, lib. 3. de vita Constant. ca. 61. 62. 63. 64.* The danger of reading them, as it is manifest, so it is signified by Euseb. *lib. 7. ca. 6. August. lib. 3. de bapt. cap. 14. Greg. lib. 6. ep. 64.*

ver. 21. *Rome also.* Of taking away the Gospel from Jerusalem the head city of the Jews, and giving it to Rome the head city of the Gentiles.

ver. 24. *Temples of Diana.* The Protestants translate, *shrines*, in the bible, an. 1577, to make the people think that it toucheth the holy shrines of saints : most corruptly, the Greek signifying plainly, *temples*, and that of heathen gods.

ver. 35. *Jupiter's child.* Here the heretics add to the text this word, *image*, more than in the Greek, to put a scruple into the people's mind concerning holy Images.

if Demetrius and the artificers that are with him, have matter to say against any man, there are Courts kept in the common place, and there are Proconsuls, let them accuse one another. 39 And if you ask any other matter: it may be resolved in a lawful assembly. 40 For we are in danger also to be accused for this day's sedition: whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things he dismissed the assembly.

CHAPTER XX.

Having visited the Churches of Macedonia and Achaia, as he purposed Act 19, and now about to sail from Corinth toward Jerusalem, because of the Jews lying in wait for him, he is constrained to return into Macedonia. 6 And so at Philippos taking boat, cometh to Troas, where upon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence coming to Miletum, 17 he sendeth to Ephesus for the clergy of those parts, to whom he maketh a Pastoral sermon, committing unto their charge the flock begun by him there, and now like to be seen of him no more, considering the troubles that by revelation he looketh for at Jerusalem.

1 And after that the tumult was ceased, Paul calling the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. 2 And when he had walked through those parts, and had exhorted them with much speech, he came to Greece: 3 Where when he had spent three months, the Jews laid wait for him as he was about to sail into Syria: and he had counsel to return through Macedonia. 4 And there accompanied him Sosipater of Pyrrhus, of Beroea: and of Thessalonians, Aristarchus, and Secundus: and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus. 5 These going before, staid for us at Troas: 6 But we sailed after the days of Azymes from Philippi, and came to them unto Troas in five days, where we abode seven days. 7 And in the first of the Sabbath, when we were assembled to break bread, Paul disputed with them, being to depart on the morrow, and he continued the sermon until midnight. 8 And there were a great number of lamps in the upper chamber where we were assembled. 9 And a certain young man named Eutychus, sitting upon the window, whereas he was oppressed with heavy sleep, Paul disputing long, driven by sleep, fell from the third loft down, and was taken up dead. 10 To whom when Paul was gone down he lay upon him: and embracing him he said, Be not troubled, for his soul is in him. 11 And going up and breaking bread and tasting, and having talked sufficiently to them until daylight, so he departed. 12 And they brought the lad alive, and were not a little comforted. 13 But we going up into the ship, sailed to Asson, from thence meaning to receive Paul, for so he had ordained, himself purposing to journey by land. 14 And when he had found us in Asson, taking him with us, we came to Mytelene. 15 And sailing thence, the day following we came over against Chios: and the other day we arrived at Samos: and the day following we came to Miletum. 16 For Paul had purposed to sail, leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem. 17 And sending from Miletum to Ephesus, he called the Ancients of the Church. 18 Who being come to him, and assembled together, he said to them, You know, from the first day that I entered into Asia, in what manner I have been with you all the time, 19 Serving our Lord with all humility, and tears, and temptations, that did chance to me by the conspiracies of the Jews: 20 How I have withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house. 21 Testifying to Jews and Gentiles penance toward God and faith in our Lord JESUS CHRIST. 22 And now behold, being bound by the spirit, I go to Jerusalem: not knowing what things shall befall me in it, 23 But that the Holy Ghost throughout all cities doth protest to me, saying: that bands and tribulations abide me at Jerusalem. 24 But I fear none of these things, neither do I make my life more precious than myself, so that I may consummate my course and ministry which I received of our Lord Jesus, to testify the Gospel of the grace of God. 25 And now behold I do know, that you shall no more see my face all you through whom I have passed preaching the kingdom of God. 26 Wherefore I take you to witness this present day that I am clear

ANNOTATIONS.

ver. 7. *Break bread.* Paul did here break bread on the Sunday, as it is broken in the Sacrament of the body of Christ, and had both before and after the celebrating of the Sacrament a Sermon to the people. *Aug. ep. 86. ad Casulanum. Vener. Bede in 20 Act.*

ver. 16. *Pentecost.* Though the Apostles might desire to come to the Jews' Festivities, by reason of the general concourse of people to the same, the better to deal for their salvation and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or Whitsuntide, for memory of the Holy Ghost, and that Paul went to that Feast of the Christians, rather than the other of the Jews. And Ven. Bede saith here,

CHAPTER 20.

The Apostle maketh haste to keep the fiftieth day, that is, of remission and of the Holy Ghost. For, that the Christians already kept the eighth day, that is, the Sunday or our Lord's day, and had altered already the ordinary Sabbath into the same, it is plain by the Scriptures, 1 Cor. 16. 2. Apoc. 1. 10. and by Antiquity, *Justin. Mart. Apolog. 2. ad Anton. Pium in fine.* And it is as like that they changed the Jews' Pasch and Pentecost as that, specially, when it is evident that these Festivities be kept by Apostolic tradition, and approved by the use of all ancient Churches and Councils.

ver. 21. *Penance toward.* Apostolic preaching commendeth not faith only but penance also to the people.

from the blood of all. 27 For I have not spared to declare unto you all the counsel of God. 28 Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood. 29 I know that after my departure there will ravening wolves enter in among you, not sparing the flock. 30 And out of your own selves shall arise men speaking perverse things, to draw away disciples after themselves. 31 For the which cause be vigilant, keeping in memory that for three years, night and day, I ceased not with tears to admonish every one of you. 32 And now I commend you to God and to the word of his grace, who is able to edify, and to give inheritance in all the sanctified. 33 No man's silver and gold or garment have I coveted. 34 Yourselves know that for such things as were needful for me and them that are with me, these hands have ministered. 35 I have showed you all things, that so labouring you must receive the weak, and remember the word of our Lord Jesus, because he said, It is a more blessed thing to give rather than to take. 36 And when he had said these things, falling on his knees, he prayed with all them. 37 And there was great weeping made of all, and falling upon the neck of Paul, they kissed him. 38 Being sorry most of all for the word which he had said, that they should see his face no more. And they brought him going unto the ship.

CHAPTER XXI.

From Miletum going on his journey, 4 he cannot be dissuaded neither at Tyre, 8 nor at Cesarea, in both which places the Holy Ghost revealed how he should be handled in Jerusalem, 10 the Prophet Agabus expressly foretelling that the Jews there should deliver him to the Gentiles, 15 but to Jerusalem he cometh: where being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian Jews there, who had been misinformed of him, as if he had taught it to be unlawful for the Jews to keep Moses' Law: 27 he is invaded by the infidel Jews, and ready to be murdered by them, until the Roman soldiers do rescue him.

1 And when it came to pass, that we sailed, being carried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2 And when we had found a ship that passed over to Phœnice, going up into it, we sailed. 3 And when we were in the sight of Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4 And finding disciples, we tarried there seven days: who said to Paul by the Spirit, that he should not go up to Jerusalem. 5 And the days being expired, departing, we went forward, all bringing us on the way, with their wives and children, till we were out of the city: and falling upon our knees on the shore, we prayed. 6 And when we had bid one another farewell, we went up into the ship: and they returned unto their own. 7 But we having ended the navigation, from Tyre came down to Ptolemais: and saluting the brethren, we tarried one day with them. 8 And the next day departing, we came to Cesarea. And entering into the house of Philip the Evangelist, who was one of the seven, we tarried with him. 9 And he had four daughters, virgins, that did prophesy. 10 And as we abode there for certain days, there came a certain Prophet from Jewry, named Agabus. 11 He, when he was come to us, took Paul's girdle: and binding his own hands and feet, he said, Thus saith the Holy Ghost: The man whose girdle this is, so shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles. 12 Which when we had heard, we and they that were of the same place, desired him that he would not go up to Jerusalem. 13 Then Paul answered, and said, What do you, weeping and afflicting my heart? for I am ready not only to be bound, but to die also in Jerusalem for the name of our Lord Jesus. 14 And when we could not persuade him, we ceased, saying, The will of our Lord be done. 15 And after these days, being prepared, we went up to Jerusalem. 16 And there came also

ANNOTATIONS.

ver. 29. *Ravening wolves.* The governors of the Church are foretold of the great danger that should fall to the people by wolves, that is to say, by Heretics, whose cruelty toward the Catholics is noted by this term. They be known by the forsaking the unity of the Church whereof they were before, by going out and drawing many disciples after them, and by their perverse doctrine. Such wolves came afterward indeed in divers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great bloodsucking wolves, and wasters of the flock of Christ.

ANNOTATIONS.

ver. 9. *Four daughters.* As Peter had a wife, but used her not after his calling, as it is noted elsewhere out of Hierome, *Luke 4, 38.* so may it be said of Philip being Deacon.

ver. 9. *Virgins.* Luke noteth specially that his daughters were Virgins, meaning no doubt

CHAPTER 20.

ver. 35. *More blessed to give.* Among many other infinite goodly things and speeches which Christ spake and be not written in the Gospels, this sentence is one: which Paul heard of some of the Apostles daily conversant with him, or else learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happy that receiveth any benefit, as alms either temporal or spiritual, yet indeed he that giveth or bestoweth, is more happy. Which if the world did well consider, men would give alms faster than they do, if it were but for their own benefit.

CHAPTER 21.

that they were of the state, profession, or purpose of perpetual virginity, not only they that were young maids unmarried; and that they were the rather for that, endowed with the gift of prophesy, as Hierome saith, *lib. 1. adv. Jov. c. 34.* *Occum, c. 29. in hunc locum.*

of the disciples from Cesarea with us, bringing with them one Jason, a Cyprian, with whom we should lodge, an old disciple. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us to James, and all the Ancients were assembled. 19 Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministry. 20 But they hearing it, magnified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and all are zealators of the Law. 21 But they have heard of thee that thou dost each those Jews that are among the Gentiles, to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom. 22 What is it then? needs must the multitude assemble: for they will hear that thou art come. 23 Do this therefore which we tell thee, There are with us four men, that have a vow on them. 24 Taking these unto thee, sanctify thyself with them: and bestow on them, that they may shave their heads: and all shall know that the things which they heard of thee, are false: but that thyself also walkest keeping the Law. 25 But concerning them that believe of the Gentiles, we have written, decreeing that they refrain themselves from the immolated to Idols, and blood, and suffocated, and fornication. 26 Then Paul taking the men unto him, the next day being purified with them entered into the temple, showing the accomplishment of the days of the purification, until an oblation was offered for every one of them. 27 But whiles the seven days were a finishing, those Jews that were of Asia, when they had seen him in the temple, stirred up all the people and laid hands upon him, 28 Crying, Ye men of Israel, help: this is the man that against the people and the Law and this place teaching all men every where, hath also moreover brought in Gentiles into the Temple, and hath violated this holy place. 29 For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the Temple. 30 And the whole city was in an uproar: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediately the doors were shut. 31 And as they sought to kill him, it was told the Tribune of the band, That all Jerusalem is in a confusion. 32 Who forthwith taking unto him soldiers and centurions, ran down to them. Who, when they had seen the Tribune and the soldiers, ceased to strike Paul. 33 Then the Tribune coming near apprehended him, and commanded him to be bound with two chains: and he demanded who he was, and what he had done. 34 And some cried one thing, some another, in the multitude. And whereas he could not know the certainty for the tumult, he commanded him to be led into the castle. 35 And when he was come to the stairs, it chanced that he was carried of the soldiers because of the violence of the people. 36 For the multitude of the people followed, crying, Away with him. 37 And when Paul began to be brought into the castle, he saith to the Tribune, Is it lawful for me to speak something to thee? Who said, Canst thou speak Greek? 38 Art not thou the Egyptian that before these days did raise a tumult, and didst lead forth into the desert four thousand men, that were murderers? 39 And Paul said to him, I am a man truly a Jew of Tarsus, a citizen not of an obscure city of Cilicia. And I desire thee, permit me to speak to the people. 40 And when he had permitted him, Paul standing on the stairs, beckoned with his hand, to the people: and great silence being made, he spake unto them in the Hebrew tongue, saying,

CHAPTER XXII.

Being licensed by the Tribune to speak to the people, he sheweth them that he was once an earnest on that side as they now be: 6 and how strange and miraculous his conversion was. 17. They hear him quietly, until he began to make mention of a vision that sent him away from them to the Gentiles, 22 Then they cry out upon him so, 23 that for their crying the Tribune commandeth him to be scourged. 25 Which yet by his wisdom he escapeth.

1 Men brethren and fathers, hear what account I do render now unto you. 2 And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3 And he saith, I am a man a Jew, born in Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel instructed according to the verity of the law of the fathers, an emulator of the Law as also all you are this day: 4 Who persecuted this way unto death, binding and delivering into custodies men and women, 5 As the high priest doth give me testimony and all the Ancients. 6 Of whom receiving letters also to the brethren, I went to Damascus, that I might bring them thence bound to Jerusalem, to be punished. 7 And it came to pass as I was going, and drawing nigh to Damascus at mid-day, suddenly from heaven there shone round about me much light: 8 And falling on the ground, I heard a voice saying to me, Saul, Saul, why persecutest thou me? 9 And I answered, Who art thou Lord? And he said to me, I am Jesus of Nazareth whom thou persecutest. 10 And they that were with me, saw the light indeed, but the voice they heard not of him that spake with me. 11 And I said, What shall I do Lord? And our Lord said to me, Arise and go to Damascus: and there it shall be told thee of all things that thou must do. 12 And whereas I did not see for the brightness of

ANNOTATIONS.

CHAPTER 21.

ver. 24. *Keeping the Law.* All the observations of the Law were now in themselves dead and unprofitable, yet till further propagation of the Gospel, they were not damnable to the keepers nor offensive to God, but might be

observed even of the Christian Jews: and for fear of scandalizing the weak of that nation, newly converted or prone to receive the faith, the Apostles by God's suggestion did think it good to observe them, as occasion required.

that light, being led of my companions by the hand, I came to Damascus, 13 And one Ananias, a man according to the Law having testimony of all the Jews inhabitants, 14 Coming to me, and standing by me, said to me, Brother Saul, look up. And I the self same hour looked upon him. 15 But he said, The God of our Fathers hath preordained thee, that thou shouldst know his will, and see the just one, and hear a voice from his mouth: 16 Because thou shalt be his witness to all men, of those things which thou hast seen and heard. 17 And now what tarriest thou? Rise up, and be baptized, and wash away thy sins invoking his name. 18 And it befel me returning into Jerusalem and praying in the temple that I was in a trance, 19 And saw him saying unto me, Make haste, and depart quickly out of Jerusalem because they will not receive thy testimony of me. 20 And I said, Lord, they know that I did cast into prison and beat in every synagogue them that believed in thee. 21 And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him. 22 And he said to me, Go, for into the Gentiles afar I will send thee. 23 And they heard him until this word, and they lifted up their voice, saying, Away with such a one from the earth: for it is not meet he should live. 24 And when they cried out, and threw off their garments, and cast dust into the air, 25 The Tribune commanded him to be carried into the Castle, and to be beaten with whips, and that he should be tormented: to know for what cause they did so cry at him. 26 And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawful for you to whip a man that is a Roman, and uncondemned? 27 Which the Centurion hearing, went to the Tribune, and told him, saying, What wilt thou do? for this man is a citizen of Rome. 28 And the Tribune coming, said to him, Tell me, art thou a Roman? But he said, Yea. 29 And the Tribune answered, I obtained this city with a great sum. And Paul said, But I was also born to it. 30 Immediately therefore they departed from him that were to torment him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him. 31 But the next day meaning to know more diligently for what cause he was accused of the Jews, he loosed him, and commanded the Priests to come together, and all the Council: bringing forth Paul, he set him among them.

CHAPTER XXIII.

As the people in the tumult, so also the very chief of the Jews in their Council show themselves obstinate, and wilful persecutors of the truth in Paul's person, whose behaviour towards them is full of constancy, modesty, and wisdom. 11 Christ also by a vision encouraging him, and foretelling that he shall to Rome. 12 Yea, they conspire with forty men to kill him traitorously. 16 But the matter being detected, the Roman Tribune conveyeth him strongly to Cesarea.

1 And Paul looking upon the Council, said, Men brethren, I with all good conscience have conversed before God, until this present day. 2 And the High Priest Ananias commanded them that stood by him, to smite him on the mouth. 3 Then Paul said to him, God shall strike thee thou whited wall. And thou sitting judgest me according to the law, and contrary to the law dost command me to be smitten? 4 And they that stood by, said, Dost thou revile the High Priest of God? 5 And Paul said, I knew not, brethren, that he is the High Priest. For it is written, *The prince of thy people thou shalt not misspeak.* 6 And Paul knowing that the one part were Sadducees, and the other of Pharisees, he cried out in the Council, Men brethren, I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged. 7 And when he had said these things, there arose dissension between the Pharisees and Sadducees, and the multitude was divided. 8 For the Sadducees say there is no resurrection, nor

ANNOTATIONS.

ver. 17. *Wash away thy sins.* The sacrament of Baptism doth itself wash away sins as here is plain, and therefore doth not only signify, as the Heretics affirm, that our sins be forgiven before, or otherwise by faith only remitted, whereby the Church's doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments give grace *ex opere operato*, that is, by

ANNOTATIONS.

ver. 3. *God shall strike thee.* He said not this through perturbation of mind, or of a passion, but by way of prophecy; that this figurative high priesthood, then trimmed like a whited wall, was to be destroyed, whereas now the true priesthood of Christ was come. *Bede in hunc loc.*

ver 5. *I knew not.* Our Lord, saith Cyprian, in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honour of Priesthood must be kept, said nothing to the high Priest, but only purging his innocency, said, *If I have spoken evil, bear witness of evil: but if well,*

CHAPTER 22.

the force and virtue of the work and word, done and said in the Sacrament.

ver. 21. *I stood by.* Not only the principals, but all that consent to the death and vexation of Christians, even for the Catholic faith do highly offend. Which the Apostle confesses here, that God's mercy may be more notoriously glorified in him thereby.

CHAPTER 23.

why smitest thou me? Also the blessed Apostle when it was said to him, Dost thou assail the high Priest so with ill words? spake not any thing contumeliously against the Priest, whereas he might have put forth himself stoutly against them which had both crucified our Lord, and which had now also lost their God and Christ, Temple and Priesthood, but though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I knew not brethren that he was high Priest. By which words of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not

Angel, nor spirit: but the Pharisees confess both. 9 And there was made a great cry. And certain of the Pharisees rising up, strove saying, We find no evil in this man, what if a spirit hath spoken to him, or an Angel? 10 And when there was risen great dissension, the Tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him out of the midst of them, and to bring him into the Castle. 11 And the night following our Lord standing by him, said, Be constant: for as thou hast testified of me in Jerusalem, so must thou testify at Rome also. 12 And when day was come, certain of the Jews gathered themselves together, and vowed themselves, saying, that they would neither eat nor drink till they killed Paul. 13 And they were more than forty men that had made this conspiracy: 14 Who came to the chief priests and the Ancients, and said, By execration we have vowed ourselves, that we will eat nothing, till we kill Paul. 15 Now therefore give you knowledge to the Tribune with the Council, that he bring him forth to you, as if you meant to know some more certainty touching him. But we, before he come near, are ready for to kill him. 16 Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul. 17 And Paul calling to him one of the Centurions, said, Bring this young man to the Tribune, for he hath something to tell him. 18 And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this young man unto thee, having something to say to thee. 19 And the Tribune taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee, that to-morrow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certainty touching him. 21 But do not thou credit them, for there lie in wait for him more than forty men of them, which have vowed neither to eat nor to drink, till they kill him: and they are now ready, expecting thy promise. 22 The Tribune therefore dismissed the young man, commanding that he should speak to no man that he had notified these things unto him. 23 And calling two Centurions, he said to them, Make ready two hundred soldiers, to go as far as Cesarea, and seventy horsemen, and lances, two hundred, from the third hour of the night: 24 And prepare beasts, that setting Paul on, they might bring him safe to Felix the President, 25 For he feared lest perhaps the Jews might take him away and kill him, and himself afterward should sustain reproach, as though he would have taken money. 26 Writing a letter containing this much. *Claudius Lysias to the most excellent President Felix, greeting.* 27 This man being apprehended of the Jews, and ready to be killed of them, I coming in with the band delivered him, understanding that he is a Roman: 28 And meaning to know the cause that they objected unto him, I brought him down into their Council. 29 Whom I found to be ac-

ANNOTATIONS.

CHAPTER 23.

been of long time in those parts: or else that he so said in respect of the abrogation of the high Priesthood of the Jews, whereby he knew this man not to be truly any priest, as also because at this time they came not orderly to it by succession of Aaron and Law of Moses, but by the Roman Emperor's favour, as is said before; though, as it is lawful in such a case, the less to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

ver. 5. *I knew not.* Such prudent evasions from danger are lawful: which Chrysostom calleth, specially in this Apostle, the wisdom of the serpent; as the wise in teaching and preaching and patience, he used the simplicity of a dove. *Phil. 3. 5.*

ver. 8. *The Sadducees.* This was the worst heresy among the Jews, denying that there be any Angels or spirits, the resurrection also of the bodies; and consequently, as it may very well be gathered by the book of the Maccabees, they denied prayer for the dead, for to offer or pray for the dead, and to think rightly and religiously of the resurrection, are made there sequels one of another. Of this sect of Sadducees, was, as Eusebius writeth, *lib. 2. c. 22. Ec. hist.* this Ananias the high Priest, that caused Paul to be smitten: for their Priesthood had now no more the protection of God to preserve, it in truth and right judgment, the Christian Priesthood being then established.

ver. 11. *Must thou testify.* Though God who

could not lie, promised Paul that he should go to Rome: yet the Apostle omitted not human means to defend himself from his enemies, and otherwise. Neither, said he, as the Heretics called Predestinates, let them do what they will, they cannot hurt me, for I am predestinate to go to Rome. See his sayings and doings to save himself in the chapter following.

ver. 12. *Vowed themselves.* Such vows, oaths, or execrations as this, bind no man before God, yea they must in nowise be preserved. It is a great offence either to vow voluntarily, or to take any such thing upon a man, for fear or by commandment. For example, if thou have rashly by promise, vow, or oath, appointed to be revenged upon a man, thou bindest not thyself thereby, neither must thou keep thy promise. If thou be put to an oath to accuse Catholics for serving God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths: but if thou have not constancy and courage so to do, yet know thou that such oaths bind not at all in conscience and Law of God, but may and must be broken under pain of damnation. For to make or take such vows or oaths, is one sin, and to keep them, is another far greater, as when Herod to keep his oath, killed John Baptist. And such vows and oaths to God as these, are unlawful and must be broken: and not the vows of chastity and religion, as our new Ministers teach by their words and works.

cused concerning questions of their law : but having no crime worthy of death or of bands. 30 And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speak before thee. Farewell. 31 And the soldiers according as it was commanded them, taking Paul, brought him by night to Antipatris. 32 And the next day sending away the horsemen to go with him, they returned to the castle. 33 Who when they were come to Cesarea, and had delivered the letter to the President, they did set Paul also before him. 34 And when he had read, and had asked of what province he was : and understanding that of Cilicia : 35 I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod's palace.

CHAPTER XXIV.

They prosecute him to Cesarea, bringing with them an orator, who before the President Felix accuseth him.

10 He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 22 The Judge perceiving his religion to be irreprehensible, yieldeth not to condemn him at their pleasure, 24 yet he oftentime with his wife heareth his preaching, 27 but yet doth not his duty to deliver him out of prison.

1 And after five days the high priest Ananias descended, with certain Ancients and one Tertullus an orator, who went to the President against Paul. 2 And Paul being cited, Tertullus began to accuse, saying, Whereas we live in much peace by thee, and many things are corrected by thy providence : 3 We do always and in all places receive it, most excellent Felix, with all thanksgiving. 4 But lest I hinder thee any longer, I desire thee of thy clemency briefly to hear us. 5 We have found this man pestiferous, and raising seditions to all the Jews in the whole world, and author of the sedition of the sect of the Nazarenes, 6 Who also hath attempted to violate the temple, whom also being apprehended, we would have judged according to our law. 7 But Lysias the Tribune coming in, with great force took him away out of our hands, 8 Commanding his accusers to come to thee, of whom thou mayest thyself judging, understand of all these things, whereof we accuse him. 9 And the Jews also added, saying that these things were so. 10 But Paul answered, the President making a sign unto him for to speak. Knowing that of many years thou art judge over this nation, I will with good courage answer for myself. 11 For thou mayest understand that it is not above twelve days to me, since I went up to adore in Jerusalem. 12 And neither in the temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the city : 13 Neither can they prove unto thee the things whereof they now accuse me. 14 But this I confess to thee, that according to the sect, which they call heresy, I do serve the Father my God, believing all things that are written in the Law and the Prophets : 15 Having hope in God, the which these also themselves expect, that there shall be a resurrection of just and unjust. 16 In this myself also do study to have a conscience without offence toward God and toward men always. 17 And after many years I came to bestow alms upon my nation, and oblations, and vows. 18 In the which they found me purified in the temple : not with multitude nor with tumult. 19 But certain Jews of Asia, who ought to be present before thee and to accuse, if they had any thing against me. 20 Or, let these men themselves say, if they have found in me any iniquity, forasmuch as I stand in the Council, 21 But of this one voice only that I cried standing among them, That of the resurrection of the dead am I judged this day of you. 22 And Felix deferred them, knowing most certainly of this way, saying, When Lysias the Tribune is come down, I will hear you. 23 And he commanded the Centurion to keep him, and that he should have rest, neither to prohibit any of his to minister unto him. 24 And after some days, Felix coming with Drusilla his wife, which was a Jew, called Paul, and heard of him the faith that is in CHRIST JESUS. 25 And he disputing of justice and chastity, and of the judgment to come, Felix being terrified, answered, For this time, go thy way : but in time convenient I will send for thee. 26 Hoping also withal, that money would be given him of Paul, for the which cause also oftentimes sending for him, he spake with him. 27 But when two years were ended, Felix had a successor Portius Festus. And Felix being willing to show the Jews a pleasure, left Paul in prison.

ANNOTATIONS.

ver. 14. *The sect.* Because Tertullus the Jews' orator called the Christian religion the sect, or as it is there in verse 5, in the Greek, the heresy of the Nazarenes : Paul answereth and sheweth, that it is no heresy. And as for the word *sect*, in this place ; it is in the Greek, according to the way which they call heresy, as also, Acts 9. 2 : and 24. 22. And therefore the word *sect* here is so taken. Annot. 28. 22.

CHAPTER 24.

ver. 25. *Justice and chastity.* The Apostolic teaching was not of only or special faith, but of justice, and chastity, and judgment, that is to say, of the terrors of hell and other of God's judgments in the next life, answerable to our deeds in this world : by which the hearers were first terrified, and so induced to penance. How say heretics then that such things make men hypocrites ?

CHAPTER XXV.

After two years' imprisonment the Jews continue their suit against him, soliciting the new President, Festus, 6 first at Jerusalem, then at Cesarea: 9 where through the Jews' partiality he is fain to appeal unto the Emperor: 13 and is in the meantime brought forth by Festus, giving him good testimony, notwithstanding the exclamation of the Jews against him, unto King Agrippa and his Queen Bernice.

1 Festus therefore when he was come into the Province, after three days went up to Jerusalem, from Cesarea. 2 And the chief priests, and principal men of the Jews went unto him against Paul: and they desired him, 3 Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait for to kill him in the way. 4 But Festus answered, that Paul is in Cesarea: and that he would very shortly go thither. 5 They therefore, saith he, that are of ability among you, going down with me, if there be any crime in the man, let them accuse him. 6 And having tarried among them not above eight or ten days, he went down to Cesarea, and the next day he sat in the judgment seat: and he commanded Paul to be brought. 7 Who being brought, there stood about him the Jews that were come down from Jerusalem, objecting many and grievous causes which they could not prove, 8 Paul making answer, That neither against the law of the Jews, nor against the temple, nor against Cesar have I any thing offended. 9 But Festus willing to show the Jews a pleasure, answering Paul, said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 And Paul said, At Cesar's judgment seat do I stand, where I ought to be judged: the Jews I have not hurt, as thou very well knowest. 11 For if I have hurt them, or done any thing worthy of death, I refuse not to die, but if none of those things be, whereof these accuse me, no man can give me to them. I appeal to Cesar. 12 Then Festus having conferred with the council, answered, Hast thou appealed to Cesar? to Cesar shalt thou go. 13 And when certain days were passed, King Agrippa and Bernice came down to Cesarea to salute Festus. 14 And as they tarried there a good many days, Festus signified to the King, of Paul, saying, A certain person was left prisoner by Felix, 15 Concerning whom, when I was at Jerusalem, the chief priests and the Ancients of the Jews came unto me, desiring condemnation against him. 16 To whom I answered, That it is not the Romans' custom to yield up any man before that he which is accused have his accusers present and take place to make his answer for to clear himself of the crimes. 17 When they therefore were assembled hither, without any delay, the day following, sitting in the judgment seat, I commanded the man to be brought. 18 Of whom, when the accusers stood up, they brought no cause which I thought ill of: 19 But certain questions of their own superstition they had against him, and of one Jesus deceased, whom Paul affirmeth to live. 20 Doubting therefore of this kind of question, I said, whether he would go to Jerusalem, and there be judged of these things. 21 But Paul appealing to be kept unto the knowledge of Augustus, I commanded him to be kept, till I send him to Cesar. 22 And Agrippa said to Festus, Myself also would hear the man. To-morrow, said he, thou shalt hear him. 23 And the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience with the Tribunes and principal men of the city, at Festus' commandment Paul was brought. 24 And Festus saith, King Agrippa, and all ye men that are present together with us, you see this man, concerning whom all the multitude of the Jews called upon me at Jerusalem, requesting and crying out that he ought not to live any longer. 25 Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself appealed to Augustus, I have determined to send him. 26 Of whom what to write for certainty to my lord, I have not. For the which cause I have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write. 27 For it seemeth to me without reason, to send a prisoner, and not to signify his causes.

CHAPTER XXVI.

In that honourable audience being permitted to speak, 2 he declareth to the King what he first was, 12 and how miraculously he was converted, 19 and that he hath preached since, as he was commanded from heaven, and as the Prophets had foretold of Christ. 24 Which strange tale Festus the Heathen President hearing, saith that he is mad. 25 But he answereth, and exhorteth them all to be Christians as he is. 30 They finally pronounce that he might be set at liberty, but only for his appeal.

1 But Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer. 2 Touching all things whereof I am accused of the Jews, king Agrippa, I account myself happy for that I am to defend myself this day be-

ANNOTATIONS.

ver. 11. *I appeal to Cesar.* If Paul both to save himself from whipping and from death sought by the Jews, doubted not to cry for honour of the Roman laws, and to appeal to Cesar the Prince of the Romans, not yet christened: how much more may we call for aid of Christian Princes and their awa, for the punishment of heretics, and for

CHAPTER 25.

the church's defence against them. *August. epist. 50.*

ver. 19. *One Jesus deceased.* This whom he termeth by contempt, one Jesus, hath now made all the Roman Emperors and Princes of the world to know him, and hath given the seat of the Cesars to his servants, Peter and his successors.

fore thee, 3 Especially whereas thou knowest all things that are among the Jews, customs and questions: for the which cause I beseech thee, hear me patiently. 4 And my life truly from my youth, which was from the beginning in my nation in Jerusalem, all the Jews do know: 5 Knowing me before from the beginning, if they will give testimony, that according to the most sure sect of our religion I lived a Pharisee. 6 And now for the hope of the promise that was made of God to our fathers, do I stand subject to judgment. 7 The which, our twelve tribes serving night and day, hope to come unto. Of the which hope, O king, I am accused of the Jews. 8 What incredible thing is it judged with you if God raise the dead? 9 And myself truly had thought that I ought to do against the name of Jesus of Nazareth many contrary things. 10 Which also I did at Jerusalem, and many of the saints did I shut up in prison; having received authority of the chief Priests: and when they were put to death I brought the sentence. 11 And throughout all the synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them even unto foreign cities. 12 Among which things whiles I went to Damascus with authority and permission of the chief Priests, 13 At mid-day, in the way, I saw, O king, from heaven a light to have shined round about me and them that were in company with me, about the brightness of the Sun. 14 And when all we were fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick. 15 And I said, Who art thou Lord? And our Lord answered, I am Jesus whom thou dost persecute. 16 But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may ordain thee a minister and witness of those things which thou hast seen, and of those things wherein I will appear to thee, 17 Delivering thee out of the peoples and nations unto the which now I send thee, 18 To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive remission of sins and lot among the saints by the faith that is in me. 19 Whereupon, king Agrippa, I was not incredulous to the heavenly vision: 20 But to them first that are at Damascus, and at Jerusalem, and unto all the country of Jewry, and to the Gentiles did I preach that they should do penance, and turn to God, doing works worthy of penance. 21 For this cause the Jews, when I was in the Temple, apprehending me, attempted meaning to kill me. 22 But aided by the help of God, I stand until this day, testifying to small and to great, saying nothing besides, those things which the Prophets did speak should come to pass, and Moses. 23 If CHRIST were possible, if the first of the resurrection from the dead, he were to show light to the people and to the Gentiles. 24 As he spake these things and made his answer, Festus with a loud voice said, Thou art mad, Paul: much learning turneth thee to madness. 25 And Paul said, I am not mad, most excellent Festus: but I speak words of verity and sobriety. 26 For the king knoweth of these things to whom also I speak constantly, for I think none of these things to be unknown to him. For neither was any of these things done in a corner. 27 Believest thou the Prophets, king Agrippa? I know that thou believest. 28 And Agrippa said to Paul: A little thou persuadest me to become a CHRISTIAN. 29 And Paul said, I wish of God, both in little, and in much, not only thee, but also all that hear this day, to become such as I am also, except these bands. 30 And the King rose up, and the President, and Bernice, and they that sat by them. 31 And going aside, they spake among themselves, saying, This man hath done nothing worthy of death or bands. 32 And Agrippa said to Festus, This man might be released, if he had not appealed to Cesar.

CHAPTER XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsel the ship might have been saved. And for his sake, as God also revealed to him before, all the company was preserved being 276 persons.

1 And after it was decreed that he should sail into Italy, and that Paul with other prisoners should be delivered to a Centurion named Julius, of the band Augusta, 2 We going up into a ship of Adrametum, beginning to sail about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with us. 3 And the day following we came to Sidon. And Julius entreating Paul courteously, permitted him to go to his friends, and to take care of himself. 4 And when we had loosed thence, we sailed under Cyprus: because the winds were contrary. 5 And sailing the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: 6 And there the Centurion finding a ship of Alexandria sailing into Italy, removed us into it. 7 And whereas many days we sailed slowly, and were scarce come over against Gnidus, the wind hindering us, we sailed near Crete by Salmone: 8 And with much ado sailing by it, we came into a certain place that is called Good-havens, nigh to the which was a city Thalassa. 9 And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, 10 Saying to them, Ye men, I see that the sailing beginneth to be with hurt and much damage not only of the lading and the ship, but also of our lives. 11 But the Centurion believed the Governor and Master of the ship, more than those things which were said of Paul. 12 And whereas it was not a commodious haven to winter in, very many taking counsel appointed to sail thence, if by any means they might coming to Phenice winter there, a haven of Crete looking toward the Afric and the Chore.

ANNOTATIONS. CHAPTER 26.

ver. 20. *Penance.* Penance often inculcated and works agreeable to the same.

13 And the south wind blowing, they thinking that they had obtained their purpose, when they had parted from Asson, sailed along by Crete. 14 But not long after a tempestuous wind that is called Euro-aquilo, drove against it. 15 And when the ship was caught and could not make way against the wind, giving up the ship to the winds, we were driven. 16 And running upon a certain Island, that is called Cauda, we could scarce get the cockboat. 17 Which being taken up, they used helps, girding the ship, and fearing lest they should fall into the Syrte, letting down the vessel, so were they carried. 18 And when we were mightily tossed with the tempest, the next day they cast forth, 19 And the third day with their own hands they threw forth the tackling of the ship. 20 And neither sun, nor stars appearing for many days, and no small storm being toward, all hope was now taken away of our saving. 21 And when there had been long fasting, then Paul standing in the midst of them, said, You should indeed, O ye men, have heard me, and not parted from Crete, and have gained this hurt and loss. 22 And now I exhort you to be of good cheer, for there shall be no loss of any soul among you, but of the ship. 23 For an Angel of the God whose I am, and whom I serve, stood by me this night, 24 Saying, fear not, Paul, thou must appear before Cesar: and behold God hath given thee all that sail with thee. 25 For which cause be of good cheer, ye men: for I believe God, that it shall so be, as it hath been said to me. 26 And we must come into a certain Island. 27 But after the fourteenth night was come on us, as we were sailing in Adria about midnight, the shipmen deemed that there appeared some country to them. 28 Who also sounding, found twenty fathoms: and being parted a little from thence they found fifteen fathoms. 29 And fearing lest we should fall into rough places, casting out of the stern four anchors, they wished that day were come. 30 But as the shipmen sought to flee out of the ship, having let down the cockboat into the sea, pretending as if they were about to cast out anchors out of the forepart of the ship, 31 Paul said to the Centurion and to the soldiers, Unless these tarry in the ship, you cannot be saved. 32 Then the soldiers cut off the ropes of the cockboat: and suffered it to fall away. 33 And when it began to be light, Paul desired all to take meat, saying, This day is the fourteenth day that you expect and remain fasting, taking nothing. 34 For the which cause I desire you to take meat for your health' sake: for there shall not a hair of the head perish of any of you. 35 And when he had said these things, taking bread, he gave thanks to God in the sight of them all: and when he had broken it, he began to eat. 36 And being all made of better cheer, they also took meat. 37 And we were in all in the ship, souls two hundred seventy-six. 38 And being filled with meat, they lighted the ship, casting the wheat into the sea. 39 And when day was come, they knew not the land: but they spied a certain creek that had a shore, into the which they minded, if they could, to cast a-land the ship. 40 And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands: and hoisting up the mainsail according as the wind blew, they went on toward the shore. 41 And when we were fallen into a place between two seas, they gruelled the ship: and the forepart truly sticking fast remained unmoveable: but the hinder part was broken by the violence of the sea, 42 And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might run away. 43 But the Centurion willing to save Paul, forbade it to be done: and he commanded them that could swim, to cast out themselves first, and escape, and go forth to land: 44 And the rest, some they carried on boards,

ANNOTATIONS.

ver. 23. *An Angel.* Paul had many visions, specially to assure him that he should to Rome and stand before Cesar, our Lord himself before, 23, 11. appearing to him, and here an Angel for that purpose. Whereby we plainly see the special providence of God toward that See, where his two principal Apostles were designed to preach plant the faith, live, die, be buried, and honoured till the world's end.

ver. 24. *Given thee.* Paul, saith Hierome, had so many souls in the ship given him, that is, so many men saved for his sake: and after he is with Christ, shall he shut his mouth, and not be able once to speak for them that have believed in his Gospel? *Hiero. adv. Vigil.* Whereby he proveth that if God do much for the merits of saints in this life, much more at their intercession and prayer in heaven.

ver. 31. *Unless these tarry.* When God revealeth to us any thing, or assureth us of any event to come, he dischargeth us not thereby of our requisite endeavours and labours for achieving the same, not executing ordinarily his designments towards men, otherwise than

CHAPTER 27.

by their own free will and actions. Paul said not here, Let us do what we list: work we or sit we still, whether the mariners go out or tarry within, we are all sure to be saved, for so God hath revealed to me, and he cannot lie, neither can it fall otherwise, but contrariwise saith he, if these mariners leave the ship, you cannot be saved. So say all true Catholic Preachers to Christian people, what providence, predestination, or foresight soever God have of your salvation, you are not thereby constrained any way, you have free will still, and cannot be saved, though you be predestinate, except you keep God's commandments, repent you of your sins, believe, live and die well. And if it were revealed to any man, that he were one of God's elect, and that he should finally die in grace and be saved, yet he were bound to work his salvation with fear and trembling, as Paul both did and taught, lest he become reprobate: no less then the same Apostle and his fellows, though they had their life promised to them of God, yet were bound to labour and use all possible diligence, that they might not be drowned.

and some upon those things that were of the ship. And so it came to pass, that all the souls escaped to land.

CHAPTER XXVIII.

After their shipwreck having wintered in the Island, now named Malta, where many miracles were wrought by Paul, they take ship again, and so by Sicily they come to Puteoli in Italy, the Christian Romans coming a great way to meet him, to his great joy. 16 Finally being come to Rome, in his lodging he declareth to the Jews his cause, 23 and on a day appointed preacheth Jesus unto them. 25 And seeing their incredulity, he sheweth how it was foretold by Isaias: 28 but that the Gentiles will not be incredulous. 30 To whom he there preacheth two whole years without prohibition.

1 And when we had escaped, then we knew that the island was called Mitylene. But the barbarous showed us no small courtesy. 2 For, kindling a fire they refreshed us all, because of the imminent rain and the cold. 3 And when Paul had gathered together some number of sticks, and had laid them on the fire, a Viper issuing out of the heat, invaded his hand. 4 But as the barbarous saw the beast hanging on his hand, they said one to another, Undoubtedly this man is a murderer, who being escaped out of the sea, Vengeance doth not suffer him to live. 5 And he indeed shaking off the beast into the fire, suffered no harm. 6 But they supposed that he should be turned into a swelling, and that he would suddenly fall and die. But expecting long and seeing that there was no harm done on him, being changed they said, that he was a God. 7 And in those places were lands of the prince of the isle, named Publius, who receiving us, for three days intreated us courteously. 8 And it chanced that the father of Publius lay vexed with fevers and the bloody flux. Unto whom Paul entered: and when he had prayed, and imposed hands on him, he healed him. 9 Which being done, all in the isle also that had infirmities, came, and were cured: 10 Who also honoured us with many honours, and when we were sailing away, laded us with necessaries. 11 And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. 12 And when we were come to Syracuse, we tarried there three days. 13 Thence compassing by the shore, we came to Rhegium: and after one day the south wind blowing, we came the second day to Puteoli, 14 Where finding brethren, we were desired to tarry with them seven days: and so we came to Rome. 15 And from thence, when the brethren had heard, they came to meet us unto *Apyforum*, and the Three-taverns. Whom when Paul had seen, giving thanks to God, he took courage. 16 And when we were come to Rome, Paul was permitted to remain to himself with a soldier that kept him. 17 And after the third day he called together the chief of the Jews. And when they were assembled, he said to them, Men brethren, I doing nothing against the people, or the custom of the Fathers, was delivered prisoner from Jerusalem into the hands of the Romans, 18 Who when they had examined me, would have released me, for that there was no cause of death in me. 19 But the Jews contradicting it, I was compelled to appeal unto Cesar, not as having any thing to accuse my nation. 20 For this cause therefore I desired to see you and to speak to you, for, because of the hope of Israel am I compassed

ANNOTATIONS.

ver. 1. *Island was called.* This Island, now Malta, is the seat of the knights of the Rhodes, the inhabitants whereof have a special devotion to Paul: to whom both the chief church, being the Bishop's seat, is dedicated, and the whole Island, as they count it, consecrated, where the people show yet to strangers, his prison, and other memories of his miracles.

ver. 5. *Shaking off the beast.* The promise of Christ, *Mar. 16*, that venomous serpents should not hurt them that believe in him, is fulfilled not in all believers, but in such as had the gift of miracles, as Paul had: whom here a viper by nature so venomous, that the people thought he should have died out of hand, did no whit annoy: he extinguishing by the power of Christ all the poison of the beast. Yea, and as the Christian people there till this day believe, by Paul's prayers the Island was delivered for ever from all such venomous serpents, insomuch that children there play with scorpions ever since that time, and Pilgrims daily carry with them pieces of stones out of the place where Paul abode, by which they affirm that they heal them which in other countries adjoining are bitten of scorpions, the medicine therefore being called *Paul's grace*. The heretics that know not the power of God, nor the miraculous virtues given to his saints, marvel

CHAPTER 28.

and blaspheme, when they hear such things as be proper to certain countries, attributed sometimes to God's miracles done by his saints: as though that were not possible, or were not as much to God's honour, and more, than things proceeding only of natural causes. Such profane men would not have attributed the wholesomeness of waters of Jericho to Eliseus his virtue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. It is the part of all faithful men to refer such things to God, when any just occasion is given thereunto, rather than to nature: though the incredulous do always contrary, for fear of superstition and dishonouring God. As though this escape of drowning, might better and more to God's glory be referred to chance and the mariner's industry, than to Paul's prayer and extraordinary working.

ver. 20. *Chain.* I would wish now, saith Chrysostom, to be for a time in the place where these chains remain, and to see the fetters which devils fear, and Angels reverence, *hom. 5. ad populum Antiochenum*. See also Gregory *lib. 3. epist. 30.* of the miracles done by Paul's chains, and that he sendeth the Empress Constantia some dust thereof filed off, for a great relic and holy gift.

with this chain. 21 But they said to him, We neither received letters concerning thee from Jewry, neither did any of the brethren that came hither, report or speak any evil of thee. 22 But we desire of thee to hear what thou thinkest: for concerning this sect, it is known to us that it is gainsaid everywhere. 23 And when they had appointed him a day, they came to him unto his lodging very many: to whom he expounded, testifying the kingdom of God, and using persuasion to them of Jesus out of the law of Moses and the Prophets, from morning until evening. 24 And certain believed those things that were said: but certain believed not. 25 And whereas they did not agree among themselves, they departed, Paul saying one word: That well did the Holy Ghost speak by Isaias the Prophet to our fathers, 26 Saying, *Go to this people, and say to them, With the ear you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.* 27 *For the heart of this people is waxen gross, and with their ears they have heavily heard, and their eyes they have shut: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.* 28 Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear. 29 And when he had said these things, the Jews went out from him, having much questioning among themselves. 30 And he tarried full two years in his hired lodging: and he received all that came into him, 31 Preaching the kingdom of God, and teaching the things that concern our Lord JESUS CHRIST with all confidence, without prohibition.

ANNOTATIONS.

ver. 22. *Concerning this sect.* The heretics of all sorts comfort themselves much, when they find here or elsewhere the Christian faith called of the Jews or incredulous persons, a sect or a heresy, and sometimes in contempt of Christ's person the Master of the same, the sect of the Nazarenes: as though the church of God might as well err, in naming their doctrine heresy, as the Jews and Pagans might and did miss in condemning Christian religion for a heresy: or as though the Protestants' doctrine were as well proved and tried to be no heresy, by the Prophets and other scriptures, miracles and consent of all nations and ages, as Christ's blessed doctrine is: whereas indeed the Protestants' doctrine is evidently convinced to be heretical, by the same arguments that Christ's religion is proved to be the only true doctrine of salvation, and not a heresy. And whosoever can deduce the Christian faith from Adam to this day, throughout all the

CHAPTER 28.

Fathers, Patriarchs, Prophets, Priests, Apostles, and Bishops, by descent and succession of all laws and states of true worshippers and believers, which is the only or special way to prove that the Christian faith is no heresy, he shall by the same means all at once prove the Protestants' doctrine to be a heresy and a false sect. That the Jews therefore and ill men in all places contradicted the Christian religion, calling it a heresy or sect, as though it had a beginning of some certain sect-master other than God himself, they were deceived: and the Church of God nevertheless calling the Protestants' doctrine heresy in the worst part that can be, and in the worst sort that ever was doth right and most justly.

ver. 27. *They have shut.* Here also, as *Matt. 13*, it is plain that they would not see, nor hear, and that their excæcation is to be attributed to themselves and not to God. *Annot. John 12. 40.*

THE END OF THE ACTS OF THE APOSTLES

Whereunto we join for the readers' behalf, two Tables of the two chief Apostles, and a note of the rest, as an abridgment of the said book, and a supply of some things not there mentioned. **THE SUM OF THE ACTS OF THE APOSTLES**, containing specially the gests of the two principal Apostles, Peter and Paul, in such order of time and years of the Emperors, and from Christ's nativity, and ascension, as they were done: so far as by holy Scriptures or Ecclesiastical writers may be gathered. Wherein though it be not possible to set down the precise and undoubted time or year of every thing, because neither Luke nor others do note particularly and orderly the moments of every action of the said Apostles: yet we follow the most probable and plain plat that we find in holy Scriptures and ancient writers. Whereby the studious reader may easily discover the folly of the Protestants, that can find no time when Peter might possibly come to Rome, be bishop, and die there: divers things in Paul's acts being no less hard to reconcile to the course of Luke's narration, than anything touching the history of Peter, namely his three years' preaching in Arabia: all which must needs be true, whether we hit the very just time or no, and howsoever authors differ about the same.

TABLE OF PETER.

Tiberius.	Nat. Dom.	Ascen.	
18	34	1	<p>PETER causeth the Disciples to proceed to the election of another Apostle in Judas' room. <i>Act. 1.</i></p> <p>Receiving with the rest the gifts of the Holy Ghost on Whitsunday, he made the first sermon, and converted 3000. <i>Act. 2.</i></p> <p>He cureth one born lame, preacheth Christ and penance to the Jews: so that 5000 believed. <i>Act. 3 and 4.</i></p> <p>He is imprisoned, released again, threatened and commanded to preach no more: but he with John answereth, that they must obey God more than man. <i>Act. 4.</i></p> <p>He striketh to death with a word, Ananias and Saphira, for sacrilege. <i>Act. 5.</i></p> <p>He is sent with John to Samaria, to confirm the newly baptized, where he reproveth Simon Magus. <i>Act. 8.</i></p>
19	35	2	<p>He healeth Æneas at Lydda, and raiseth Tabitha from death at Joppa. <i>Act. 9.</i></p> <p>He is warned and taught by a vision, to preach to Cornelius a Gentile. <i>Act. 10.</i> He defendeth his receiving of the Gentiles. <i>Act. 11,</i> and recordeth, <i>Act. 15,</i> that God called the first Gentiles by his ministry, so that Paul's first preaching to them, and his going to Arabia, must be after this. <i>Chrys. in Act. ho. 22. Euseb. lib. 2. cap. 3.</i></p>
20	36	3	<p>He continueth preaching in divers parts of Jewry and the provinces adjoining. About two years after this, Paul visiteth him at Jerusalem. <i>Gal. 1.</i></p> <p>He preacheth in Syria and the provinces of Asia Minor, Bithynia, Pontus, Galatia, Cappadocia, ordaining Bishops and Priests in divers places. <i>1 Pet. 1. Nicepho. lib. 2. c. 35. Platino in Petro.</i></p>
23	39	6	<p>He goeth to Antioch, preaching there, and making that his seat, yet not remaining there continually, but for the affairs of the church, departing thence, sometime to Jerusalem, sometime to other places. <i>Hiero. in Catalogo. Ignat. ad Magnesianos.</i></p> <p>At Jerusalem he is cast into prison after the putting of James to death, by the commandment of Herod: he is prayed for by the whole church, and delivered out of prison by an Angel. <i>Act. 12.</i></p>
Claudius. 2	44	11	<p>Avoiding the fury of Herod, he leaveth Jewry again. He appointeth Euodius bishop in Antioch. <i>Euseb. in Chron. and lib. 3, c. 16. Suidas. Ignat. ad Antiochen.</i> And passing by Corinth, HE CAME TO ROME, to convince Simon Magus. <i>Hiero. in Catalogo. Euseb. lib. 2. ca. 12. 13. 24. Concil. to. 1.</i></p> <p>He approveth and declareth the Gospel of Mark to be Canonical. <i>Hiero. in Catalogo. Euseb. lib. 2. ca. 14.</i></p> <p>Having founded the church at Rome, and planted his Apostolical seat there, afterward absent from the city, either expelled thence with other Jews, <i>Cornel. Tacit. in Claudio:</i> or rather according to the office of his Apostleship, leaving it for a time, he visited other churches, and came to Jerusalem again, using both in his absence and presence, Linus and Cletus for his Coadjutors. <i>To. 2. Concil. pag. 656. Epiph. to. 2. Heres. 27.</i></p>
9	51	18	<p>He holdeth the first council. <i>Act. 15.</i> He is reprehended at Antioch by Paul, <i>Galat. 1,</i> except that difference fell before the Council, as some think. <i>Aug. ep. 19.</i></p> <p>He returneth to Rome again, the Roman faith by his diligence now made famous through the world. <i>Ro. 1. and 15. Theodoret. in 16. Ro.</i> Thence he writeth his first Epistle, <i>1 Pet. 5. Euseb. lib. 2. c. 14. Hiero. in Catalogo.</i></p> <p>He sendeth Mark to Alexandria, and others to plant the faith in divers parts of the world. <i>Grego. lib. 5. ep. 60. and lib. 6. ep. 37. Nicepho. lib. 2. c. 35.</i></p>

<i>Claudius.</i> 9	<i>Nat. Dom.</i> 5	<i>Ascen.</i> 18	He writeth his second Epistle a little before his death, which Christ revealed to him to be at hand. 2 <i>Pet.</i> 1. He taketh order for his successor.
<i>Neronis.</i> 14	70	37	He was finally crucified at Rome. <i>Annot. John</i> , c. 21.

FELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: ubi PETRUS Passioni Domini adequatur, ubi PAULUS, Ioannis Baptiste, exitu coronatur. *Tertul. de Præscript.*

Non ita cœlum splendescit, quando radios sol demittit, quemadmodum ROMANORUM URBS duas illas lampades ubique terrarum effundens. *Chrys. in ep. Ro. hom. 32, in moral.*

Prudent. in Hymno de Laurent.	Hic nempe iam regnant duo Apostolorum Principes : Alter vocatur Gentium, Alter Cathedram possidens Primam, recludit creditas Eternitatis januas.	Merita Petri et Pauli propter eundem passionis diem celebrius et solenniter Roma commendat. <i>Aug. de cons. Evang. lib. 1. c. 10.</i>
-------------------------------	--	--

TABLE OF PAUL.

<i>Tiberius.</i> 18	<i>Nat. Dom.</i> 34	<i>Ascen.</i> 1	SEVEN Deacons are elected and ordered by imposition of hands. <i>Act.</i> 6. Stephen the principal of them maketh a blessed sermon, for which he was stoned to death, Saul, afterward Paul, consenting and aiding thereunto. <i>Act.</i> 7. Saul by commission persecuteth. <i>Act.</i> 9.
9	35	2	In his journey to Damascus he is converted. <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galat.</i> 1.
22	38	5	Paul returneth to Damascus, where being in danger he escapeth, let down in a basket by the wall. <i>Act.</i> 9. Thence he cometh to Jerusalem to see Peter, <i>Galat.</i> 1. Where being in danger of his life, the brethren convey him out of the city to Cesarea, and thence to Tarsus. <i>Act.</i> 9. He preacheth in the parts of Syria and Cilicia. <i>Galat.</i> 1. and at Antioch, where the Christians were first called by that name. <i>Act.</i> 11. He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cyprus, where he converted the Proconsul. <i>Act.</i> 13. He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every church, and returning by Pisidia, came again to Antioch, whence they first departed. <i>Act.</i> 14.
<i>Claudius.</i> 9	51	18	At Antioch and thereabout he remaineth, <i>Act.</i> 14, until the controversy touching the observation of Moses' law, for resolution whereof he and Barnabas ascend to Jerusalem. Where they are appointed to bring the determination of the council to Antioch. And from thence passing through Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients. <i>Act.</i> 15. Doing the same in the cities of Lycaonia and others adjoining, by a vision he is warned to pass over the sea, and so cometh into Macedonia, where he planteth the Gospel. <i>Act.</i> 16. <i>Henceforward Luke pursueth Paul's story, chapter by chapter, until his apprehension in Jerusalem, and arrival at Rome, in this order.</i> He returneth from Macedonia by Thessalonica to Athens, where he converteth many, namely Denis Areopagita. <i>Act.</i> 17.

<i>Claudius.</i>	<i>Nat. Dom.</i>	<i>Ascen.</i>	
9	5	18	From Athens he cometh to Corinth, where he remaineth 18 months. <i>Act.</i> 18, and having visited the Churches of Asia, <i>Act.</i> 19, he cometh back to Corinth. <i>Act.</i> 20. Whence he writeth his Epistle to the Romans. <i>Ro.</i> 15. From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eurychus from death, preaching till midnight, from Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. <i>Act.</i> 20. Thence coming to Jerusalem he is taken, <i>Act.</i> 21: and from the Tribune Lysias delivered to Felix the Governor, <i>Act.</i> 23, and by him left to Festus, <i>Act.</i> 24, he appealeth to Cesar, <i>Act.</i> 25: and so is SENT TO ROME, <i>Act.</i> 27: where he arriveth, <i>Act.</i> 28.
<i>Neronis.</i> 2	58	25	At Rome he remaineth in free prison two years, <i>Act.</i> 28, and then is delivered, <i>2 Tim.</i> 4. After his delivery he preached in sundry countries of the West, namely in Spain. <i>Hiero. in Catalogo. Epiph. Heres.</i> 27. Himself writeth that he purposed so to do. <i>Rom.</i> 15. In his Epistle to the Philippians, c. 1, he minded to visit the Churches of Asia, which also he did. <i>Genebrard. in Chron.</i> He writeth first of all, his second Epistle to Timothy, a little before his death, <i>2 Tim.</i> 4, being now the second time apprehended and in bands at Rome. <i>Theodore.</i>
14	70	37	He was beheaded at Rome, the same day that Peter was crucified. <i>Ambros. ser.</i> 66. 98. <i>Maximus.</i>

OF THE OTHER APOSTLES.

THE Acts of the rest of the twelve Apostles be not much written of in this book: but as other Ecclesiastical writers do testify, they preached specially in these nations, as followeth: *Andrew in Achaia, John in Asia, Philip in Phrygia, James in Jewry, Bartholomew in Scythia, Thomas in India, Matthew in Ethiopia, Simon in Persia, Thaddeus in Mesopotamia, the other James in Spain, Matthias in Palestine.* So distributing themselves throughout the world, to gather one Catholic Church of all Nations, according as Christ gave them commission, *Matt.* 28. 19: and as it was prophesied of them before, *Psal.* 18. *Their sound is gone forth into every country, and their words into the ends of the whole world.* But before they departed one from another, the time whereof is not certainly known, all Twelve assembling together, and full of the Holy Ghost, each laying down his sentence, agreed upon twelve principal Articles of the Christian faith, and appointed them for a rule to all believers: which is therefore called and is THE APOSTLES' CREED: *Not written in paper, as the Scripture, But from the Apostles delivered by tradition. Ruff. & Hiero. locis citatis,* which, as of old, *Hiero. cont. Lucifer,* so at this day all solemnly profess in their baptism, either by themselves or others: and all that be of age and capacity, are bound to know and believe every article of the same, which are these that follow:

THE APOSTLES' CREED, OR SYMBOLUM APOSTOLORUM.

1. I believe in God the Father, Almighty, Creator of heaven and earth.

2. And in Jesus CHRIST, his only Son, our Lord.

3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead, and buried: Descended into Hell.

5. The third day he rose again from death:

19*

6. Ascended into heaven: Sitteth at the right hand of God the Father, Almighty.

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost.

9. The holy Catholic Church: The communion of Saints.

10. Forgiveness of sins.

11. Resurrection of the flesh.

12. Life everlasting. Amen.

THE ARGUMENT OF THE EPISTLES IN GENERAL.

After the *Gospels*, which is a story of Christ himself, and after the *Acts of the Apostles*, which is a story of Christ's Church: now follow the *Epistles of the Apostles*, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them: who from the beginning unto this day, have written Epistles and books against heresies, ever as they arose, and of all other ecclesiastical matters, as they had occasion ministered unto them. Of which their doing, the Apostles first gave here the ensample: as also Luke in the Acts of the Apostles, led the way to all the writers of ecclesiastical history after him. For although there be no comparison between them for authority, forasmuch as these are canonical Scripture, and so are not any writings of their successors: yet the occasions and matters, as I have said, are like.

Most of these Epistles are Paul's Epistles: the rest are called *Catholicæ Epistolæ*, the *Epistles Catholicæ*. For Paul writeth not any Epistle to all, howbeit every one of them is for all the Church: but some to particular Churches of the Gentiles, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothy, to Tite, who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete, and to Philemon, and then one to the Hebrews, who were the Jews of Jerusalem and Jewry. But the Epistles of the other Apostles, that is, of James, Peter, John and Jude, are not so intituled to any one church or person, except John's two latter short Epistles, which yet might not be separated from his first, because they were all of one author, and therefore they are termed *Catholic*, that is, *Universal*. For so writeth James: *To the twelve tribes that are in dispersion, greeting*, and Peter in his first Epistle, thus: *To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia*: in his second thus: *To them that have obtained equal faith with us*: likewise Jude: *To them that are in God the Father beloved, and in Jesus Christ preserved and called*: John's first is without title.

Now, for the occasions of their writings, whereby we shall perceive the matters or arguments that they handle: it must be remembered, as the story of that time in the Acts of the Apostles doth at large declare, that the church then beginning, was planted by the Apostles not only in the Jews, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Jews many ways. For, they could not abide to see, so much as their own country to receive him for CHRIST, whom they had rejected and crucified: much less, to see, them preach him to the Gentiles also, that offended even those Jews also, that believed him to be CHRIST. Howbeit such of them as were Catholics, and therefore not obstinate, were satisfied when they understood by the Apostles that it was God's pleasure, as Acts 11, we read. But others of them became heretics, and preached to the Christian Gentiles, that it was necessary for them to receive also the Jew's religion. Of such we read, Acts 15, *Unless you be circumcised, you cannot be saved*. And as these did so preach against the truth, so did the unchristened Jews not only themselves persecute, but also stir up the idolatrous Gentiles every where to persecute the Christians: by such obstinacy provoking God to reprobate their Nation: which yet they thought impossible to be done, because they were the seed of Abraham, and were circumcised, and had received the law by Moses, for such carnal respects they trusted in themselves, as though God and Christ were inseparably bound unto them: attributing also so much unto their own works, which they thought they did of themselves, being holpen with the knowledge of their law, that they would not acknowledge the death of Christ to be necessary for their salvation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Hereupon did Paul write his Epistles, to show both the vocation of the Gentiles, and the reprobation of the Jews. Moreover to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moses' law, in no wise: and the Jews also, not to put their trust in the same, but rather to understand, that now, Christ being come, they must cease. Again, to show the necessity of Christ's coming and of his death: that without it, neither the Gentiles could be saved: no, nor the Jews, by no works that they could do of themselves, although they were also holpen by the Law, telling them what was good and what was bad: for so much as all were sinners, and therefore all impotent or infirm: and the Law could not take away sin and infirmity, and give strength to fulfil that which it gave knowledge of, but this was God only able to do, and for Christ's sake only would he do it. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporate into his Body, which is his Catholic Church. For so, although they never yet did good work, but all ill, they shall have remission of their sins, and new strength withal, to make them able to fulfil the commandments of God's law, yea and their works after this shall be so gracious in God's sight, that for them he will give them life everlasting. This is the necessity, this is also the fruit of the Christian religion. And therefore he exhorteth all, both Gentiles and Jews, as to receive it humbly, so also to persevere in it constantly unto the end, against all seduction of heresy, and against all terror of persecution: and to walk all their time in good works as now God hath made them able to do.

The same doctrine doth the Catholic Church teach unto this day most exactly: to wit, that

no works of the unbelieving or unbaptized, whether they be Jews or Gentiles, can save them: no nor of any Heretic or Schismatic, although he be baptized, because he is not a member of Christ: yea more than that, no work of any that is not a lively member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sin, no work that he doth, is meritorious or able to save him.

This very same is Paul's doctrine: he denieth to the works of such as have not the Spirit of Christ, all virtue to justify or to save: neither requireth he a man to have had knowledge of the law, or to have kept it aforetime, as though otherwise he might not be saved by Christ: but yet when he is christened, he requireth of necessity, that he keep God's commandments, by avoiding of all sin, and doing good works: and to such a man's good works he attributeth as much virtue as any Catholic of this time.

Nevertheless there were certain at that time, as also all the heretics of this our time, whom Peter termeth *unlearned and unstable*, who reading Paul's Epistles did misconstrue his meaning, as though he required not good works no more after Baptism, than before Baptism: but held, that only Faith did justify and save a man. Thereupon the other Apostles wrote their Epistles as Augustine noteth in these words: *Thereupon because these opinions, Ad salutem obtinendam sufficit sola fides, That only Faith was sufficient to obtain salvation, was then risen: the other Apostolical Epistles, of Peter, John, James, Jude, do against it specially direct their intention: to avouch vehemently, fidem sine operibus nihil prodesse, that faith without works profiteth nothing. As also Paul himself did not define it to be quamlibet fidem, quo in Deum creditur, whatsoever manner of faith, wherewith we believe in God, but that wholesome and express Evangelical Faith, whose works proceed from love, and the faith, quoth he, that worketh by love, whereupon that faith which some think to be sufficient to salvation, he so affirmeth to profit nothing, that he saith, If I should have all faith so that I could remove mountains, and have not charity, I am nothing.*

He therefore that will not err in this point, nor in any other, reading either Paul's Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholic Church, which Church Paul termeth *the pillar and ground of the truth*: assuring himself that if any thing there sound to him as contrary hereunto, he faileth of the right sense: and bearing always in his mind the admonition of Peter, saying: *As also our most dear brother Paul according to the wisdom given to him, hath written to you: as also in all his Epistles, speaking in them of these things, in the which are certain things hard to understand, which the unlearned and unstable deprave, as also the rest of Scriptures, to their own perdition, You therefore brethren, foreknowing, take heed lest ye be led amiss by the error of the unwise, and fall away from your own steadfastness.*

THE TIME WHEN THE EPISTLE TO THE ROMANS WAS WRITTEN, AND THE ARGUMENT THEREOF.

The History of Paul, until he came to Rome, Luke in the Acts of the Apostles, wrote exactly: and though without any mention of his Epistles, yet certain it is, that some of them he wrote before he came there, to wit, the two unto the Corinthians, and this to the Romans: and as it seemeth, before them all, the Epistle to the Galatians. Wherein yet because he maketh mention of the fourteenth year after his conversion, it appeareth, that he preached so long without any writing. And this order may thus briefly be gathered, First he preached to the Galatians, Acts 16: *and passing through Phrygia and the country of Galatia.* Whereof he maketh mention himself also, Gal. 1. *We evangelized to you,* and Gal. 4, *I evangelized to you heretofore.* After which the false Apostles came and persuaded them to receive Circumcision. Whereupon he saith Gal. 1, *I marvel that thus so soon you are transferred from him that called you to the grace of Christ, unto another Gospel,* and wisheth therefore, Gal. 4, saying: *And I would that I were with you now.* And accordingly he came unto them afterward, as we read Acts 18. *Walking in order through the country of Galatia and Phrygia, confirming all the Disciples.* At which time also it seemeth, that he took order with them about those contributions, to help the need of the Christians in Jerusalem, whereof he speaketh, 1 Cor. 16. *And concerning the collections that are made for the Saints, as I have ordained to the Churches of Galatia, so do you also.* By which words also it is evident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them, where in the 11 chapter he maketh mention of fourteen years, not only after his conversion, as to the Galatians, but also after his Rapt, which seemeth to have been when he was at Jerusalem, Acts 9, four years after his conversion, in a trance, as he calleth it, Acts 22. 17, then were they ready. For so he saith 2 Cor. 8, *You have begun from the year past,* and 2 Cor. 9, *For the which I do glory of you to the Macedonians: that also Achaia is ready from the year past:* howbeit it followeth there: *But I have sent the brethren, that, as I have said, you may be ready: lest when the Macedonians come with me, and find you unready, we be ashamed.* But when he wrote to the Romans, then was he now come to Corinth for the purpose, and had received their contribution, and was ready to go with it unto Jerusalem. For so he saith, Rom. 15, *Now therefore I will go unto Jerusalem to Minister to the Saints. For Macedonia and Achaia have liked well to make some contribution upon the poor Saints that are in Jerusalem.*

So then, the Epistle to the Romans was not the first that he wrote, but yet it is and always was set first, because of the primacy of that Church, for which cause also he handleth in it

such matters as pertained not to them alone, but to the universal Church, and specially to all the Gentiles: to wit, the very frame, as it were, of the Church of Christ. *Tanquam enim pro ipso Domino legatione fungens, hoc est, pro lapide angulari, utrumque, populum tam ex Judæis quam ex Gentibus connectit in Christo per vinculum gratiæ, so saith Augustine, giving us briefly the argument, in English thus: As being a legate for our Lord himself, that is, for the Corner stone, he knitteth together in Christ by the band of Grace, both peoples, as well of the Jews as of the Gentiles.* Showing that neither of them had in their Gentility or Judaism any works to brag of, or to challenge to themselves justification or salvation thereby, but rather sins they had to be sorry for, and to humble themselves to the faith of Christ, that so they might have remission of them, and strength to do meritorious works afterward. In which sort, because the Gentiles did humble themselves, therefore had they found mercy, though they never wist of the Law of Moses. But the Jews, because they stood, upon their own works, which they did by their own strength with the knowledge of the Law being therefore also called the works of the Law, and so would not humble themselves to believe in Christ crucified, they missed of mercy, and became reprobate, excepting a few *Reliquiæ* that God of his goodness had reserved to himself. Howbeit in the end, when the fulness of the Gentiles is come into the Church, then shall the fulness of the Jews also open their eyes, acknowledge their error, and submit themselves to Christ and his church in like manner. In the meantime, those that have found the grace to be Christians, he exhorteth to perseverance, as it was specially needful in those times of persecution, and to lead their whole life now after baptism in good works: and to be careful of unity, bearing therefore one with another, both Jews and Gentile, all that they may, and giving no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though if we will divide it by that which is principal in each part, we may say, that unto the 12 Chap. is his disputation: and from thence to the end, his exhortation.

Now in these points of faith, and in all others, as also in example of life, the commendation that he giveth to the Church of Rome, is much to be noted. *Your faith is renowned in the whole world, and your obedience is published into every place. I rejoice therefore in you. And again: you have obeyed from the heart unto that form of doctrine, which hath been delivered to you. And hereupon again: I desire you brethren to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them. For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents.* Therefore to shun Luther and Calvin, and all their crews, we have just reason and good warrant. They make dissensions and scandals against the doctrine of the Roman Church. Let no man therefore be seduced by their sugared words.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

CHAPTER I.

The foundation of his Apostleship being laid, 8 he highly commendeth the Romans and protesteth his affection towards them, and so coming to the matter, saith, our Christian Catholic doctrine, that teacheth all to believe, to be the way to salvation: 18 because the Gentile, first of all, could not be saved by their Philosophy, whereby they knew God, for so much as they did not serve him, but Idols: he therefore justly permitting them to fall into all kind of most damnable sin.

1 Paul the servant of JESUS CHRIST, called to be an Apostle, separated into the Gospel of God, 2 Which before he had promised by his prophets in the holy Scriptures, 3 Of his Son, who was made to him of the seed of David according to the flesh, 4 Who was predestinate the Son of God in power, according to the Spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead, 5 By whom we have received grace and Apostleship for obedience to the faith in all nations for the name of him. 6 Among whom are you also the called of JESUS CHRIST: 7 To all that are at Rome the beloved of God called to be saints. Grace to you and peace from God our Father, and our Lord JESUS CHRIST. 8 First I give thanks to my God through JESUS CHRIST for all you, because your faith is renowned in the

ANNOTATIONS.

ver. 7. *Grace to you and peace.* It is a kind of blessing rather than a profane salutation, proper to the Apostles, and of greater virtue than the benedictions of the Fathers in the old Testament. The holy Fathers of the Church seemed to abstain from it for their reverence to the Apostles. The Manichees, *Aug. cont. ep. fund. c. 5. 6,* and other heretics, as also these of our time, because they would be counted Apostles, often use it.

ver. 8. *Your faith renowned.* The holy Doctors upon these words of the Apostle, and specially by our master's promise made to Peter, that his faith should not fail, give great testimony for the providence of God in their pre-

CHAPTER I.

servation of the Roman faith. Cyprian thus: *ep. 55. nu. 6. They are so bold to carry letters from profane Schismatics to the chair of Peter and the principal Church whence Priestly unity rose: not considering the Romans to be them whose faith, the Apostle being the commender, was praised, to whom misbelief cannot have access.* Hierome *Apol. adv. Ruffin. lib. 3. c. 4. to 2. Know you that the Roman faith commended by the Apostle's mouth, will receive no such deceit, nor can be possibly changed, though an Angel taught otherwise, being fenced by Paul's authority. Ep. 63. ad Pamach. and Occanum. c. 4. to 2. Whatsoever thou be that avouchest new sects, I pray thee have respect to the Roman ears, spare the faith which was*

whole world. 9 For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without intermission I make a memory of you. 10 Always in my prayers, beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come unto you. 11 For I desire to see you, that I may impart unto you some spiritual grace, to confirm you: 12 That is to say, to be comforted together in you by that which is common to us both, your faith and mine. 13 And I will not have you ignorant, brethren, that I have often purposed to come unto you, and have been stayed hitherto, that I may have some fruit in you, as also in the other Gentiles. 14 To the Greeks and the Barbarous, to the wise and the unwise I am debtor. 15 So, as much as is in me, I am ready to evangelize to you also that are at Rome. 16 For I am not ashamed of the Gospel. For it is the power of God, unto salvation to every one that believeth, to the Jew first and to the Greek. 17 For the justice of God is revealed therein by faith into faith: as it is written: *And the just liveth by faith.* 18 For the wrath of God from heaven is revealed, upon all impiety and injustice of those men that detain the verity of God in injustice: 19 Because, that of God which is known, is manifest in them. For God hath manifested it unto them. 20 For his invisible things, from the creation of the world are seen, being understood by those things that are made: his eternal power also and

ANNOTATIONS.

praised by the Apostle's voice. Will ye know, O Paula and Eustochium, how the Apostle hath noted every province with their properties? The faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs' sepulchres? Where soundeth Amen like thunder from heaven, or where are the Temples, void of Idols, so shaken as there? Not that the Romans have another faith than the rest of the Christian Churches, but that there is in them more devotion and simplicity of faith. In another place the same Doctor signifieth that it is all one to say, the Roman faith and the Catholic. Apolog. 1. adv. Ruff. c. 1. So doth Cyprian, ep. 52. num. 1. ad Antonianum: and Ambrose, *de obitu fratris in med.* Whereupon, this word *Roman*, is added to *Catholic*, in many countries where sects do abound, for the better distinction of true believers from Heretics: which in all ages did hate and abhor the Roman faith and Church, as all malefactors do their judges and correctors.

ver. 9. *Serve in Spirit.* Divers Heretics when they hear that God is a Spirit, and must be served and adored in spirit, imagine, that he must be honoured only inwardly, without ceremonies and external works: which you see is otherwise, for that the Apostle served God in spirit, by preaching the Gospel. To serve God in spirit, is to serve him with faith, hope, and charity and with all works proceeding of them: as to serve him carnally, is, with works external, without the said internal virtues.

ver. 9. *A memory of you.* A great example of Charity for all men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conversion of people to Christ's faith: which the Apostle did for them whom he never knew, in respect of God's honour only, and the zeal of souls.

ver. 15. *To evangelize.* The Gospel is not only the life of our Saviour written by the four Evangelists, nor only that which is written in the new Testament: but their whole course of preaching and teaching the faith. Which faith cometh ordinarily of preaching and hearing, and not of writing or reading. And therefore Paul thought not himself discharged by writing to the Romans, but his desire was to preach unto them: for that was the proper commission given to the Apostles, to preach to all nations. The writing of the books of the Testa-

CHAPTER 1.

ment, is another part of God's providence, necessary for the Church in general, but not necessary for every man in particular: as to be taught and preached unto, is for every one of age and understanding. And therefore Peter, who was the Chief of the Commission, wrote little: many of them wrote nothing at all: and Paul that wrote most, wrote but little in comparison of his preaching: nor to any but such as were converted to the faith by preaching before.

ver. 17. *The justice of God.* He meaneth not God's own justice in himself, but that justice wherewith God endueth man when he justifieth him. *Aug. de Sp. et lit. cap. 9.* whereby you may gather the vanity of the Heretical imputative justice.

ver. 17. *Liveth by faith.* In the 10. to the Hebrews, he sheweth by this place of the Prophet, *Abacuc. 2.* that the just though he live here in peregrination, and seeth not presently, nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophet's words further to this sense. That it is our faith, that is to say, *the Catholic belief*, saith Augustine, *lib. 3. cont. 2. ep. Pelag.* Which maketh a just man, and distinguisheth between the just and unjust, and that by the law of faith, and not by the law of works: whereof it riseth that the Jew, the heathen Philosopher, and the Heretic, though they excelled in all works of moral virtues, could not yet be just, and a Catholic Christian man living but an ordinary honest life, either not sinning greatly, or supplying his faults by penance, is just. And this difference riseth by faith, not that faith can save any man without works, *For it is not a reprobate faith that we speak of*, as the holy Doctor saith, *but that which worketh by charity*, and therefore remitteth sins, and maketh one just. Augustine's place.

ver. 18. *Is revealed.* By all the passage following you may see, that the Gospel and Christ's law consisteth not only in preaching faith, though that be the ground, and is first always to be done: but to teach virtuous life and good works, and to denounce damnation to all them that commit deadly sins and repent not. And again we see that not only lack of faith is a sin, but all other acts done against God's commandments.

Divinity : so that they are inexcusable. 21 Because, whereas they knew God, they have not glorified him as God, or given thanks : but are become vain in their cogitations, and their foolish hearts hath been darkened. 22 For saying themselves to be wise, they became fools. 23 And they changed the glory of the incorruptible God, into a similitude of the image of a corruptible man, and of fowls and four-footed beasts and of them that creep. 24 For the which cause God hath delivered them up unto the desires of their heart, into uncleanness, for to abuse their own bodies among themselves ignominiously. 25 Who have changed the verity of God into lying : and have worshipped and served the creature rather than the Creator, who is blessed forever. Amen. 26 Therefore God hath delivered them into passions of ignominy. For their women have changed the natural use, into that use which is contrary to nature. 27 And in like manner the men also, leaving the natural use of the woman, have burned in their desires one toward another, men upon men working turpitude, and the reward of their error, which they should, receiving in themselves. 28 And as they liked not to have God in knowledge : God delivered them up into a reprobate sense : to do those things that are not convenient : 29 Replenished with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, guile, malignity, whisperers, 30 Detractors, odible to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, 31 Foolish, dissolute, without affection, without fidelity, without mercy. 32 Who whereas they knew the justice of God, did not understand that they which do such things, are worthy of death : not only they that do them, but they also that consent to the doers.

CHAPTER II.

Now also he sheweth that neither the Jews could be saved by the knowledge of the Law, of the which they did so much brag against the Gentiles, seeing they did notwithstanding sin as the Gentiles did. 14 And therefore that the true Jew is the Christian, though he be a Gentile, who by grace in his heart doth the good works that the Law commandeth.

1 For the which cause thou art inexcusable, O man, whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself, for thou dost the same things which thou judgest. 2 For we know that the judgment of God is according to verity upon them that do such things. 3 And dost thou suppose this O man that judgeth them which do such things, and dost the same, that thou shalt escape the judgment of God? 4 Or dost thou condemn the riches of his goodness, and patience, and long animity, not knowing that the benignity of

ANNOTATIONS.

ver. 23. *Similitude of the image.* Lo these and the like are the images of Idols so often condemned in the Scriptures, and not the holy Images of Christ and his Saints.

ver. 24. *Hath delivered them up.* Eph. 4. 19. *They have delivered or given up themselves to all uncleanness.* By which conference of Scripture we learn that themselves are the cause of their own sin and damnation, God of his justice permitting and leaving them to their own will, and so giving them up into passions, &c.

ver. 26. *Hath delivered them up.* As he saith here, God delivered them up, so to the Ephesians, cap. 4. 19, he saith of the same persons and things, They delivered themselves up to all uncleanness. So that it is not meant here that God doth drive, force, or cause any man to sin, as divers blasphemous Heretics do hold : but only that by his just judgment, for their own deserving, and for due punishment of their former grievous offences, he withholdeth his

ANNOTATIONS.

ver. 1 *Thou that judgest.* Such as by the public authority either spiritual or temporal have to punish offenders, be not forbidden to judge or condemn any for their offences, though themselves be sometimes guilty in their conscience of the same or greater : yet may it be matter of aggravating sins before God, when they will not repent of those offences themselves, for the which they punish others, but if they be open offenders themselves, in the same sort for which they judge other, they give scandal, and thereby aggravate their sins very much. Properly here he forbiddeth to charge

CHAPTER 1.

grace from them, and so suffereth them to fall further into other sins. As, for their crime of Idolatry, to suffer them to fall into unnatural abominations : as now for heresy, he taketh his grace and mercy from many, and so they fall headlong into all kinds of turpitude ; as contrariwise, for ill life, he suffereth many to fall into heresy. And for Christ's sake let every one that is entangled with the idolatry of this time, that is to say, with these new sects, look well into his own conscience, whether his forsaking the true God, may not come unto him for a punishment of his former or present ill life which he liveth.

ver. 32. *Worthy of death.* Here you see why the Church taketh some sins to be deadly, and calleth them mortal : to wit, because all that do them, are worthy of damnation : others be venial, that is to say, pardonable in their own nature, and not worthy of damnation.

CHAPTER 2.

another falsely or truly with these crimes whereof himself is as far guilty or more than the other, as the Jews specially did the Gentiles, to whom he speaketh here.

ver. 4. *Dost thou condemn?* This proveth that God offereth his grace and mercy to many, and by long patience and sufferance expecteth their repentance, deferring their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sin : but contrariwise that they harden their own hearts, and of their own free will reject his grace and condemn his benignity.

God bringeth thee to penance? 5 But according to thy hardness and impenitent heart, thouapest to thyself wrath, in the day of wrath and of the revelation of the just judgment of God, Who will render to every man according to his works. 7 To them truly that according to patience in good works, seek glory and honour and incorruption, life eternal. 8 But to them that are of contention, and that obey not the truth, but give credit to iniquity, wrath and indignation. 9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and of the Greek: 10 But glory and honour and peace to every one that worketh good, to the Jew first and to the Greek. 11 For there is no acception of persons with God. 12 For whosoever hath sinned without the Law, without the Law shall perish: and whosoever hath sinned in the Law, by the Law shall be judged, 13 For not the hearers of the Law are just with God: but the doers of the Law shall be justified. 14 For when the Gentiles which have not the Law naturally do those things that are of the Law: the same not having the Law, themselves are a Law to themselves: 15 Who show the work of the Law written in their hearts, their conscience giving testimony to them, and among themselves mutually their thoughts accusing, or also defending. 16 In the day when God shall judge the secrets of men, according to my Gospel, by JESUS CHRIST. 17 But if thou be surnamed a Jew, and retest in the Law, and dost glory in God. 18 And knowest his will, and approvest the more profitable things, instructed by the law, 19 Presumest that thyself art a leader of the blind, a light of them that are in darkness, 20 A teacher of the foolish, a master of infants having the form of science and of verity in the law. 21 Thou therefore that teachest another, teachest not thyself: that

ANNOTATIONS.

ver. 6. *According to his works.* Though the holy Apostle's special purpose be in this Epistle, to commend unto the Gentiles that trusted so much in their moral works, the faith in Christ: yet lest any man should think or gather untruly of his words, that Christian men's works were not meritorious or the cause of salvation, he expressly writeth, that God giveth as well everlasting life and glory to men, for and according to their good works, as he giveth damnation for the contrary works. And howsoever Heretics fondly flee from the evidence of these places, yet Augustine saith, Life everlasting to be rendered for good works according to this manifest Scripture, *God shall render to every man according to his works.*

ver. 6. *According.* Good men also according to the merits of their good will shall have their reward. *Aug. ep. 47.*

ver. 13. *Not the hearers.* This same sentence agreeable also to Christ's words, *Matt. 7. 21.* is the very ground of James' disputation, that not faith alone, but good works also do justify. Therefore Paul, howsoever some perversely conster his words in other places, meaneth the same that James. And here he speaketh not properly of the first justification, when an Infidel or ill man is made just, who had no acceptable works before to be justified by, of which kind he specially meaneth in other places of this Epistle, but he speaketh of the second justification or increase of former justice, which he that is in God's grace, daily proceedeth in, by doing all kind of good works, which be justice's, and for doing of which, he is just indeed before God, and of this kind doth James namely treat. Which is directly against the heretics of this time, who not only attribute nothing to the works done in sin and infidelity, but esteem nothing at all of all Christian men's works toward justification and salvation, condemning them as unclean, sinful, hypocritical, Pharisaical: which is directly against these and other scripture, and plain blaspheming of Christ and his grace, by whose spirit and co-operation we do them.

ver. 13. *Shall be justified.* Of the other arti-

CHAPTER 2.

cles deceitfully handled by Heretics, they use most guile in this of justification: and specially by the equivocation of certain words, which is proper to all contentious wranglers, and namely in this word, *justice*. Which because they find sometime to signify the acquitting of a guilty man of some crime whereof he is indeed guilty, and for which he ought to be condemned, as by man's judgment either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent, they falsely make it to signify in this place and the like, wheresoever man is said to be justified of God for his works or otherwise: as though it were said, that God justifieth man, that is to say, imputeth to him the justice of Christ, though he be not indeed just: or of favour reputeth him as just, when indeed he is wicked, impious, and unjust. Which is a most blasphemous doctrine against God, making him either ignorant who is just, and so to err in his judgment, or not good, that can love and save him whom he knoweth to be evil. And a marvellous pitiful blindness it is in the Church's Adversaries, that they should think it more to God's glory, and to the condemnation of Christ's justice, merits, and mercy, to call and count an ill man so continuing, for just: than by his grace and mercy to make of an ill one, just indeed, and so truly to justify him, or as the word doth here signify, to esteem and approve for just indeed, him that by his grace keepeth his law and commandments. For, that the keepers or doers of the commandments be just and so reputed, it is plain by the correspondence to the former words, *Not the hearers are just, but the doers.* Whereupon Augustine, *de Sp. and lit. c. 26. tom. 3.* hath these words, *When it is said, The doers of the law shall be justified, what other thing is said, than, The just shall be justified? for the doers of the law verily are just.*

ver. 21. It is a shameful and damnable thing for preachers, teachers, or other guides of men's life, to commit the same things themselves which they reprove in other. *Es. 52, 5. Ez. 36, 20.*

preachest, men ought not to steal, thou stealest: 22 That sayest men should not commit adultery, thou committest adultery: that abhorrest idols, thou dost sacrilege: 23 That dost glory in the law, thou by prevarication of the law, dost dishonour God. 24 *For the name of God through you is blasphemed among the Gentiles*, as it is written. 25 Circumcision indeed profiteth, if thou observe the law: but if thou be a prevaricator of the law, thy circumcision is become prepuce. 26 If then the prepuce keep the justices of the law: shall not his prepuce be reputed for circumcision? 27 And shall not that which of nature is prepuce, fulfilling the law, judge thee, that by the letter and circumcision art a prevaricator of the law? 28 For not he that is in open show, is a Jew, nor that which is in open show, in the flesh, is circumcision: 29 But he that is in secret, is a Jew: and the circumcision of the heart, in spirit, not in the letter: whose praise is not of men, but of God.

CHAPTER III.

He granteth that the Jews did pass the heathen Gentiles, in God's benefits, 9 but not in their own works, concluding that he hath showed both Jew and Gentile to be sinners: 18 and therefore, inferring, that there must be some other way to salvation, indifferent to both, which is to believe in Jesus Christ, that for his sake their sins may be forgiven them.

I What pre-eminence then hath the Jew, or what is the profit of circumcision? 2 Much by all means. First, surely, because the words of God were committed to them. 3 For what if certain of them have not believed? Hath their incredulity made the faith of God frustrate? 4 God forbid, but God is true: and every man a liar, as it is written: *That thou mayest be justified in thy words, and overcome when thou art judged.* 5 But if our iniquity commend the justice of God, what shall we say? Is God unjust that executeth wrath? I speak according to man.

ANNOTATIONS.

ver. 24. It is a great sin that by the ill life of the faithful, our Lord's name should be ill spoken of among the misbelievers, and many withdrawn from the true religion thereby.

ver. 26. Prepuce is the foreskin not circumcised, and therefore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the Jews and their state.

ver. 26. *Keep the justices.* If a Gentile either now since Christ, by his grace and faith, or any other before Christ, not of the stock of Abraham, through the Spirit of God keep his justices of the law, he is just no less than if he had been outwardly circumcised, and shall condemn the circumcised Jew not keeping the law, without which, his outward sacrament cannot serve him, but shall be much to his condemnation, that having the law and peculiar sacraments of God, he did not keep the law, nor inwardly exercise that in his heart which the outward sign did import. And all this is

ANNOTATIONS.

ver. 4. *Every man a liar.* God only by nature is true, all mere men by nature may lie, deceive and be deceived: yet God by his grace and spirit may and dost preserve the Apostles and principal governors of his people, and the Church and councils in all truth, though they were and are mere men.

ver. 5. *If our iniquity.* No marvel that many now-a-days deduce false and detestable conclusions out of this Apostle's high and hard writings, seeing that Peter noted it in his days, and himself here confesseth that his preaching and speeches were then falsely misconstrued: as though he had taught that the Jew's and Gentile's ill life and incredulity had been directly the cause of God's more mercy, and that therefore sin cometh of God to the advancement of his glory, and consequently that men might or should do ill, that good might ensue thereof. Which blasphemous constructions they took of these and the like words: *where sin abounded, there did grace more abound* and,

CHAPTER 2.

no more but to insinuate that true justice is not in faith only or knowledge of the law, or in the name either of Jew or Christian, but in doing good works and keeping the law of God's grace.

ver. 29. *In spirit, not letter.* The outward ceremonies, sacraments, threats, and commandments of God in the law, are called the *letter*: the inward working of God in men's heart, and enduing him with faith, hope, and charity, and with love, liking, will, and ability to keep his commandments by the grace and merits of Christ, are called the *spirit*. In which sense, the carnal Jew was a Jew according to the letter, and he was circumcised after the letter: but the true believing Gentile observing by God's grace in heart and in God's sight, that which was meant by that carnal sign, is a Jew according to the Spirit, and justified by God. Of the spirit and letter Augustine made a famous work, very necessary for the understanding of this Epistle.

CHAPTER 3.

The law entered in, that sin might abound, and out of the Psalm 50. *Thou mayest be justified in thy words, and overcome when thou art judged.* As though he meant that men do sin, to the end that God may be justified. And at all these and the like places of the Apostle though forewarned by Peter, and by the Apostle's own defence and protestation, that he never meant such horrible things, yet the wicked also of this time do stumble and fall. But the true meaning is in all such places, that God can and doth when it pleaseth him, convert those sins which man committeth against him and his commandments, to his glory: though the sins themselves stand not with his will, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall, for, what good soever accidentally falleth, it proceedeth not of the sin, but of God's mercy that can pardon, and of his omnipotency that can turn ill to good. And therefore against those carnal interpretations, Paul

6 God forbid: otherwise how shall God judge this world? 7 For if the verity of God hath abounded in my lie, unto his glory, why am I also yet judged as a sinner, 8 And not, as we are blasphemed, and as some report us to say, let us do evil, that there may come good? whose damnation is just. 9 What then? do we excel them? No, not so. For we have argued the Jews and the Greeks, all to be under sin: 10 As it is written: *That there is not any man just.* 11 *There is not that understandeth, there is not that seeketh after God.* 12 *All have declined, they are become unprofitable together: there is not that doth good, there is not so much as one.* 13 *Their throat is an open sepulchre, with their tongues they dealt deceitfully. The venom of asps under their lips.* 14 *Whose mouth is full of malediction and bitterness:* 15 *Their swift feet to shed blood.* 16 *Destruction and infelicity in their ways:* 17 *And the way of peace they have not known.* 18 *There is no fear of God before their eyes.* 19 And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law: that every mouth may be stopped, and all the world may be made subject unto God: 20 Because by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin. 21 But now without the Law the justice of God is manifested: testified by the Law and the Prophets. 22 And the justice of God by faith of JESUS CHRIST, unto all and upon all that believe in him. For there is no distinction. 23 For all have sinned: and do need the glory of God. 24 Justified gratis by his grace, by the redemption that is in CHRIST JESUS, 25 Whom God hath proposed a propitiation, by faith in his blood, to the showing of his justice, for the remission of sins. 26 In the toleration of God, to the showing of his justice in this time: that he may be just, and justifying him that is of the faith of JESUS CHRIST. 27 Where is then thy boasting? it is excluded, by what law? of deeds? No, but by the law of faith. 28 For we account a man to be justified by faith without the works of the law. 29 Is he God of the Jews only? is he not also

ANNOTATIONS.

very carefully and diligently giveth reason also in this place, v. 6, that it is impossible: because God could not justly punish any man, nor sit in judgment at the latter day for sin without plain injury, if either himself would have sin committed, or man might do it to his glory. Therefore let all sincere readers of the scriptures, and specially of Paul's writings, hold this for a certainty, as the Apostle's own defence, whatsoever he seem to say hereafter sounding in their sense, that sin cometh of God, or may therefore be committed that he may work good thereof, that the Apostle himself condemneth that sense as slanderous and blasphemous.

ver. 10. *Not any just.* These general speeches, that both Jew and Gentile be in sin, and none at all just, are not so to be taken that none in neither sort were ever good: the scriptures expressly saying that Job, Zachery, Elizabeth, and such like, were just before God; and it were blasphemy to say that these words alleged out of the 13. Psalm, were meant in Christ's mother, in John the Baptist, in the Apostles, &c. For, this only is the sense, that neither by the law of nature, nor law of Moses, could any man be just or avoid such sins as here be reckoned, but by faith and the grace of God, by which there were a number in all ages, specially among the Jews, that were just and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a several body conspiring against Christ, and persecuting the just and godly, of which ill company he saith, that none was just nor feared God.

ver. 20. *By the works of the law.* Hierome and Chrysostom expound this of the ceremonia works only, and in that sense the Apostle especially prosecuteth this proposition in his Epistle to the Galatians, but it is true also of all man's moral works done without faith, and the grace of God: which cannot be acceptable or available in God's sight, to justify any man. And

CHAPTER 3.

so Augustine taketh it, *de Sp. and lit. c. 8. to. 3.*

ver. 21. *Justice of God.* Beware of the wicked and vain commentary of the Calvinists, glossing, the justice of God to be that which is resident in Christ, apprehended by our faith: and so that imputed to us which we indeed have not. Wherein at once they have forged themselves against God's manifest word, a new justice, a fantastical apprehension of that which is not, a false faith and untrue imputation, whereas the justice of God here, is that wherewith he endueth a man at his first conversion, and is now in a man, and therefore man's justice: but yet God's justice also, because it is of God. Of this justice in us where by we be truly justified, and indeed made just, Augustine speaketh thus: *The grace of Christ doth work our illumination and justification inwardly also.* And again, *He giveth to the faithful the most secret grace of his Spirit, which secretly he poureth into infants also.* And again, *They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby every one leaneth to our Lord.* *He maketh just renewing by the Spirit, and regeneration by grace.*

ver. 22. *Believe in him.* To believe in him here compriseth not only the act of faith, but of hope and charity, as the Apostle explicateth himself, *Galat. 5, 6.*

ver. 24. *Gratis by his grace.* No man attaineth his first justification by the merits either of his faith or works, but merely by Christ's grace and mercy: though his faith and works proceeding of grace be dispositions and preparations thereunto.

ver. 28. *By faith without works.* This is the place whereupon the Protestants gather falsely their only faith, and which they commonly avouch, as though the Apostle said, that only faith doth justify. Where he both in words and meaning excepteth only the works of the Law done without Christ before our conversion: neither excluding the Sacraments of

of the Gentiles? Yes, of the Gentiles also. 30 For it is one God that justifieth circumcision by faith, and prepuce by faith. 31 Do we then destroy the Law by faith? God forbid: but we do establish the Law.

CHAPTER IV.

That Abraham was not justified by his own power, but by God's grace, in whom he believed, 6 which is a way for the sinner also to come to justice. 9 And that, seeing he was not as then circumcised, not only the circumcised Jew, but also the uncircumcised Gentile, may by believing the Christian faith, come to justice, as Abraham did: 11 specially considering also, that Abraham, was promised to be Father of the whole world, and not only of the Jews, to whom only the Law was given, and that, not to fulfil the promise, but for another cause.

1 What shall we say then that Abraham did find, our father according to the flesh? 2 For if Abraham were justified by works: he hath glory, but not with God. 3 For what saith the Scripture? *Abraham believed God, and it was reputed him to justice.* 4 But to him that worketh, the reward is not imputed according to grace, but according to debt. 5 But to him that worketh not yet believeth in him that justifieth the impious, his faith is reputed to justice according to the purpose of God. 6 As David also termeth the blessedness of a man, to whom God reputeth justice without works. 7 *Blessed are they whose iniquities be forgiven, and whose sins be covered.* 8 *Blessed is the man to whom our Lord hath not imputed sin.* 9 This blessedness then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was reputed to justice. 10 How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11

ANNOTATIONS

Baptism, or Penance, nor hope and charity, or other Christian virtues, all which be the justice of faith, as the good works proceeding thereof, be likewise the law and justice of faith. All which the adversaries would exclude by foisting in the term, only. Of which kind of men Augustine upon this place saith thus: *Men not understanding that which the Apostle saith, we*

CHAPTER 3.

count a man to be justified by faith without the works of the Law, did think that he said, faith would suffice a man though he lived ill, and had no good works. Which God forbid, the vessel of election should think: who in a certain place after, he had said, In Christ Jesus neither circumcision nor prepuce availeth any whit, he straight added, but faith which worketh by love.

ANNOTATIONS.

ver. 1. *Abraham.* The Apostle disputing in this chapter as before, against them that thought they might be justified by their works done without the grace of Christ and faith in him, proposeth Abraham for an example and proveth that he had no justice nor estimation of justice before God by any works done before he had faith, or that proceeded not of faith and God's grace.

ver. 2. *By works.* If Abraham did any commendable works before he believed, as many Philosophers did, men might count him just therefore, but in God's sight, who accepteth nothing without faith in him, or that proceedeth not from his grace, he should never have had the estimation of a just man. Therefore God in the Scriptures reputing him a just man, giveth the cause thereof, saying, *Abraham believed God, and it was reputed to him for justice*

ver. 4. *To him that worketh.* That is to say, He that presumeth of his own works as done of himself without faith, God's help and grace: and saying, that grace or justification were given to him for his works: this man doth challenge his justification as debt, and not as of favour and grace.

ver. 5. *To him that worketh not.* He worketh not, in this place, that hath no works, or allegeth not his works done in his infidelity as cause of his justification, but faith in Christ, and that proceeding of mere grace. Whereupon Augustine saith: *Know thou that faith found thee unjust. And if faith given to thee, made thee just, it found thee a wicked one whom it might make just. If it found thee wicked, and of such a one made thee just, what works hadst thou*

CHAPTER 4.

being then wicked? None couldst thou have, nor canst have, before thou believedst. Believe then in him that justifieth the impious, that thy good works may be good works indeed. August. in Psal.

ver. 5. *Reputed to justice.* The word *Reputed*, doth not diminish the truth of the justice, as though it were reputed for justice, being not justice indeed, but signifieth, that as it was in itself, so God esteemed and reputed it, as the same Greek word must needs be taken v. 4. next going before, and 1 Cor. 4. 3. and elsewhere.

ver. 6. *As David termeth.* The Protestants for *termeth*, translate, *describeth*, for that they would have the ignorant believe the whole nature and definition of Justification to be nothing else but remission of sins, and no grace or inherent justice given from God at all. When the Apostles would say nothing else, but that in the first justification God findeth no good works or merits to reward, but only sins to forgive unto such as have faith in him.

ver. 7. *Covered.* 8. *not imputed.* You may not gather, as the heretics do, of these terms, *covered*, and not *imputed*, that the sins of men be never truly forgiven, but hidden only, for that derogateth much to the force of Christ's blood, and to the grace of God, by which our offences be truly remitted. He is the lamb that *taketh away* the sins of the world, that *washeth* and *blotteth out* our sins, therefore to cover them, or not to impute them, is, not to charge us with our sins, because by remission they be clean taken away: otherwise it were but a feigned forgiveness. *Augustine in Psal. 31. enarrat. 2.*

And he received the sign of circumcision, a seal of the justice of faith that is in prepuce: that he might be the father of all that believe by the prepuce, that unto them also it may be reputed to justice: 12 And might be father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our father Abraham. 13 For not by the Law was the promise to Abraham, or to his seed, that he should be heir of the world: but by the justice of faith. 14 For if they that are of the Law, be heirs: faith is made void, the promise is abolished. 15 For the Law worketh wrath. For where is no law, neither is there prevarication. 16 Therefore of faith: that according to grace the promise may be firm to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, as it is written: 17 *For a father of many nations have I appointed thee*, before God, whom thou didst believe, who quickeneth the dead: and calleth those things that are. 18 Who contrary to hope believeth in hope: that he might be made the father of many nations, according to that which was said to him: *So shall thy seed be*, as the stars of heaven, and the sand of the sea. 19 And he was not weakened in faith; neither did he consider his own body now quite dead, whereas he was almost a hundred years old, and the dead matrice of Sara. 20 In the promise also of God he staggered not by distrust: but was strengthened in faith giving glory to God. 21 Most fully knowing that whatsoever he promised, he is able also to do. 22 Therefore it was also reputed him to justice. 23 And it is not written only for him, that it was reputed him to justice: 24 But also for us, to whom it shall be reputed believing in him, that raised up JESUS CHRIST our Lord from the dead, 25 Who was delivered up for our sins, and rose again for our justification.

CHAPTER V.

Having therefore through faith in Christ, obtained the beginning, he sheweth what great cause we have to hope for the accomplishment. 12 And then he proceedeth in his arguing, and sheweth that as by one all were made sinners, so by one all must be made just.

1 Being justified therefore by faith, let us have peace toward God by our Lord JESUS CHRIST. 2 By whom also we have access through faith into this grace wherein we stand,

ANNOTATIONS.

ver. 11. *The sign of circumcision.* Our Sacraments of the new Law give *ex opere operato*, that grace and justice of faith which here is commended, whereas circumcision was but a sign or mark of the same.

ver. 11. *A Seal.* The Heretic would prove hereby, that the Sacraments of the Church give no grace or justice of faith, but that they be notes, marks, and badges only of our remission of sins had by faith before, because Abraham was just before, and took this Sacrament for a seal thereof only. To which must be answered, that it followeth not that it is so in all; because it is so in the Patriarch, who was just before, and was therefore as it were the first founder of circumcision, or he in whom God would first establish the same: no more than it followeth that, because the holy Sacrament of the Altar remitted not sins to Christ nor justified him, therefore it hath that effect in none. Augustine, *De baptismo contra Donatistas*, lib. 4. cap. 24. Where you shall see that, though not in Abraham, yet in Isaac his son,

ANNOTATIONS.

ver. 1. *Let us have.* Whether we read, *Let us have peace*, as divers also of the Greek doctors, *Chrysost. Orig. Theodor. Oecumen. Theophil.* do, or, *We have peace*: it maketh nothing for the vain security and infallible certainty which our adversaries say, every man ought to have upon his presumed justification by faith, that himself is in God's favour, and sure to be saved: *peace towards God*, being here nothing else, but the sincere rest, tranquility and comfort of mind and conscience, upon the hope he hath, that he is reconciled to God. Sure it is that the Catholic faith, by which, and none other, men be justified, neither teacheth nor breedeth any such security of salvation. And

CHAPTER 4.

and so consequently in the rest, the Sacrament went before, and justice followed.

ver. 24. *For us, to whom it shall be reputed.* By this it is most plain against our Adversaries, that the faith which was reputed for justice to Abraham, was his belief of an Article revealed to him by God, that is to say his assent and credit given to God's speeches as in us his posterity according to the spirit, it is here plainly said, that justice shall be reputed to us by believing the Articles of Christ's death and Resurrection, and not by any fond special faith, *fiducia* or confidence of each man's own salvation, to establish the which fiction, they make no account of the faith Catholic, that is, wherewith we believe the Articles of the faith, which only justifieth, but call it by contempt, an historical faith: so as they may term Abraham's faith, and our Lady's faith, of which it was said, *Beata quæ credidisti*, *Blessed art thou that hast believed.* And so in truth they deny as well the justification by faith, as by works.

CHAPTER 5.

therefore they have made to themselves another faith which they call *Fiduciam*, quite without the compass of the Creed and Scriptures.

ver. 2. *Access through faith.* Justification, implieth all grace and virtues received by Christ's merits, but the entrance and access to this grace and happy state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest. Which is the cause that our justification is attributed to faith namely in this Epistle, though faith itself be of grace also.

ver. 2. *In hope of glory.* Christian men do not vaunt themselves of the certainty of their salvation, but glory in the hope thereof only

and glory, in the hope of the glory of the sons of God. 3 And not only this: but also we glory in tribulations, knowing that tribulation worketh patience: 4 And patience, probation: and probation, hope: 5 And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost which is given us. 6 For why did Christ, when we as yet were weak, according to the time, die for the impious? 7 For, scarce for a just man doth any die: for perhaps for a good man durst some man die. 8 But God commendeth his charity in us: because when as yet we were sinners, Christ died for us. 9 Much more therefore now being justified in his blood, shall we be saved from wrath by him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, shall we be saved in the life of him. 11 And not only this: but also we glory in God through our Lord JESUS CHRIST, by whom now we have received reconciliation. 12 Therefore, as by one man sin entered into this world, and by sin death: and so unto all men death did pass, in which all sinned. 13 For even unto the Law sin was in the world: but sin was not imputed when the Law was not. 14 But death reigned from Adam unto Moses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. 15 But not as the offence, so also the gift: for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man JESUS CHRIST, hath abounded upon many. 16 And not as by one sin, so also the gift; for judgment indeed is of one, to condemnation: but grace is of many offences, to justification. 17 For if in the offence of one, death reigned by one: much more they that receive the abundance of grace and of donation and of justice, shall reign in life by one JESUS CHRIST. 18 Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life. 19 For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. 20 But the Law entered in, that sin might abound. And where sin abounded, grace did more abound. 21 That as sin reigned to death: so also grace may reign by justice to life everlasting, through JESUS CHRIST our Lord.

ANNOTATIONS.

which hope is here insinuated to be given in our justification, and is afterward to be confirmed by probation in tribulation.

ver. 4. *Probation hope.* This refelleth the error also of the Protestants, that would have our hope to hold only on God's promises, and not a whit on our doings. Where we see that it standeth, and is strengthened also, upon patience and constancy, and good probation and trial of ourselves in adversities: and that so grounded upon God's promises and our own doings, it never confoundeth.

ver. 5. *Charity is poured.* Charity is also given us in our first justification, and not only imputed unto us, but indeed inwardly poured into our hearts by the Holy Ghost, who with and in his gifts and grace is bestowed upon us for this Charity of God is not that which is in God, but that which he giveth us, as Augustine expoundeth it: *lib. de Sp. and lit. c. 32.* Who referreth this place also to the grace of God given in the Sacrament of confirmation, *de bapt. cont. Donat. lib. 3. c. 16.*

ver. 6. *Weak.* The Heretics falsely translate, *of no strength*, to take away all free will. *No. Test. 1580.*

ver. 10. *That sin might abound.* That, here hath not the signification of causality, as though the law were given for that cause to make sin abound: but it noteth the sequel, because that followed thereof, and so it came to pass, that by the prohibition of sin, sin increased: by occasion whereof, the force of Christ's grace is more amply and abundantly bestowed in the New Testament.

ver. 12. *By one man sin entered.* By this place specially the Church of God defendeth and proveth against the old Heretics the Pelagians, that denied children to have any original sin,

CHAPTER 5.

or to be baptized for the remission thereof: that in and by Adam all be conceived, born, and constituted sinners. Which no less maketh against the Calvinists also, that affirm, Christian men's children to be holy from their mother's womb. And the same reason which Augustine deduced, *lib. 1. c. 8. 9. de pec. meritis*, out of this text, to prove against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sins, serveth against Erasmus and others, inclining rather to that new exposition, than to the Church's and fathers' grave judgment herein, *Conc. Milevitanum, c. 2.*

ver. 14. *Unto Moses.* Even in the time of the Law of nature, when men knew not sin, and therefore it could not by man's judgment be imputed: and in the time of Moses' Law, when the commandment taught them to know it, but gave them no strength to avoid it, sin did reign, and thereupon death and damnation, even till Moses *inclusive*, that is to say, even till the end of his law. And that not in them only which actually sinned: as Adam did, but in infants which never did actually offend, but only were born and conceived in sin, that is to say, having their nature defiled, destitute of justice, and averted from God in Adam, and by their descent from him: Christ only excepted, being conceived without man's seed, and his mother for his honor and by his special protection, as many godly devout men judge, preserved from the same.

ver. 19. *Shall be made just.* Here we may see against the Heretics, that they which be born of Christ and justified by him, be made and constituted just indeed, and not by imputation only: as all that be born of Adam, be unjust and sinners in truth, and not by imputation.

CHAPTER VI.

He exhorteth us, now after Baptism, to live no more in sin, but to walk in good works: because there we died to the one, and rose again to the other, 11 grace also giving us sufficient strength, 16 and were made free to the one, and servants to the other, 21 and specially because of the fruit here, and the end afterward, both of the one and of the other.

1 What shall we say then? Shall we continue in sin that grace may abound? 2 God forbid. For we that are dead to sin, how shall we yet live therein? 3 Are you ignorant that all we which are baptized in CHRIST JESUS, in his death we are baptized? 4 For we are buried together with him by Baptism into death: that as CHRIST is risen from the dead by the glory of the Father, so we also may walk in newness of life. 5 For if we be become complanted to the similitude of his death, we shall be also of his resurrection. 6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. 7 For he that is dead, is justified from sin. 8 And if we be dead with Christ, we believe that we shall live also together with Christ. 9 Knowing that Christ rising again from the dead, now dieth no more, death shall no more have dominion over him. 10 For that he died, to sin he died once: but that he liveth, he liveth to God. 11 So think you also, that you are dead to sin, but alive to God in Christ JESUS our Lord. 12 Let not sin therefore reign in your mortal body, that you obey the concupiscences thereof. 13 But neither do ye exhibit your members instruments of iniquity unto sin: but exhibit yourselves to God as of dead men, alive: and your members instruments of justice to God. 14 For sin shall not have dominion over you, for you are not under the Law, but under grace. 15 What then? shall we sin, because we are not under the Law, but under grace? God forbid. 16 Know you not that to whom you exhibit yourselves servants to obey, you are the servants of him you obey, whether it be of sin to death, or of obedience, to justice. 17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine into the which you have been delivered. 18 And being made free from sin, you were made servants to justice. 19 I speak a human thing, because of the infirmity of your flesh: for as you have exhibited your members to serve uncleanness and iniquity, unto iniquity: so now exhibit your members to serve justice unto sanctification. 20 For when you were servants of sin, you were free to justice. 21 What fruit therefore had you then in those things, for which now you are ashamed? for the end of them is death. 22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, but the end life everlasting. 23 For the stipends of sin, death: but the grace of God, life everlasting in Christ JESUS our Lord.

ANNOTATIONS.

ver. 3. *We that are baptized.* That which before he challenged from the law of Moses, to faith, is now attributed to baptism, which is the first Sacrament of our faith and the entrance to Christian religion, whereby it is plain that he meaneth not only faith to justify, but the Sacraments also, and all Christian religion, which he calleth the Law of spirit, grace, and faith.

ver. 4. *We are buried.* Remission of sin, new life, sanctification, and justification, are given by baptism, because it resembleth us and applieth to us Christ's death and resurrection, and engrafteth us unto him.

ver. 6. *Old man, body of sin.* Our corrupt state subject to sin and concupiscence, coming to us from Adam, is called the *Old man*: as our person reformed in and by Christ, is named the *New man*. And the lump and mass of sins which then ruled, is called the corpse, or body of sin.

ver. 10. *To sin he died.* Christ died to sin, when by his death he destroyed sin: We die to sin, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soul and body; as contrariwise we live to God, when his grace ruleth and worketh in us, as the soul doth rule our mortal bodies.

ver. 12. *Sin reign.* Concupiscence is here named sin, because it is the effect, occasion, and matter of sin, and is as it were a disease or infirmity in us, inclining us to ill, remaining

CHAPTER 6.

also after baptism according to the substance or matter thereof: but it is not properly a sin, nor forbidden by commandment, till it reign in us, and we obey and follow the desires thereof. *August. lib. de nupt. et concupisc. c. 23. cont. 2. epist. Pelag. lib. 1. cap. 13. Conc. Trident. Sess. 5 decret. de pec. orig.*

ver. 17. *Form of doctrine.* At the first conversion of every nation to the Catholic faith, there is a form and rule of belief set down: unto which when the people is once put by their Apostles, they must never by any persuasion of men alter the same, nor take of man or Angel, any new doctrine or Analogy of faith, as the Protestants call it.

ver. 17. *Have obeyed from.* Here again is signified, that our discharge from the bondage of sin, is by the Christian faith, and by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliverance from sin, to the humble receiving of the Catholic faith.

ver. 19. *Unto sanctification.* He signifieth that as when they were subject to sin, by continual and often working wickedness, they increased their iniquity; that so also now being justified, they may and should by external works of justice, increase their justice and sanctification.

ver. 23. *The grace of God, life everlasting.* The sequel of speech required, that as he said, death or damnation is the stipend of sin, so life everlasting is the stipend of justice, and so it is. and in the same sense he spake in the

CHAPTER VII.

Our former husband, sin, with his law, is dead in baptism: and now we are married to another husband, to Christ, to bring forth children to God, that is, good works. 7 And how the law being good, was yet to us the law of sin and death, because concupiscence reigned in us. 17 But now by baptism grace reigneth in us, though also concupiscence doth remain and tempt us still.

1 Are you ignorant, brethren, for I speak to them that know the law, that the law hath dominion over a man as long as he liveth? 2 For the woman that is under a husband: her husband living, is bound to the law, but if her husband be dead, she is loosed from the law of her husband. 3 Therefore her husband living, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress, if she be with another man. 4 Therefore my brethren you also are made dead to the law by the body of Christ: that you may be another man's who is risen again from the dead, that we may fructify to God. 5 For when we were in the flesh, the passions of sins, that were by the Law, did work in our members, to fructify unto death. 6 But now we are loosed from the Law of death, wherein we were detained: insomuch we serve in newness of spirit, and not in the oldness of the letter. 7 What shall we say then? is the Law sin? God forbid. But sin I did not know, but by the Law, for concupiscence I knew not, unless the law did say: *Thou shalt not covet.* 8 But occasion being taken, sin by the commandment wrought in me all concupiscence. For without the Law sin was dead. 9 And I lived without the Law sometime. But when the commandment was come, sin revived. 10 And I was dead: and the commandment, that was unto life, the same to me was found to be unto death. 11 For sin taking occasion by the commandment, seduced me, and by it killed me. 12 Therefore the law indeed is holy, and the commandment holy, and just and good. 13 That then which is good, to thee was it made death? God forbid, but sin, that it may appear sin, by the good thing wrought me death: that sin might become sinning above measure by the commandment. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For that which I work, I understand not; for not that which I will, the same do I: but that which I hate, that I do. 16 And if that which I will not, the same I do: I consent to the law, that it is good. 17 But now, not I work it any more, but the sin that dwelleth in me. 18 For I know that there dwelleth not in me, that is to say, in my flesh, good. For to will is present with me, but to accomplish that which is good, I find not. 19 For not the good which I will, that do I: but the evil which I will not, that I do. 20 And if that which I will not, the same I do: now not I work it, but the

ANNOTATIONS.

last chapter: *that as sin reigneth to death, so grace reigneth by justice to life everlasting*, but here he changeth the sentence somewhat, calling life

CHAPTER 6.

everlasting *grace*, rather than *reward*: because the merits by which we attain unto life, be all of God's gift and grace. *Aug. Ep 105. ad Sixtum.*

ANNOTATIONS.

ver. 2. *Her husband living.* Nothing but death dissolveth the bond betwixt man and wife: though for fornication one may depart from another's company, therefore to marry again is adultery, during the life of the party separated.

ver. 4. *You also are made dead.* Being now baptized and dead to sin, and engrafted in Christ's mystical body you are discharged of the Law of Moses, and are free in Christ.

ver. 6. *Newness of spirit, and not.* By baptism we have not Christ's justice imputed unto us, but an inward newness of spirit given us and resident in us

ver. 7. *Thou shalt not covet.* It is not the habitual concupiscence or infirmity of our nature or sensual desire or inclination to evil, coveting against the spirit, that is forbidden properly in this precept: but the consent of our reason and mind unto it, to obey and follow the lust thereof, that is a sin and prohibited.

ver. 15. *That which I work.* This being understood of Paul himself, or any other just person, the sense is, that the flesh and inferior part stirreth up divers disordered motions and passions or perturbations against the mind, and upon such a sudden sometimes invadeth the same that before it attendeth, or

CHAPTER 7.

reason can gather itself to deliberate, man is in a sort, though unwittingly, entangled. Which as soon as it is perceived, being of the just condemned, rejected, and resisted, never maketh him a sinner.

ver. 15. *Not that which I will.* He meaneth not, that he can do no good that he willeth or desireth, or that he is ever forced to do that which his will agreeth not unto: but that by the reason of the forcibleness of concupiscence, whereof he cannot rid himself during life, he cannot accomplish all the desires of his spirit and mind, according as he saith to the Galatians, *The flesh coveteth against the spirit, and the spirit against the flesh, that not whatsoever you will, you can do.*

ver. 19. *Not the good which I will.* So may the just also be forced by the rage of concupiscence or sensual appetite, to do or suffer many things in his inferior part, or external members, which his will consenteth not unto. And so long it is so far from sin, that as Augustine saith, he need never say to God, *forgive us our sins*, for the same, for sin is voluntary, and so be not these passions.

ver. 19. *Which I will not.* It maketh not any thing against free will that the Apostle saith, that good men do or suffer sometimes in their bodies, that which the will agreeth not unto:

sin that dwelleth in me. 21 I find therefore the Law, to me having a will to good, that evil is present with me. 22 For I am delighted with the Law of God according to the inward man: 23 But I see another Law in my members, repugning to the Law of my mind, and captiving me in the Law of sin that is in my members. 24 Unhappy man that I am, who shall deliver me from the body of this death? 25 The grace of God by JESUS CHRIST our Lord. Therefore I myself with the mind serve the Law of God, but with the flesh, the law of sin.

CHAPTER VIII.

That now after Baptism we are no more in state of damnation, because by the grace which we have received, we are able to fulfil the law: unless we do wilfully give the dominion again to concupiscence.
18 *Then, because of the persecutions that then were, he comforteth and exhorteth them with many reasons.*

1 There is now therefore no damnation to them that are in Christ JESUS: that walk not according to the flesh. 2 For the law of the spirit of life in Christ JESUS, hath delivered me from the law of sin and of death. 3 For that which was impossible to the Law, in that it was weakened by the flesh: God sending his son in the similitude of the flesh of sin, even of sin damned sin in the flesh. 4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. 5 For they that are according to the flesh, are affected to the things that are of the flesh but they that are according to the spirit: are affected to the things that are of the spirit. 6 For the wisdom of the flesh, is death: but the wisdom of the spirit, life and peace. 7 Because the wisdom of the flesh is an enemy to God: for to the law of God it is not subject, neither can it be. 8 And they that are in the flesh, cannot please God. 9 But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man have not the spirit of Christ, the same is not his. 10 But if Christ be in you: the body indeed is dead because of sin, but the spirit liveth because of justification. 11 And if the spirit of him that raised up JESUS from the dead, dwell in you: he that raised up JESUS CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. 12 Therefore brethren we are debtors: not to the flesh to live according to the flesh. 13 For if you live according to the flesh, you shall die, but if by the spirit, you mortify the deeds of the flesh, you shall live. 14 For whosoever are led by the spirit of God, they are the sons of God. 15 For you have not received the spirit of servitude again in fear: but you have received the spirit of adoption of sons wherein we cry: Abba, father. 16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God. 17 And if sons, heirs also: heirs truly of God, and co-heirs of Christ: Yet if we suffer with him, that we may be also glorified with him. 18 For I think that the passions of this time are not condign to the glory to come that shall be revealed in us. 19 For the expectation of the creature,

ANNOTATIONS.

but it proveth plainly free will because the proper act thereof, that is, to will or nill, to consent or dissent, is ever, as you may see here, free in itself: though there may be internal or external force to stay the members of a man, that they obey not in every act, that which the will commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties, when will concurrerh not. Yea, afterward, ver. 20, the Apostle saith, *Non ego operor*, man doth not that which is not done by his will: which doth most evidently prove free will.

ver. 25. *With the mind, with the flesh.* No-

ANNOTATIONS.

ver. 4. *The justification.* This convinceth against the Church's adversaries, that the law, that is, God's commandments may be kept, and that the keeping thereof is justice, and that in Christian men which is fulfilled by Christ's grace, which by force of the Law could never be fulfilled.

ver. 16. *The spirit giveth testimony* This place maketh not for the Heretics' special faith, or their presumptuous certainty that every one of them is in grace: the testimony of the spirit being nothing else, but the inward good motions, comfort, and contentment, which the children of God do daily feel more and more in their hearts by serving him: by which they have, as it were, an attestation of his favour

CHAPTER 7.

thing done by concupiscence, which the Apostle here calleth sin, whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God, neither can the motions of the flesh in a just man ever any whit defile the operation of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath with them, for it is plain that the operations of the flesh and of the spirit do not concur together to make one act, as they imagine: the Apostle concluding clean contrary, That in mind he serveth the Law of God, in flesh the law of sin, that is to say, concupiscence.

CHAPTER 8.

towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

ver. 17. *Yet if they suffer.* Christ's pains or passions have not so satisfied for all, that Christian men be discharged of their particular suffering or satisfying for each man's own part: neither be our pains nothing worth to the attainment of heaven, because Christ hath done enough, but quite contrary: he was by his passion exalted to the glory of heaven: therefore we by compassion or partaking with him in the like passions, shall attain to be followers with him in his kingdom.

ver. 18. *Condign.* Our Adversaries ground hereon, that the works or sufferances of this

expecteth the revelation of the sons of God, 20 For the creature is made subject to vanity, not willing, but for him that made it subject in hope: 21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. 22 For we know that every creature groaneth and travaileth even till now. 23 And not only it, but we also ourselves having the first fruits of the spirit, we also groan within ourselves, expecting the adoption of the sons of God, the redemption of our body. 24 For by hope we are saved. But hope that is seen, is not hope, for that which a man seeth, wherefore doth he hope it? 25 But if we hope for that which we see not: we expect by patience. 26 And in like manner also the Spirit helpeth our infirmity. For what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspeakable. 27 And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the saints. 28 And we know that to them that love God, all things co-operate unto good to such as according to purpose are called to be saints. 29 For whom he hath fore-known, he hath also predestinated to be made conformable to the image of his Son: that he might be the first-born in many brethren. 30 And whom he hath predestinated: them also he hath called, and whom he hath called: them also he hath justified, and whom he hath justified:

ANNOTATIONS.

life be not meritorious or worthy of life everlasting, where the Apostle saith no such thing, no more than he saith that Christ's passions be not meritorious of his glory, which I think they dare not much avouch in our Saviour's actions. He expresseth only, that the very affliction of their own nature, which we suffer with or for him, be but short, momentary and of no account in comparison of the recompense which we shall have in heaven, no more indeed were Christ's pains of their own nature compared to his glory, any whit comparable: yet they were meritorious or worthy of heaven, and so be ours. And therefore to express the said comparison, here he saith. *They are not condign to the glory.* He saith not, *of the glory*, as the Heretics falsely translate: though the Scripture speaketh so also, when it signifieth only a comparison, as *Prov. 3.* in the Greek, *Omne preciosum non est illa dignum.* Augustine, *illi dignum.* Hierome, *non valet huic comparari*, that is, No precious thing is worthy of wisdom, or to be compared with it. *Eccles. 26, 20. Tob. 9, 2.* But when the Apostle will express that they are condign, worthy, or meritorious of the glory, he saith plainly, *That our tribulation which presently is momentary and light, worketh above measures exceedingly an eternal weight of glory in us.* The value of Christ's actions riseth not of the length or greatness of them in themselves, though so also they passed all men's doings: but of the worthiness of the person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the joys of heaven in themselves, to be worthy of heaven. And they might as well prove that the works of sin do not demerit damnation, for, sin indeed for the quantity and nature of the work, is not answerable in pleasure to the pain of hell: but because it hath a departing or an aversion from God, be it never so short, it deserveth damnation, because it always proceedeth from the enemy of God, as good works that be meritorious, proceed from the child of God.

ver. 24. *By hope saved.* That which in other places he attributeth to faith, is here attributed to hope, for whensoever there be many causes of one thing, the holy writers, as matter is

CHAPTER 8.

ministered, and occasion given by the doctrine then handled, sometimes refer it to one of the causes, sometimes to another: not by naming one alone, to exclude the other, as our Adversaries captiously and ignorantly do argue: but at divers times and in sundry places to express that, which in every discourse could not, nor needed not to be uttered. In some discourses, faith is to be recommended: in others, charity: in other hope: sometimes, alms, mercy: elsewhere, other virtues. One while, *Every one that believeth, is born of God.* 1 Jo. 5, 1. Another while, *Every one that loveth, is born of God.* 1 Jo. 4, 7. Sometimes faith purifieth man's heart. *Acts 15, 9.* And another time, Charity remitteth sins, 1 Pet. 4, 8. Of faith it is said, *The just liveth by faith,* Rom. 1. 17. Of charity, *we know that we are transferred from death to life, because we love, &c.* 1 Jo. 3, 14.

ver. 27. *The spirit desireth.* Arius and Macedonius old Heretics, had their places to contend upon, against the Church's sense, as our new Masters now have. They abused this text to prove the Holy Ghost not to be God, because he needeth not to pray or ask, but he might command if he were God. Therefore Augustine expoundeth it thus, *The Spirit prayeth, that is, causeth and teacheth us to pray, and what to pray or ask.* Aug. de anima and eius orig. lib. 4. c. 9 and ep. 121. c. 15.

ver. 30. *Whom he hath predestinated.* God's eternal foresight, love, purpose, predestination and election of his dear children, and in time their calling, justifying, glorifying by Christ, as all other acts and intentions of his divine will and providence towards their salvation, ought to be revered of all men with dreadful humility, and not to be sought out or disputed on with presumptuous boldness and audacity: for it is the gulf that many proud persons, both in this age and always, have by God's just judgment perished in, founding thereon most horrible blasphemy against God's mercy, nature and goodness, and divers damnable errors against man's free will, and against all good life and religion. This high conclusion is here set down for us, that we may learn to know of whom we ought to depend in all our life, by whom we expect our salvation, by whose providence all our graces, gifts, and works do stand: by what an ever-

them also hath he glorified. 31 What shall we then say to these things? If God be for us, who is against us? 32 He that spareth not also his own son, but for us all delivered him: how hath he not also with him given us all things? 33 Who shall accuse against the elect of God? God that justifieth. 34 Who is he that shall condemn? Christ Jesus that died, yea that is risen also again, who is on the right hand of God, who also maketh intercession for us. 35 Who then shall separate us from the charity of Christ? tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? 36 As it is written, *For we are killed for thy sake all the day: we are esteemed as sheep of the slaughter.* 37 But in all these things we overcome because of him that hath loved us. 38 For I am sure that neither death, nor life, nor Angels, nor principalities, nor Powers, neither things present, nor things to come, neither might, 39 Nor height, nor depth, nor other creatures, shall be able to separate us from the charity of God which is in Christ Jesus our Lord.

CHAPTER IX.

With a protestation of his sorrow for it, lest they should think him to rejoice in their perdition, he insinuateth the Jews to be reprobate, although they come of Abraham's flesh, 6 saying to be the sons of God, goeth not by that, but by God's grace: 19 considering that all were one damned mass. 24 By which grace the Gentiles to be made his people: and so the Prophets to have foretold of them both. 30 And the cause hereof to be, that the Gentiles submit themselves to the faith of Christ, which the Jews will not.

1 I speak the verity in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, 2 That I have great sadness and continual sorrow in my heart. 3 For I wished myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, 4 Who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the lawgiving, and the service, and the promises: 5 Whose are the Fathers, and of whom Christ is according to the flesh, who is above all things God blessed for ever, Amen. 6 But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites:

ANNOTATIONS.

lasting gracious determination, our redemption, which is in Christ Jesus, was designed: and to give God incessable thanks for our vocation and preferment to the state we be in, before the Jews, who deserved no better than they, before the light of his mercy shining upon us accepted us, and rejected them. But this said eminent truth of God's eternal predestination standeth, as we are bound to believe under pain of damnation, whether we understand how or no, and so Augustine in all his divine works written of the same, *De gratia and lib. arb. De corrept. and Gratia Ad articulos falso impositos*, defendeth, declareth, proveth, and convinceth that it does stand, I say, with man's free will and the true liberty of his actions, and forceth no man to be either ill or good, to sin or virtue, to salvation or damnation, nor taketh away the means or na-

ANNOTATIONS.

ver. 1. *Anathema.* *Anathema*, by use of Scripture is either that which by separation from profane use, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrariwise, that which is rejected, severed, or abandoned from God as cursed and detested, and therefore is to be avoided. And in this latter sense, according as Paul taketh it, 1 Cor. 16, *If any love not our Lord Jesus Christ, be he Anathema*, that is to say, Away with him, Accursed be he, Beware you accompany not with him, the Church and holy Councils use the word for a curse and excommunication against Heretics and other notorious offenders, and blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to save his countrymen's souls, did take this word, it is a very hard thing to determine. Some think he desired only to die for their salvation. Others, that being very loth to be

CHAPTER 8.

ture of merits, and co-operation with God to our own and other men's salvation.

ver. 38. *I am sure.* This speech is common in Paul according to the Latin translation, when he had no other assured knowledge but by hope: as *Ro.* 15, 14. *2 Tim.* 1, 5. *Heb.* 6, 9: Where the Greek word signifieth only a probable persuasion. And therefore except he mean of himself by special revelation, or of the predestinate in general, in which two cases, it may stand for the certitude of faith or infallible knowledge otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also never to sin, or to have the gift of perseverance, and certain knowledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Council of Trent. *Sess.* 6. c. 9. 12, 13.

CHAPTER 9.

kept from the fruition of Christ, yet he could be content to be so still, for to save their souls. Others, he wished what malediction or separation from Christ soever that did not employ the disfavour of God towards him, nor take away his love towards God. This only is certain, that it is a point of unspeakable charity in the Apostle's breast, and a pattern to all Bishops and Priests, how to love the salvation of their flock. As the like was uttered by Moses, when he said, *Either forgive this people, or blot me out of thy book.*

ver. 6. *Not all of Israel.* Though the people of the Jews were many days honoured and privileged, and namely by Christ's taking flesh of them: yet the promise of grace and salvation was neither only made to them, nor to all them that carnally came of them or their fathers: God's election and mercy depending upon his own purpose, will, and deter-

7 Nor they that are the seed of Abraham, all be children: *but in Isaac shall the seed be called unto thee*: 8 That is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seed. 9 For the word of the promise is this, *According to this time will I come: and Sara shall have a son*. 10 And not only she, but Rebecca also conceiving of one copulation, of Isaac our father. 11 For when they were not yet born, nor had done any good or evil, that the purpose of God according to election might stand, 12 Not of works, but of the caller it was said to her: *That the elder shall serve the younger*. 13 As it is written, *Jacob I loved, but Esau I hated*. 14 What shall we say then? Is there iniquity with God? God forbid. 15 For to Moses he saith, *I will have*

ANNOTATIONS.

mination, and not tied to any nation family, or person.

ver. 7. *But in Isaac*. The promise made to Abraham was not in Ismael, who was a son born only by flesh and nature: but in Isaac, who was a son obtained by promise, faith, and miracle: and was a figure of the Church's children born to God in Baptism.

ver. 10. *Of one copulation*. It is proved also by God's choosing of Jacob before Esau, who were not only brethren by father and mother, but also twins, and Esau the elder of the two, which according to carnal count should have had the pre-eminence, that God in giving graces followeth not the temporal or carnal prerogatives of men or families.

ver. 11. *Not yet born*. By the same example of those twins, it is evident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to God's favour before others, by their own merits: because God, when he made choice, and first loved Jacob, and refused Esau, respected them both as ill, and the one no less than the other guilty of damnation for original sin, which was alike in them both. And therefore where justly he might have reprobated both, he saved of mercy one. Which one therefore, being as ill and as void of good as the other, must hold of God's eternal purpose, mercy, and election, that he was preferred before his brother which was elder than himself, and no worse than himself. And his brother Esau on the other side hath no cause to complain, for that God neither did nor suffered any thing to be done towards him, that his sin did not deserve, for although God elect eternally and give his first grace without all merits, yet he doth not reprobate or hate any man but for sin, or the foresight thereof.

ver. 14. *Is their iniquity*. Upon the former discourse that of two persons equal, God calleth the one to mercy, and leaveth the other in his sin, one might infer that God were unjust and an acceptor of persons. To which the Apostle answereth, that God were not just nor indifferent indeed, so to use the matter, where grace or salvation were due. As if two men being christened, both believe well, and live well: if God should give heaven to the one and should damn the other, then were he unjust, partial, and forgetful of his promise: but respecting or taking two, who both be worthy of damnation, as all are before they be first called to mercy, then the matter standeth on mere mercy, and of the giver's will and liberality, in which case partiality hath no place. As for example:

CHAPTER 9.

- | | |
|--|---|
| <p>1 Two malefactors being condemned both for one crime, the Prince pardoneth the one and letteth the law proceed on the other.</p> <p>2 The thief that is pardoned, cannot attribute his escape to his own deserving, but to the Prince's mercy.</p> <p>3 The thief that is executed, cannot challenge the Prince, that he was not pardoned also: but must acknowledge that he hath his deserving.</p> <p>4 The standers by must not say, that he was executed because the Prince would not pardon him: for that was not the cause, but his offence.</p> <p>5 If they ask further, why the Prince pardoned not both, or executed not both: the answer is, that as mercy is a goodly virtue, so justice is necessary and commendable.</p> <p>6 But if it be further demanded why John rather than Thomas was executed: or Thomas rather than John pardoned: answer, that, the parties being otherwise equal, it hangeth merely and wholly upon the Prince's will and pleasure.</p> | <p>1 So likewise God, seeing all mankind, and every one of the same in a general condemnation, and mass of sin, in and by Adam, delivereth some, and not othersome.</p> <p>2 All that he delivered out of that common damnation, be delivered by grace and pardon, through the means and merits of Christ.</p> <p>3 Such as be left in the common case of damnation, cannot complain, because they have their deserving for sin.</p> <p>4 We may not say that such be damned, because God did not pardon them, but because they had sin, and therefore deserved it.</p> <p>5 That some should be damned, and not all pardoned, and other some pardoned rather than all condemned, is agreeable to God's justice and mercy: both which virtues in God's providence towards us are recommended.</p> <p>6 That Saul should be rather pardoned than Caiphas, I mean where two be equally evil and undeserving, that is only God's holy will and appointment, by which many an unworthy man getteth pardon, but no good or just or innocent person is ever damned.</p> |
|--|---|

In all this mercy of God towards some, and justice towards othersome, both the pardoned work by their own free will, and thereby de-

mercy on whom I have mercy: and I will show mercy to whom I will show mercy. 16 Therefore it is not of the willer, nor the runner, but of God that sheweth mercy. 17 For the Scripture saith to Pharaoh: *That to this very purpose have I raised thee, that in thee I may show my power: and that my name may be renowned in the whole earth.* 18 Therefore on whom he will, he hath mercy: and whom he will, he doth indurate. 19 Thou sayest therefore unto me: Why doth he yet complain? for who resisteth his will? 20 O man, who art thou that dost answer God? Doth the work say to him that wrought it: Why hast thou made me thus? 21 Or hath not the potter of clay power, of the same mass to make one vessel unto honour, and another unto

ANNOTATIONS.

serve their salvation: and the other no less, by their own free will, without all necessity, work wickedness, and themselves and only of themselves procure their own damnation. Therefore no man may without blasphemy say, or can truly say, that he hath nothing to do towards his own salvation, but will live, and thinketh he may live without care or cogitation of his end the one way or the other, saying, If I be appointed to be saved, be it so: if I be one designed to damnation, I cannot help the matter: come what may. All these speeches and cogitations are sinful and come of the enemy and be rather signs of reprobation than of election. Therefore the good man must without search of God's secrets, work his own salvation, and, as Peter saith, *make his election sure by good works*, with continual hope of God's mercy, being assured that if he believe well, and do well, he shall have well: for example, if a husbandman should say, If God will, I shall have corn enough: if not, I cannot make it, and so neglect to till his ground: he may be sure that he shall have none, because he wrought not for it. Another man useth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruit of his labours.

ver. 16. *Not of the willer.* If our election, calling, or first coming to God, lay wholly or principally upon our own will or works: or if our willing or endeavouring to be good, would serve without the help and grace of God, as the Pelagians taught, then our election were wholly in ourselves, which the Apostle denieth, and then might Pharaoh and other indurate persons, whom God hath permitted to be obstinate, to show his power and just judgment upon them, be converted when themselves list, without God's help and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former sins, visiteth not with his grace, that by no threats, miracles, nor persuasion they can be converted. Whereupon we may not with Heretics infer, that man hath not free will, or that our will worketh nothing in our conversion or coming to God: but this only, that our willing or working of any good to our salvation, cometh of God's special motion, grace and assistance, and that it is the secondary cause, not the principal.

ver. 17. *To this purpose have I raised.* He doth not say, that he hath of purpose raised or set him up to sin, or that he was the cause of the same in Pharaoh, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather, as the Apostle saith straight after in this chapter of such hardened and obstinate offenders,

CHAPTER 9.

that he with long patience and toleration expected his conversion, and, as Chrysostom interpreteth this word, *Excitavi*, preserved him alive to repent, whom he might justly have condemned before. In the 9. of Exodus, whence this allegation is, we read, *Posui te, I have put or set thee up*, as here, *I have raised thee*, that is to say, I have purposely advanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacy that is in such whom I have for so great sins forsaken, and also to show to the world, that no obstinacy of never so mighty offenders can resist me to do any thing which shall not fall to my glory: which is no more to say, but that God often for the punishment of Nations, and to show his justice and glory, giveth wicked Princes unto them, and endueth them with power and all prosperity, and taking his grace from them upon their deserts, hardeneth their hearts so, as they withstand and contemn God, and afflict his people, in whose end and fall, either temporal or eternal, at the length God will ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperity in this life, whereupon he knoweth they will be worse, but that he can work all that to his honour and glory. Marry, that he useth not such rigorous justice on all that deserve it, that is his great grace and mercy. And that he exerciseth his justice upon some certain persons, rather than upon othersome of equal deserts, that lieth wholly upon his will, in whose judgments there be many things secret, but nothing unjust.

ver. 20. *Who art thou?* Here the Apostle stayeth the rashness and presumption of such poor worms, as take upon them to question with God of their election or reprobation: as certain impious Heretics of our time have done, setting out books farced with most blasphemous and erroneous doctrine concerning this high and hidden mystery; and having given occasion to the ignorant which always be curious to jangle, and perniciously to err in these things, that are impossible to be understood of any, or well thought of, but of the obedient and humble.

ver. 21. *The potter.* This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his Maker, why he giveth not one so great grace as another, or why he pardoneth not one as well as another: no more than the chamber pot may challenge the Potter why he was not made a drinking pot, as well as another. And therefore the Heretics that extend this similitude to prove that man hath no free will no more than a piece of clay, do untruly and de-

contumely? 22 And if God, willing to show wrath, and to make his might known, sustained in much patience the vessels of wrath apt to destruction, 23 That he might show the riches of his glory upon the vessels of mercy which he prepared unto glory. 24 Whom also he hath called, us, not only of the Jews, but also of the Gentiles, 25 As in Osee he saith, *I will call that which is not my people, my people: and her that was not beloved, beloved: and her that hath not obtained mercy, having obtained mercy.* 26 And it shall be, in the place where it was said to them, *you are not my people: there they shall be called the sons of the living God.* 27 And Isaia crieth for Israel, *If the number of the children of Israel be as the sand of the Sea, the remains shall be saved.* 28 For, consummating a word, and abridging it in equity: because a word abridged shall our Lord make upon the earth. 29 And as Isaia foretold, *Unless the Lord of Sabbath had left us seed: we had been made like Sodom, and we had been like as Gomorrha.* 30 What shall we say then? That the Gentiles which pursued not after justice, have apprehended justice, but the justice that is of faith. 31 But Israel in pursuing the law of justice, is not come unto the law of justice. 32 Why so? Because not of faith, but as it were of works: for they have stumbled at the stone of stumbling. 33 As it is written, *Behold, I put in Sion a stone of stumbling, and a rock of scandal: and whosoever believeth in him shall not be confounded.*

CHAPTER X.

The Law was not, as the Jews, ignorant zeal supposed, for them to justify themselves by it, considering that they could not fulfil it: but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God: 5 according to Moses' saying, and the Apostles' preaching: 11 that so the Gentiles also, according to the Prophets, hearing and believing might come to justice: the Jews in the mean time, though inexcusably, remaining incredulous.

1 Brethren, the will of my heart surely and the prayer to God, is for them unto salvation 2 For I give them testimony that they have zeal of God, but not according to knowledge. 3 For, not knowing the justice of God and seeking to establish their own, they have not been subject to the justice of God. 4 For the end of the Law is Christ: unto justice to every one that believeth. 5 For Moses wrote, that the justice which is of the Law, *the man that hath done it shall live in it.* 6 But the justice which is of faith, saith thus, *Say not in thy heart, who shall ascend into heaven?* that is to bring Christ down. 7 *Or who descendeth into the depth?* that is to call Christ again from the dead. 8 But what saith the Scripture? *The word is nigh in thy mouth and in thy heart,* this is the word of faith which we preach. 9 For if thou confess with thy mouth our Lord Jesus, and in thy heart believe that God hath raised him up from the dead, thou shalt be saved. 10 For with the heart we believe unto justice: but with the mouth con-

ANNOTATIONS.

ceitfully apply the example, specially when we may see expressly in the book of Exodus, that Pharaο, notwithstanding his indurate heart, had free will: where both it is said, *He would not dismiss the people,* and *He indurated his own heart himself.* Exo. cap. 8. 15. and, in the Hebrew, v. 32, &c. 9. 35. 1 Reg. 6. 6. And this Apostle also writeth that a man may *cleanse himself* from the filthy, and so become a vessel of honour in the house of God.

ver. 22. *Sustained* That God is not the cause of any man's reprobation or damnation, otherwise than for punishment of his sins, he

CHAPTER 9.

showeth by that he expecteth all men's amendment with great patience, and consequently that they have also free will.

ver. 23. *Show the riches.* Hierome, 9. 10. *ad Hedibiam.* All the Epistle surely to the Romans needeth interpretation, and is enwrapped with so great obscurities, that to understand it, we need the help of the Holy Ghost, who by the Apostle did dictate these same things, but especially this place. Howbeit, nothing pleases us, but that which is ecclesiastical, that is, the sense of the church. Mal. 1. 2. Exodus 9. 16. and 33. 19.

ANNOTATIONS.

ver. 3. *The justice of God.* The justice of God, is that which God giveth us through Christ: the Jew's own or proper justice, is that which they had or challenged to have of themselves and by their own strength, holpen only by the knowledge of the law without the help or grace of Christ.

ver. 5. *That, the justice.* The justice of the Law of Moses went no further of itself, but to save a man from the temporal death and punishment prescribed to the transgressors of the same.

ver. 6. *Justice of faith.* The justice which is of faith, reacheth to the life to come, making man assured of the truth of such articles as concern the same, as of Christ's ascension to heaven, of his descending to hell, of his coming down to be incarnate, and his resurrection and return again to be glorified: by which his

CHAPTER 10.

actions, we may be pardoned, justified and saved, as by the Law we could never be.

ver. 8. *The word of faith.* The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded upon this, that Christ is our Saviour, and that he is risen again: which point, as all other, must both be believed in heart, and also be confessed by mouth, for though a man be justified inwardly when he hath the virtues of faith, hope, and charity from God: yet if occasion be given, he is also bound to confess with his mouth, and by all his external actions, without shame or fear of the world, that which he inwardly believeth: or else he cannot be saved. Which is against certain old Heretics that taught a man might say or do what he would, for fear or danger, so that he kept his faith in heart.

fession is made to salvation. 11 For the Scripture saith: *Whosoever believeth in him, shall not be confounded.* 12 For there is no distinction of the Jew and the Greek: for one is Lord of all, rich toward all that invoke him. 13 *For every one whosoever shall invoke the name of our Lord, shall be saved.* 14 How then shall they invoke in whom they have not believed? Or how shall they believe him whom they have not heard? And how shall they hear without a preacher? 15 But how shall they preach unless they be sent? as it is written: *How beautiful are the feet of them that evangelize peace, of them that evangelize good things?* 16 But all do not obey the Gospel. For Isaias saith, *Lord, who hath believed the hearing of us?* 17 Faith then, is by hearing: and hearing is by the word of Christ. 18 But I say, have they not heard? And certes into all the earth hath the sound of them gone forth: and unto the ends of the whole world the words of them. 19 But I say, hath not Israel known? Moses first saith, *I will bring you to emulation in that which is not a nation: in a foolish nation, I will drive you into anger.* 20 But Isaias is bold, and saith, *I was found of them that did not seek me: openly I appeared to them that asked not of me.* 21 But to Israel he saith, *All the day have I spread my hands to a people that believeth not, and contradicteth me.*

CHAPTER XI.

Not all the Jews were reprobate, but some elect, and they by grace obtained justice, the rest, according to the Prophets, being execrated. 11 Against whom notwithstanding the Christian Gentiles, to whom by that occasion Christ is come, must not insult: but rather fear every man himself to be likewise cut off the tree, which is the Catholic Church, 25 and know that when all the Gentiles are brought into the Church, then, about the end of the world, shall the multitude of the Jews also come in: 33 according to the disposition of the wonderful wisdom of God.

1 I say then: Hath God rejected his people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not rejected his people which he foreknew. Or know you not in Elias what the Scripture saith: how he requesteth God against Israel? 3 *Lord, they have slain thy Prophets, they have digged down thine altars: and I am left alone, and they seek my life.* 4 But what saith the divine answer unto him? *I have left me seven thousand men, that have not bowed their knees to Baal.* 5 So therefore at this time also, there are re-

ANNOTATIONS.

ver. 14. *How shall they invoke?* This maketh not, as Heretics pretend, against invocation of Saints: The Apostle saying nothing else, but that they cannot invoke Christ as their Lord and Master, in whom they do not believe, and whom they never heard of. For he speaketh of the Gentiles or Pagans, who could not invoke him, unless they did first believe in him. To the due invocation of Christ, we must know him, and our duties to him. And so it is true also that we cannot pray to our B. Lady nor any Saint in heaven till we believe and know their persons, dignity and grace, and trust that they can help us. But if our adversaries think that we cannot invoke them, because we cannot believe in them: let them understand that the Scripture useth also this speech, to believe in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much. *Exod. 14. 31. They believed in God and in Moses,* and 3 *Paral. 20. 20. in the Hebrew, Epist. ad Philem. v. 5. And the ancient fathers did read in the Creed indifferently, I believe in the Catholic Church, and I believe the Catholic Church. Conc. Nicen. apud Epiph. in fine Ancorat. Hieron. contr. Lucif. Cyril, Hierof. Catech. 17.*

ANNOTATIONS.

ver. 4. *Baal?* The Heretics add here also, *Image*, to the text, as *Act. 19. 35.*

ver. 4. *Seven thousand.* The Heretics allege this place and example very impertinently to prove that the Church may be wholly secret, hid, or unknown, for though the faithful were forced to keep close in that persecution of Achab and Jezebel, which was only in the kingdom of the ten tribes, that is, of Israel: yet at the very same time, in Jerusalem and all

CHAPTER 10.

ver. 15. *Unless they be sent.* This place of the Apostle invincibly condemneth all the preachings, writings, ordinances, invocations, and usurpations of Church, Pulpit, and whatsoever our new evangelists have intruded themselves and entered into by the window: showing, that they be every one from the highest to the lowest, false prophets, running and usurping, being never lawfully called. Which is so evident in the heretics of our days, that the Calvinists confess it themselves, and say that there is an exception to be made to them because they found the state of the church interrupted.

ver. 16. *Do not obey.* We see then that it is in a man's free will to believe or not to believe, to obey or disobey the Gospel or truth preached.

ver. 20. *That asked not.* That Christ was found of those that never asked after him, it proved that the first grace and our first justification is without merits. That God called so continually and earnestly by his Prophets, and by other his signs and wonders, upon the Jews, and they withstood it: free will is proved, and that God would have men saved, and that they be the cause of their own damnation themselves.

CHAPTER 11

the kingdom of Judah, the external worship and profession of faith was open to all the world, and well known to Elias and the faithful, so many, that the very soldiers only were numbered above ten hundred thousand, besides that there is a great difference between the Christian Church and the Jews', ours resting upon better promises than theirs. And we will not put the Protestants to prove that there were seven thousand of their sect, when their now

mains saved according to the election of grace. 6 And if by grace: not now of works, otherwise grace now is not grace. 7 What then? that which Israel sought, the same he hath not obtained: but the election hath obtained: and the rest were blinded. 8 As it is written: *God hath given them the spirit of compunction: eyes, that they may not see: and ears, that they may not hear: until this present day.* 9 And David saith: *Be their table made for a snare and for a trap and for a scandal and for a retribution unto them.* 10 *Be their eyes darkened, that they may not see: and their back make thou always crooked.* 11 I say then? have they so stumbled, that they should fall? God forbid, but by their offence, salvation is to the Gentiles, that they may emulate them. 12 And if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles, how much more the fulness of them. 13 For to you Gentiles I say, as long verily as I am the Apostle of the Gentiles, I will honour my ministry. 14 If by any means I may provoke my flesh to emulation, and may save some of them. 15 For if the loss of them be the reconciliation of the world: what shall the receiving be, but life from the dead? 16 And if the first fruit be holy, the mass also: and if the root be holy, the boughs also: 17 And if some of the boughs be broken, and thou whereas thou wast a wild Olive, art grafted in them, and art made partaker of the root and of the fatness of the Olive, 18 Glory not against the boughs. And if thou glory: not thou bearest the root, but the root thee. 19 Thou sayest then: The boughs were broken, that I might be grafted in. 20 Well: because of incredulity they were broken, but thou by faith dost stand: be not too highly wise, but fear. 21 For if God hath not spared the natural boughs: lest perhaps he will not spare thee neither? 22 See then the goodness and the severity of God: upon them surely that are fallen, the severity: but upon thee the goodness of God, if thou abide in his goodness, otherwise thou also shalt be cut off. 23 But they also, if they do not abide in incredulity, shall be grafted in, for God is able to graft them in again. 24 For if thou wast cut out of the natural wild Olive, and contrary to nature wast grafted into the good Olive: how much more they that are according to nature, shall be grafted into their own Olive? 25 For I will not have you ignorant, brethren, of this mystery, that you be not wise in yourselves, that blindness in part hath chanced in Israel, until the fulness of the Gentiles might enter: 26 And so all Israel might be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall avert impiety from Jacob.* 27 *And this to them the Testament from me:* when I shall have taken away their sins. 28 According to the Gospel indeed enemies for you: but according to the election, most dear for the fathers. 29 For without repentance are the gifts and the vocation of God. 30 For as you also sometime did not believe God, but now have obtained mercy because of their incredulity: 31 So these

ANNOTATIONS.

Elias Luther began: but let them prove that there were seven, or any one, either then or in all ages before him, that was in all points of his belief. Heretics there were before him, as Jovinian, Vigilantius, Helvidius, Wickliffe, &c. and with him, Zuinglius, Calvin, &c. who believed as he did in some things, but not in all.

ver. 6. *Not now of works.* If salvation be attributed to good works done of nature without faith and God's help, the same cannot be of grace, for such works exclude grace, favour, and mercy: and challenge only of debt, and not of gift. Therefore take heed here of the Heretics' exposition, that untruly exclude Christian men's works from necessity or merit of salvation, which are done with and by God's grace, and therefore evidently consist with the same, and be joined with God's grace as causes of our salvation. Our adversaries are like ill apothecaries, ever taking *quid pro quo*, either of ignorance, or of intent to deceive the simple.

ver. 8. *God hath given.* It doth not signify his working or action, but his permission, *Chrys. hom. 19. in ep. Rom.* And Augustine saith, not by putting malice into them, but by not imparting his grace unto them, and that through their own deserts: *always*, and their own wills ever properly working the same. *Annot. Mat. c. 13, 14. Ro. c. 1. 24.*

ver. 11. The Jews are not rejected wholly and incurably and forever: but for a part, and for a time suffered to fall. Which God did turn to the Gentiles' general good.

ver. 12. If God could and did turn their fall

CHAPTER 11.

and sin into the good of the Gentiles, much more will he work good of their general conversion, which shall be at length the accomplishment of the Church consisting of both the nations.

ver. 20. *Fear.* We see that he which standeth by faith, may fall from it, and therefore must live in fear, and not in the vain presumption and security of the Heretics.

ver. 20. *Because of incredulity.* He represseth the pride of the Gentiles, vaunting themselves of their receiving, and of the Jew's rejection, namely in that they thought the Jews to be forsaken for no other cause, but that they might come into their rooms: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beware of the same, because they may fall as well as the other, and that God is as like to execute justice against them as against the Jews, as he hath done in many nations fallen to heresy.

ver. 28. *According to the Gospel.* In respect, or, as concerning belief in Christ and receiving the Gospel, they are God's enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his especial election of that nation, and the promises made to the Patriarchs, the Jews are dear to him still, for God never promiseth but he performeth, nor repenteth himself of the privileges given to that nation.

ver. 30. *For as you.* As the Gentiles which before believed not, found mercy and came to

also now have not believed, for your mercy, that they also may obtain mercy. 32 For God hath concluded all into incredulity, that he may have mercy on all. 33 O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his judgments, and his ways unsearchable! 34 For who hath known the mind of our Lord: or who hath been his counsellor? 35 Or who hath first given to him, and retribution shall be made of him? 36 For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

CHAPTER XII.

He exhorteth them to mortification of the body, 2 to renovation of the mind, 3 to keeping of unity by humility, 6 to the right using of their gifts and functions, 9 to many other good actions, 17 and specially to loving of their enemies.

1 I beseech you therefore, brethren, by the mercy of God, that you exhibit your bodies a living host, ~~lest~~ pleasing God, your reasonable service. 2 And be not conformed to this world: but ~~be~~ transformed in the newness of your mind, that you may prove what the good, and acceptable, and perfect will of God is. 3 For I say by the grace that is given me, to all that are among you, not to be more wise than behooveth to be wise, but to be wise unto sobriety, to every one as God hath divided the measure of faith. 4 For as in one body we have many members, but all the members have not one action. 5 So we being many are one body in Christ, and each one another's members. 6 And having gifts, according to the grace that is given us, different, either prophecy according to the rule of faith, 7 Or ministry in minister-

ANNOTATIONS.

faith, when the Jews did fall: so the Jews not now believing, when all the Gentiles have obtained mercy, shall in the end of the world by God's disposition obtain grace and pardon as the Gentiles have done.

ver. 32. *Concluded all.* That so God taking all nations and all men in sin, which they fell into, not by his drift or causing, but of their own free will, may of his mercy call and convert whom and in what order he will: and the parties have no cause to brag of their deservings: but both countries and particular men may refer their eternal election and their first calling and conversion to Christ, and to his mercy only: no works which they had before in their incredulity, deserving any such thing, though their works afterward proceeding of faith and grace do merit heaven.

ver. 33. *O depth.* The Apostle concludeth, that no man ought to search further into God's secret and unsearchable counsels of the vocation of the Gentiles, and rejecting the Jews,

ANNOTATIONS.

ver. 1. *A living host.* Lest men should think by the former discourse of God's eternal predestination, that no reward were to be had of good life and works, the Apostle now earnestly recommendeth to them holiness of life.

ver. 1. *A living host.* Man maketh his body a sacrifice to God by giving it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in works of charity and virtue to God's honour. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a sacrifice, which is a high service done to him.

ver. 6. *According to the rule of faith.* By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were sundered into divers Nations, set down among themselves a certain rule and form of faith and doctrine, containing not only the articles of the Creed, but all other principles, grounds, and the whole platform of all the Christian religion. Which rule was before any of the books of the New Testament were

CHAPTER 11.

otherwise than this, that all which be rejected, for their sins be justly rejected: and all that be saved, by God's great mercy and Christ's grace be saved. And whosoever seeketh among the people to spread contagion of curiosity, by seeking further after things past man's and Angels' reach, they overreach and overthrow themselves. If thou wilt be saved, believe, obey the Church, fear God, and keep his commandments: that is thy part, and every man's else. Thou mayest not examine whether thou be predestinate or reprobate, nor seek to know the ways of God's secret judgment toward thyself or other men. It is the common enemy of our souls, that in this unhappy time hath opened blasphemous tongues, and directed the proud pens of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of young scholars in Universities, which with less study may learn to be proud and curious, than to be humble, wise, and obedient.

CHAPTER 12.

written, and before the faith was preached among the Gentiles, by which not only every other inferior teacher's doctrine was tried, but all the Apostles', and Evangelists' preaching, writing, interpreting, which is here called prophesying, were of God's Church approved and admitted, or disproved and rejected. This form, by mouth and not by Scripture, every Apostle delivered to the country by them converted. For keeping of this form, the Apostle before praised the Romans, and afterward earnestly warneth them by no man's plausible speech to be drawn from the same. This he commendeth to Timothy, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding always to beware of them that taught otherwise. For fear of missing this line of truth himself, notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labour, he went to confer with Peter and the

ing, or he that teacheth in doctrine, 8 He that exhorteth in exhorting, he that giveth in simplicity, he that ruleth in carefulness, he that sheweth mercy in cheerfulness. 9 Love without simulation. Hating evil: cleaving to do good. 10 Loving the charity of the brotherhood one toward another. With honour preventing one another. 11 In carefulness not slothful. In spirit fervent. Serving our Lord. 12 Rejoicing in hope. Patient in tribulation. Instant in prayer. 13 Communicating to the necessities of the saints. Pursuing hospitality. 14 Bless them that persecute you: bless, and curse not. 15 To rejoice with them that rejoice, to weep with them that weep. 16 Being of one mind one toward another. Not minding high things, but consenting to the humble. Be not wise in your own conceit. 17 To no man rendering evil for evil. Providing good things not only before God, but also before all men. 18 If it may be, as much as is in you, having peace with all men. 19 Not revenging yourselves, my dearest, but give place unto wrath, for it is written: *Revenge to me: I will reward*, saith our Lord. 20 *But if thine enemy hunger, give him meat: if he thirst, give him drink: for doing this, thou shalt heap coals of fire upon his head.* 21 Be not overcome of evil, but overcome in good the evil.

CHAPTER XIII.

To yield obedience and all other duties unto Potestates: 8 to love their neighbour, which is the fulfilling of the Law: 11 and specially to consider, that now being the time of grace, we must do nothing that may not beseem daylight.

1 Let every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordained. 2 Therefore he that resisteth the power, resisteth the ordinance of God: and they that resist, purchase to themselves damnation. 3 For Princes are

ANNOTATIONS.

rest: for the fast keeping of this rule of truth, the Apostles held councils, and their successors by their example. For the holding of this rule, and by the measure thereof, were all the holy Scriptures written, for and by the same, all the glorious doctors have made their sermons, commentaries, and interpretations of God's word: all writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this rule.

And this is the sure Analogy and measure of faith, set down and commended to us every where for the Apostles' tradition: and not the fantastical rule or square that every Sect-master pretendeth to gather out of the Scriptures falsely understood and wrested to his purpose,

ANNOTATIONS.

ver. 1. *Every soul be subject.* Because the Apostles preached liberty by Christ, from the yoke of the Law and servitude of sin, and gave all the faithful both example and commandment to obey God more than men, and withal ever charged them expressly to be obedient and subject to their prelates as to them which had cure of their souls, and were by the Holy Ghost placed over the Church of God: there were many in those days newly converted, that thought themselves free from all temporal Potestates, carnal Lords, and human creatures or powers: whereupon the bondman took himself to be loose from his servitude, the subject from his Sovereign, were he Emperor, King, Duke, or what other secular Magistrate soever, specially the Princes of those days being Heathens and persecutors of the Apostles, and of Christ's religion, for which cause and for that the Apostles were untruly charged of their adversaries, that they withdrew men from order and obedience to civil laws and officers: Paul here, as Peter doth, 1 chap. 2. cleareth himself, and expressly chargeth every man to be subject to his temporal Prince and Superior: Not every man, to all that be in office or superiority, but every one to him whom God hath

CHAPTER 12.

by which they judge of Doctor, Scripture, Church, and all. Arius had by that means a rule of his own, Luther had his false weights, and Calvin his own also. According to which several measure of every sect, they have their expositions of God's word: and in England, as in other infected countries, they kept of late an apish imitation of this prophesying which Paul here and in other places speaketh of, and which was an exercise in the Primitive Church, measured not by every man's peculiar spirit, but by the former Rule of faith first set down by the Apostles. And therefore all this new fantastical Prophesying and all other preaching in Calvin's school, is justly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAPTER 13.

put in authority over him, by that he is his Master, Lord, King, or such like: Neither to them in matters of religion or regiment of their souls, for most part were Pagans, whom the Apostle could not will men to obey in matters of faith, but to them in such things only as concern the public peace and policy, and what other causes soever consist with God's holy will and ordinance, for against God no power may be obeyed.

ver. 1. *No power but of God.* Chrysostom here noteth, that power, rule, and superiority, is God's ordinance, but not estsoons all Princes: because many may usurp, who reign by his remission only, and not by his appointment, nor all actions that every one doth in and by his sovereign power, as Julian's apostacy and affliction of Catholics, Pharaoh's tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilate's condemning of Christ: all which things God permitted them, by the abuse of their power to accomplish, but they were out of the compass of his causing and ordinance.

ver. 2. *They that resist.* Whosoever resisteth or obeyeth not his lawful Superior in those

no fear to the good work, but to the evil. But wilt thou not fear the power? Do good: and thou shalt have praise of the same. 4 For he is God's minister unto thee for good. But if thou do evil, fear: for he beareth not the sword without cause. For he is God's minister: a revenger unto wrath, to him that doth evil. 4 Therefore be subject of necessity, not only for wrath, but also for conscience' sake. 6 For therefore you give tributes also: for they are the ministers of God serving unto this purpose. 7 Render therefore to all men their due: to whom tribute, tribute: to whom custom, custom: to whom fear, fear: to whom honour, honour. 8 Owe no man any thing: but, that you love one another. For he that loveth his neighbour, hath fulfilled the law. 9 For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet:* and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbour as thyself.* 10 The love of thy neighbour worketh no evil. Love therefore is the fulness of the law. 11 And that knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. 12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and do on the armour of light. 13 As in the day let us walk honestly: not in banquetings and drunkenness, not in chamberings and impudicities, not in contention and emulation. 14 But do ye on our Lord JESUS CHRIST, and make not provision for the flesh in concupiscences.

CHAPTER XIV.

A moderator and peacemaker between the firm Christians, who were the Gentiles, and the infirm, who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and drink of Moses' law, he exhorteth the Jew not to condemn the Gentile using his liberty: and the Gentile, again, not to condemn the scrupulous Jew: but rather to abstain from using his liberty, than offending the Jew, to be an occasion unto him of apostatizing.

1 And him that is weak in faith, take unto you: not in disputations of cogitations. 2 For one believeth that he may eat all things: but he that is weak, let him eat herbs. 3 Let not

ANNOTATIONS.

causes wherein he is subject unto him, withstandeth God's appointment, and sinneth deadly, and is worthy to be punished both in this world by his superior, and by God in the next life, for in temporal government and causes, the Christians were bound in conscience to obey their Heathen emperors: though on the other side, they were bound under pain of damnation to obey their Apostles and Prelates, and not to obey their kings or emperors, in matters of religion. Whereby it is clear that when we be commanded to obey our Superiors, it is mean- always and only in such things as they may lawfully command, and in respect of such matters wherein they be our Superiors.

ver. 4. *Beareth not the sword.* That the Apostle meaneth here specially of the temporal powers, we may see by the sword, tribute, and external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their spiritual powers, but now the disease is clean contrary, for all is given to the secular power, and nothing to the spiritual, which expressly is ordained by Christ and the Holy Ghost: and all the faithful are commanded to be subject thereunto, as to Christ's own word and will. There were Heretics called *Begardi*, that took away all rule and Superiority: The Wicklefists would obey nor Prince nor Prelate, if he were once in deadly sin. The Protestants of our time, as we may see in all countries where the secular sword is drawn against their sects, care neither for the one nor for the other, though

ANNOTATIONS.

ver. 2. *Eat all things.* By similitude of words the simple are soon deceived, and Heretics make their vantage of any thing to seduce the unlearned. There were divers meats forbidden in the law of Moses, and for signification,

CHAPTER 13.

they extol only the secular when it maketh for them. The Catholics only most humbly obey both, even according to God's ordinance, the one in temporal causes, and the other in spiritual: in which order both these States have blessedly flourished in all Christian countries ever since Christ's time, and it is the very way to preserve both, as one day all the world shall confess with us.

ver. 6. *You give tributes.* Though every man ought to be ready to serve his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soever: yet they may exempt by privileges whom they think good. As in all countries Christian, Priests for the honour of Christ, whose ministers they be, have by the grants and ancient charters of kings been excepted and exempted. Notwithstanding they were never unready to serve voluntarily their Sovereign, in all common causes, with whatsoever they had. *Annot. in Mat. 17. 26.*

ver. 8. *Fulfilled the law.* Here we learn, that the law may be and is fulfilled by love in this life: against the adversaries' saying, it is impossible to keep the commandments.

ver. 13. *Not in banquetings.* This was the very place which Augustine, that glorious Doctor, was by a voice from heaven directed unto, at his first miraculous and happy conversion, not only to the Catholic faith, but also to perpetual continency, by this voice coming from heaven, *Tolle, lege: Tolle, lege.* Take up and read, take up and read, as himself telleth. *Lib. 8. Confess. c. 12.*

CHAPTER 14.

made and counted unclean, whereof the Jew might not eat at all, as pork, hare, coney, and such like, both of fishes, fowls, and beasts, a great number. Christ discharged all them that became Christians, after his passion, of

him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth: for God hath taken him to him. 4 Who art thou that judgest another man's servant? To his own Lord he standeth or falleth: and he shall stand, for God is able to make him stand. 5 For one judgeth between day and day: and another judgeth every day: let every one abound in his own sense. 6 He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. 7 For none of us liveth to himself: and no man dieth to himself. 8 For whether we live, we live to our Lord: or whether we die, we die to our Lord. Therefore, whether we live, or whether we die, we are our Lord's. 9 For to this end Christ died and rose again: that he may have dominion both of the dead and of the living. 10 But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ. 11 For it is written, *Live I, saith our Lord, that every knee shall bow to me: and every tongue shall confess to God.* 12 Therefore every one of us for himself shall render account to God. 13 Let us therefore no more judge one another: but this judge ye rather, that you put not a stumbling block or a scandal to your brother. 14 I know and am persuaded in our Lord JESUS CHRIST, that nothing is common of itself, but to him that supposeth any thing to be common, to him it is common. 15 For if because of meat thy brother be grieved: now thou walkest not according to charity. Do not with thy meat destroy him for whom Christ died. 16 Let not then our good be blasphemed. 17 For the kingdom of God is not meat and drink: but justice, and peace, and joy in the Holy Ghost. 18 For he that in this serveth Christ, pleaseth God and is acceptable to men. 19 Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep. 20 Destroy not the work of God for meat. All things indeed are clean: but it is ill for the man that eateth by giving offence. 21 It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended or scandalized, or weakened. 22 Hast thou faith? have it with thyself before God. Blessed is

ANNOTATIONS.

that observance and all other ceremonies of the old law. Notwithstanding, because divers that were brought up in the law, had a religion and conscience, suddenly to forsake their former manner, the Apostle here admonisheth such as be stronger and better instructed in the case, to bear with the weaker sort, that being Christians could not yet find in their hearts to eat and use the meats forbidden by God in the law: as on the other side he warneth the weak that would not eat, not to take offence or scandal at them that did eat without scruple, any of the irregular or forbidden meats in the law, nor in anywise to judge or condemn the eater, but to commit that to God, and finally that neither nether should condemn the other for eating or not eating. Now the Protestants fondly apply all this to the fasts of the Church, and differences of meats in the same: as though the Church did forbid any meat wholly never to be eaten or touched, or made any creatures unclean, or otherwise prescribed any abstinence, than for chastising of men's bodies and service of God. It is a great blindness that they can put no difference betwixt Christ's fast of forty days, *Matt. 4.* John's abstaining from all delicate meats and drinks, *Matt. 2. 11.* the widow Ann's, *Luke 2. 37.* the Nazarites, *Num. 6.* the Rechabites, *Jerem. 35, 14.* the Ninevites, *Jona. 3.* Paul's, *2 Cor. 11, 27.* Timothy's, *1 Tim. 5, 23.* John's disciples and Christ's disciples fast, *Matt. 9, 14. 15.* Which he said they should keep after his departure from them: and the ceremonial distinction of creatures and meats, clean and unclean, in the old law, of which it is evident the Apostle treateth in all this chapter, and of none other at all. Therefore when the Protestants by the words of this place would prove, that we be either made free from fasting and from obeying the Church's commandment, or following Christ's

CHAPTER 14.

example in that matter, or that the observers of Christian fasts be weak in faith, and ought not in anywise condemn of sin the breakers of the prescribed fasts of the holy Church, they do abuse ignorantly or wilfully the Apostle's words and discourse.

ver. 5. *Between day and day.* By the like deceit they abuse this place against the Holy days of Christ and his B. mother and saints, which concerneth only the Jews' festivities and observation of times, whereof in the Epistle to the Galatians, cap. 4. 10.

ver. 5. *Every one in his own sense.* The Apostle doth not give freedom, as the Church's enemies would have it, that every man may do or think what he list, but in this matter of Judaical observation of days and meats, and that for a time only, till the Christian religion should be perfectly established, he would have no restraint made, but that every one should be born withal in his own sense: yet so, that they should not condemn one another, nor make necessity of salvation in the observation of the Judaical rites of meats, days, &c.

ver. 17. *Not meat and drink.* The substance of religion or the kingdom of God standeth not in meat or drink, and therefore the better might they use indifferency and toleration in that point for a time, for peace' sake and to avoid scandal, but if the precept of Moses' law had bound still as before, then, not for the meat's sake, but for the disobedience, it had been damnable to have eaten the unclean meats.

ver. 22. *Have it with thyself.* Thou that art perfect and believest or knowest certainly that thou art free from the law concerning meats and festivities, yet to the trouble and hinderance of the feeble that cannot yet be brought so far, be discreet and utter not thyself out of season.

he that judgeth not himself in that which he approveth. 23 But he that discerneth, if he eat, is damned: because not of faith: for all that is not of faith is sin.

CHAPTER XV.

He proceedeth to make peace between the Christian Gentiles and Jews, 8 with this resolution, that the Jews' vocation is of promise indeed, but the Gentiles also of mercy, and foretold by the scripture 14 Then drawing to an end, he excuseth himself to the Romans for writing thus unto them. 21 Hoping now at length to see them, after that he hath been at Jerusalem, 29 whereunto also he requesteth their prayers.

1 And we that are the stronger, must sustain the infirmities of the weak, and not please ourselves. 2 Let every one of you please his neighbour unto good, to edification. 3 For, Christ did not please himself but as it is written, *The reproaches of them that reproached thee fell upon me.* 3 For what things soever have been written: to our learning that by the patience and consolation of the Scriptures we may have hope. 5 And the God of patience and of comfort give you to be of one mind one toward another according to Jesus Christ: 6 That of one mind, with one mouth you may glorify God the Father of our Lord Jesus Christ. 7 For the which cause receive one another: as Christ also hath received you unto the honour of God. For I say Christ Jesus to have been minister of the circumcision for the verity of God to confirm the promises of the fathers. 9 But the Gentiles to honour God for his mercy, as it is written, *Therefore will I confess to thee in the Gentiles, O Lord, and will sing to thy name.* 10 And again he saith, *Rejoice ye Gentiles with his people.* 11 And again, *Praise all ye Gentiles our Lord: and magnify him all ye people.* 12 And again Isaias saith, *There shall be the root of Jesse: and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.* 13 And the God of hope replenish you with all joy and peace in believing: that you may abound in hope, and in the virtue of the Holy Ghost. 14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. 15 But I have written to you, brethren, more boldly in part, as it were putting you in remembrance: for the grace which is given me of God. 16 To be the minister of Christ Jesus in the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. 17 I have therefore glory in Christ Jesus toward God. 18 For I dare not speak any of those things which Christ worketh not by me for the obedience of the Gentiles, by word and deeds, 19 In the virtue of signs and wonders, in the virtue of the Holy Ghost: so that from Jerusalem round about unto Illyricum I have replenished the Gospel of Christ. 20 And I have so preached this Gospel, not where Christ was named, lest I should build upon another man's foundation: 24 But as it is written, *They to whom it hath not been preached of him, shall see: and they that have not heard shall understand.* 22 For which cause also I was hindered very much from coming unto you. 23 But now having no longer place in these countries, and having a desire to come unto you these many years now passed. 24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought thither of you, if first in part I shall have enjoyed you. 25 Now therefore I will go unto Jerusalem to minister to the saints. 26 For Macedonia and Achaia have liked well to make some contribution upon the poor saints that are in Jerusalem. 27 For it hath pleased them: and they are their debtors. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to minister unto them. 28 This therefore when I shall have accomplished, and signed them this fruit, I will go by you into Spain. 29 And I know that coming to you, I shall come in abundance of the blessing of Christ. 30 I beseech you therefore brethren by our Lord Jesus Christ, and by the Charity of the Holy Ghost, that you help me in your prayers for me to God, 31 That I may be delivered from the infidels that are in Jewry, and the oblation of my service may become acceptable in Jerusalem to the saints, 32 That I may come to you in joy by the will of God, that I may be refreshed with you. 33 And the God of peace be with you all. Amen.

ANNOTATIONS.

ver. 23. *He that discerneth.* If the weak have a conscience, and should be driven to eat the things which in his own heart he thinketh he should not do, he committeth deadly sin, because he doth against his conscience, or against his own pretended knowledge.

ver. 23. *All that is not of faith.* The proper sense of this speech is, that every thing that a man doth against his knowledge or conscience, is a sin, for so by the circumstance of the letter, faith must here be taken, though Augustine

CHAPTER 14.

sometimes applieth it also to prove that all the actions of infidels, meaning those works which directly proceed of their lack of faith, be sins. But in anywise take heed of the Heretics' commentary, who hereby would prove that the infidel sinneth in honouring his parents, fighting for his country, tilling his ground, and in all other works. And no marvel that they so hold of infidels, who maintain that Christian men also offend deadly in every good deed.

ANNOTATIONS.

ver. 8. *Minister of the circumcision.* Christ did execute his office and ministry only towards the people of the circumcision, that is, the Jews.

ver. 25. *Saints.* He meaneth the holy per-

CHAPTER 15.

sons that having forsaken all their goods for Christ, were wholly converted to serve our Lord with all their mind. *Hiero. against Vigilantius* the Heretic reprehending the alms given to such, as do the Heretics also of our time.

CHAPTER XVI.

He commendeth the bearer Phœbe to the Romans, 3 and himself to many there by name. 17 He declareth the doctrine which the Romans had learned, to be the touchstone to know seducers. 21 He doth unto them the commendations of all the Churches, and of certain persons by name: 25 and concludeth.

1 And I commend to you Phœbe our sister, who is in the ministry of the Church that is in Cenchris: 2 That you receive her in our Lord as it is worthy for saints: and that you assist her in whatsoever business she shall need you: for she also hath assisted many and myself. 3 Salute Prisca and Aquila my helpers in CHRIST JESUS, 4 Who for my life have laid down their necks: to whom not I only give thanks, but also all the Churches of the Gentiles. 5 And their domestical Church. Salute Epenetus my beloved: who is the first fruit of Asia in Christ. 6 Salute Mary who hath laboured much about us. 7 Salute Andronicus and Julia my cousins and fellow captives: who are noble among the Apostles, who also before me were in Christ. 8 Salute Ampilatus my best beloved in our Lord. 9 Salute Urbanus our helper in Christ JESUS, and Stachys my beloved. 10 Salute Apelles approved in Christ. Salute them that are of Aristobolus' house. 11 Salute Herodion my kinsman. Salute them that are of Narcissus' house, that are in our Lord. 12 Salute Tripœna and Triphosa; who labour in our Lord. Salute Persis the beloved, who hath much laboured in our Lord. 13 Salute Rufus the elect in our Lord and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them. 15 Salute Philologus and Julia, Nereus, and his sister, and Olympias: and all the saints that are with them. 16 Salute one another in a holy kiss

ANNOTATIONS.

ver. 3. *Salute.* The only salutation of so worthy a man is sufficient to fill him with great grace that is so saluted. *Chrys. in 2 Tim. 4.*

ver 14. *Salute.* The Protestants here reason thus, Peter is not here saluted, therefore he was never at Rome.

ver. 16. *Salute one another.* Never Sectmasters made more foul or hard shifts to prove or defend falsehood, than the Protestants: but in two points, about Peter specially they pass even themselves in impudence. The first is, that they hold he was not preferred before the other Apostles, which is against all Scriptures most evidently. The second is, that he was never at Rome, which is against all the Ecclesiastical histories, all the Fathers Greek and Latin, against the very sense and sight of the monuments of the Seat, Sepulchre, doctrine, life, and death there. Greater evidence certes there is thereof, and more weighty testimony than of Romulus, Numa, Cesar, or Cicero being there: yet were he a very brutish man that would deny this to the discredit of so many writers, and the whole world. Much more monstrous it is, to hear any deny the other. Theodoret saith, he was there, writing upon this chapter. Prosper also, *carmine de ingratia in Principio.* Leo, *de natali Petri.* Augustine, *tom. 6. c. 4. cont. ep. fund.* Orosius, *lib. 7. c. 6.* Chrysostom, *in Ps. 48.* Epiphanius *hæc. 27.* Prudentius, *in hymno 2. Laurentii, et hymno 12.* Optatus, *lib. 2. contra Donatistas.* Ambrose, *lib. 5. ep. de Basilicis tradendis.* Hierome, *in Catalogo.* Lactantius, *lib. 4. c. 21. de vera sapientia.* Eusebius *hist. Eccl. lib. 2. c. 13. 15.* Athanasius, *de fuga sua.* Cyprian, *ep. 55. num. 6.* Tertullian, *de præscriptionibus nu. 14. and lib. 4. cont. Marcionem nu. 4.* Origen, *in Genes. apud Euseb. lib. 3. c. 1.* Irenæus, *lib. 3. c. 3.* Hegesippus, *lib. 3. c. 2. de excid. Hierosolim.* Caius and Papias, the Apostle's own scholars, and Dionysius the B. of Corinth alleged by Eusebius, *lib. 2. c. 14. and 24.* Ignatius, *ep ad Romanos.* The Holy Council of Chalcedon, and many others affirm it, yea, Peter

CHAPTER 16.

himself, according to the judgment of the Ancient Fathers, confesseth he was at Rome, calling it Babylon, 1 ep. c. 5. *Euseb. lib. 2. cap. 14. hist. Eccl.* Some of these tell the time and cause of his first going thither: some, how long he lived there: some, the manner of his death there: some the place of his burial: and all, that he was the first Bishop there. How could so many of such wisdom and spirit, so near the Apostles' time deceive or be deceived? how could Calvin and his, after fifteen hundred years know that which none of them could see?

Some great argument must they needs have to control the credit of the whole world. This of truth, is here their argument, neither have they a better in any place, to wit if Peter had been at Rome, Paul would have saluted him, as he did others here in the end of his letter to the Romans. Is not this a high point to disprove all antiquity by? Any man of discretion may straight see, that Peter might be known unto Paul to be out of the city, either for persecution or business, when this Epistle was written, for he went often out, as Epiphanius declareth, and so the omitting to salute him can prove no more, but that then he was not in Rome, but it proved not so much neither, because the Apostle might for respect of his dignity and other of the Church's affairs write unto him special letters, and so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent enclosed to Peter, to be delivered by his means to the whole Church of the Romans in some of their assemblies? It is very like it was recommended to some one principal man or other, that is not here named: and twenty causes there may be unknown to us, why he saluted him not: but no cause why our Adversaries upon such frivolous reasons should reprove an approved truth. For even as well might they say that John was never at Ephesus, because Paul in his Epistle to the Ephesians doth not salute him. And plain it is, that it is the Roman seat and faith of Peter, which they, as all Heretics before them, do

All the Churches of Christ salute you. 17 And I desire you, brethren, to mark them that make dissensions and scandals, contrary to the doctrine which you have learned, and avoid them. 18 For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions, seduce the hearts of innocents. 19 For your obedience is published into every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. 20 And the God of peace crush Satan under your feet quickly. The grace of our Lord JESUS CHRIST be with you. 21 Timothy my coadjutor saluteth you, and Lucius, and Jason, and Sosipater my kinsman. 22 I Tertius salute you, that wrote the epistle in our Lord. 23 Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the city saluteth you, and Quartus a brother. 24 The grace of our Lord JESUS CHRIST be with all you, Amen. 25 And to him that is able to confirm you according to my Gospel and preaching of JESUS CHRIST, according to the revelation of the mystery from eternal times kept secret, 26 Which now is opened by the Scriptures of the Prophets, according to the precept of the eternal God, to the obedience of faith known in all Gentiles, 27 To God the only wise, through JESUS CHRIST, to whom be honour and glory for ever and ever. Amen.

ANNOTATIONS.

fear and hate, and which will be their bane: and they know that there is no argument which convinceth in their conscience, that Peter was never at Rome. Therefore to conclude we say to them in Augustine's words. *Why call you the Apostolic chair, the chair of pestilence? What hath the Church of Rome done against you, in which Peter did sit, and from which by nefarious fury you have separated yourselves?*

ver. 16. *Holy kiss.* Hereof and by the common usage of the first Christians, who had special regard of unity and peace among themselves, and for sign and protestation thereof, kissed one another, came our holy ceremony of giving the *Pax*. or kissing one another in the sacrifice of the *blessed Mass*.

ver. 17. *Learned.* Of the Prince of the Apostles, saith Theodoret upon this place.

ver. 17. *To mark them.* He carefully warneth them to take heed of seditious sowers of Sects and dissension in religion, and this is ever to be their mark, if they should teach or move them to any thing which was not agree-

CHAPTER 16.

able to that which they had learned at their conversion: not bidding them to examine the case by the Scriptures, but by their first form of faith and religion delivered to them before they had or did read any book of the new Testament.

ver. 18. *But their own belly.* Howsoever Heretics pretend in words and external show of their sheep's coat, indeed they seek but after their own profit and pleasure, and by the Apostle's own testimony we be warranted so to judge of them as of men that indeed have no religion nor conscience.

ver. 18. The special way that Heretics have ever had to beguile was and is by sweet words and gay speeches, which their sheep's coat is before described, particularly in the Annotations upon Matthew 7. 15.

ver. 19. *Your obedience.* Against Heretics and their illusions, there is no better way than in simplicity to cleave unto that which hath been taught before: for the which the Roman obedience is much commended. *Annot. upon the first chap, ver. 8.*

THE ARGUMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

How Paul planted the Church at Corinth, continuing there a year and a half together, we read Acts 18. After that, when he was at Ephesus, Acts 19, about the end of the three years that he abode there, he wrote his first Epistle to the Corinthians. For even as Luke there writeth, *when these things were ended, Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to go to Jerusalem: so likewise doth Paul himself write here: I will come to you in Achaia, when I shall have gone over Macedonia, for I will go over Macedonia, but I will tarry at Ephesus until Pentecost.* The matters that he writeth of, is not one, as in the Epistle to the Romans, but divers, partly such faults of theirs, as were signified unto him *by them that were of Chloe*, 1 Cor. 1. 11, partly, such questions as themselves wrote to him of, *And concerning the things that you wrote to me*, 1 Cor. 7. 1, for so we may, as it seemeth, divide the Epistle into these two parts. Or, to put all together, he writeth of eight things: 1 Of certain Schism beginning among them, by occasion of certain preachers, whom in the Second Epistle he toucheth more plainly, as being False Apostles, chap. 1. 2. 3. 4. 2 Of an incestuous fornicator, and some that went to law before infidel judges, chap. 5. 6. 3 Of matrimony and continency, chap. 7. 4 Of meats sacrificed to Idols, chap. 8. 9. 10. 5 Of his Traditiona, chap. 11. 6 Of the holy Gifts of the Holy Ghost, chap. 12. 13. 14. 7 Of the Resurrection, chap. 15. 8 Of the contributions that he gathered of the Gentiles, to succour the Christian Jews at Jerusalem, chap. 16.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

After salutation, 4 having acknowledged the graces of their Church, 10 he dehortheth them from their Schismatical boasting against one another in their baptizers, telling them that they must boast only in Christ for their baptism, 17 and in their preachers, who had the wisdom of words: telling them that it is the preaching of the cross, whereby God saveth the world, and wherein only Christians should boast: 26 seeing God of purpose chose the contemptible, that so himself might have the glory.

1 Paul called to be an Apostle of Jesus Christ, by the will of God, and Sosthenes a brother, 2 To the Church of God that is at Corinth, to the sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours. 3 Grace to you and peace from God our father, and our Lord Jesus Christ 4 I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, 5 That in all things you may be made rich in him, in all utterance, and in all knowledge, 6 As the testimony of Christ is confirmed in you, 7 So that nothing is wanting to you in any grace, expecting the revelation of our Lord Jesus Christ, 8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ. 9 God is faithful: by whom you are called into the society of his son Jesus Christ our Lord. 10 And I beseech you, brethren, by the name of our Lord Jesus Christ, that you all say one thing, and that there be no schisms among you: but that you be perfect in one sense, and in one knowledge. 11 For it is signified unto me my brethren, of you, by them that are of Chloe, that there be contentions among you. 12 And I mean this, for that every one of you saith, I certes am Paul's, and I Apollo's, but I Cepha's, and I Christ's. 13 Is Christ divided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14 I give God thanks, that I baptized none of you, but Crispus and Caius. 15 Lest any man say, that in my name you were baptized. 16 And I baptized also the house of Stephanas. But I know not if I have baptized any other. 17 For Christ sent me not to baptize, but to evangelize: not in wisdom of speech, that the cross of Christ be not made void. 18 For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. 19 For it is written, *I will destroy the wisdom of the wise: and the prudence of the prudent I will reject.* 20 *Where is the scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolish?* 21 For because in the wisdom of God the world did not by wisdom know God: it pleased God by the foolishness of the preaching to save them that believe. 22 For both the Jews ask signs, and the Greeks seek wisdom. 23 But we preach Christ crucified to the Jews, certes a scandal, and to the Gentiles, foolishness: 24 But to the called Jews and Greeks, Christ the power of God and the wisdom of God. 25 For that which is the foolish of God, is wiser than men: and that which is the infirm of God is stronger than men. 26 For see your vocation, brethren, that

ANNOTATIONS.

CHAPTER I.

ver. 5. *In all knowledge.* Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before, for men cannot lightly learn the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of every Article, as clearly and briefly by letters they could not do. Neither doth now any man learn

his faith first, but by hearing of his parents and Masters, for if we should when we come to years of discretion, be set to pick our faith out of the Scriptures, there would be a mad work, and many faiths among us.

ver. 12. The beginning of all Schisms is overmuch admiring and addicting men's selves to their own particular Masters. Acts 18. 8.

not many wise according to the flesh, not many mighty, not many noble. 27 But the foolish things of the world hath God chosen that he may confound the wise: and the weak things of the world hath God chosen that he may confound the strong. 28 And the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are. 29 That no flesh may glory in his sight. 30 And of him you are in Christ Jesus who is made unto us wisdom from God, and justice, and sanctification, and redemption. 31 That as it is written, *He that doth glory, may glory in our Lord.*

CHAPTER II.

That his own preaching among them, was in humble manner in the sight of man, 5 Howbeit it is most profound wisdom, as they should and would perceive, if they were not carnal, which is taught in the Church of Christ.

1 And I, brethren, when I came to you, I came not in loftiness of speech or wisdom, preaching to you the testimony of Christ. 2 For I judged not myself to know any thing among you but Jesus Christ, and him crucified. 3 And I was with you in infirmity, and fear and much trembling. 4 And my speech and my preaching was not in the persuasible words of human wisdom, but in showing of spirit and power. 5 That your faith might not be in the wisdom of men, but in the power of God. But we spake wisdom among the perfect. 6 But the wisdom not of this world, neither of the Princes of this world that come to naught. 7 But we speak the wisdom of God in a mystery, which is hid, which God did not predestinate before the worlds, unto our glory. 8 Which none of the Princes of this world did know: for if they had known, they would never have crucified the Lord of glory. 9 But as it is written, *That which eye hath not seen, nor ears hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them that love him.* 11 But to us God hath revealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God. 11 For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God. 12 And we have received not the spirit of this world but the spirit that is of God: that we may know the things that of God are given to us. 13 Which also we speak not in learned words of human wisdom: but in the doctrine of the spirit, comparing spiritual things to the spiritual. 14 But the sensual man perceiveth not those things

ANNOTATIONS.

ver. 30. *Who is made.* He meaneth not, as our adversaries captiously take it, that we have no justice, sapience, nor sanctity of our own, other than Christ imputed to us: but the sense is, that he is made the author, giver, and meritorious

CHAPTER 1.

cause of all these virtues in us, for so the Apostle interpreteth himself plainly in the 6. chapter following, when he writeth thus, *You be washed, you be justified, you be sanctified in the name of our Lord Jesus Christ and in the spirit of our God.*

ANNOTATIONS.

ver. 11. *But the spirit of man.* One man cannot know another's cogitations naturally: but God giveth the Prophets and other, even in this world oftentimes, by extraordinary grace to know men's secrets. As he did to Peter, to know the fraud of Ananias and Saphira: and to Eliseus, his servant's bribery in his absence, and what was done in the king of Syria his chamber, and as he giveth to all Angels and Saints, so far as is convenient to our necessities and their heavenly glory, to understand not only our vocal prayers, but our inward repentance and desires. Luke 15: 7.

ver. 12. *That we may know.* The protestants that challenge a particular spirit revealing to each one his own predestination, justification, and salvation, would draw this text to that purpose. Which importeth nothing else, as is plain by the Apostle's discourse, but that the Holy Ghost hath given to the Apostles, and by them to other Christian men, to know God's ineffable gifts bestowed upon the believers in this time of grace: that is, Christ's incarnation, Passion, presence in the Sacrament, and the incomprehensible joys of heaven, which Pagans, Jews, and Heretics deride.

ver. 14. *The sensual man.* The sensual man is he specially, that measureth these heavenly mysteries by natural reason, human prudence, external sense, and worldly affection, as the Jew, Pagan, and Heretic do: and sometime

CHAPTER 2.

both here and elsewhere, the more infirm and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affairs, and giving to sensual joy and worldliness, have no such sense or feeling of these great gifts of God, as the perfecter sort of the faithful have. Who trying these high points of religion, not by reason and sense, but by grace, faith, and spirit, be therefore called spiritual. The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal cannot attain unto: that doth by the spirit of the church, whereof he is partaker in vanity of the same, not only see the errors of the carnal, but condemneth them and judgeth every power resisting God's Spirit and word: the carnal Jews, Heathen, or Heretic, having no means nor right to judge of the said spiritual man. For when the spiritual is said to be judged of none, the meaning is not that he should not be subject or obedient to his Pastors and spiritual Powers and to the whole church, specially for the trial or examination of all his life, doctrine, and faith: but that a Catholic man and namely a teacher of Catholic doctrine in the Church should not be any whit subject to the judgment of the Heathen or the Heretic, nor care what of ignorance or infidelity they say against him, for such carnal men have no judgment in such things, nor can attain to the Church's wisdom in any cere-

that are of the Spirit of God, for it is foolishness to him, and he cannot understand : because he is spiritually examined. 15 But the spiritual man judgeth all things : and himself is judged of no man. 16 For who hath known the sense of our Lord that may instruct him ? But we have the sense of Christ.

CHAPTER III.

If they will not be carnal still, they must boast in God only, and not in their preachers, which are but his ministers, 10 and need to look well how they preach : 12 because not all preaching, though it be Catholic, is meritorious : but rather it buildeth matter to be purged by fire, when it is vain and unfruitful, as also any other like works of other Catholics, marry if it be heretical, destroying the temple of God, then it worketh damnation. 18 The remedy is, to humble themselves and refer all to God

1 And I, brethren, could not speak to you as to spiritual, but as to carnal. As it were to little ones in Christ, 2 I gave you milk to drink, not meat : for you could not as yet, but neither can you now verily, for yet you are carnal. 3 For whereas there is among you emulation and contention, are you not carnal, and walk according to man ? 4 For when one saith, I certes am Paul's, and another, I Apollo's : are you not men ? What is Apollo then ? and what is Paul ? 5 The ministers of him whom you have believed, and to every one as our Lord hath given. 6 I planted, Apollo watered : but God gave the increase. 7 Therefore neither he that planteth is any thing, nor he that watereth : but he that giveth the increase, God. 8 And he that planteth and he that watereth are one. And every one shall receive his own reward according to his own labour. 9 For we are coadjutors : you are God's husbandry, you are God's building. 10 According to the grace that is given me, as a wise workmaster have I laid the foundation : and another buildeth thereupon, but let every one look how he buildeth thereon. 11 For other foundation no man can lay, beside that which is laid : which is Christ Jesus. 12 And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. 13 The work

ANNOTATIONS

mony, mystery, or matter which they condemn.

Therefore Iræneus excellently declaring that the church and every spiritual child thereof, judgeth and condemneth all false prophets and Heretics of what sort soever, at length he concludeth with these notable words : *The spiritual shall judge also all that make schisms, which be cruel, not having the love of God, and respecting their own private, more than the unity*

ANNOTATIONS.

ver. 2. *I gave you milk.* The Church only hath truth both in her milk and in her bread : that is, whether she instruct the perfect, or the imperfect who are called carnal. *Aug. lib. 25. cap. 3. cont. Faustum.*

ver. 8. *Every man shall receive according.* A most plain text for proof that men by their labours, and by the diversities thereof, shall be diversely rewarded in heaven : and therefore that by their works proceeding of grace, they do deserve or merit heaven, and the more or less joy in the same, for though the holy Scripture commonly use not this word merit, yet in places innumerable of the Old and New Testament, the very true sense of merit is contained, and so often as the word *merces*, and the like be used, they be ever understood as correlatives or correspondent unto it, for if the joy of heaven be retribution, repayment, hire, wages for works, as in infinite places of holy Scripture, then the works can be none other but the value, desert, price, worth, and merit of the same. And indeed this word, *reward*, which in our English tongue may signify a voluntary or bountiful gift, doth not so well express the nature of the Latin word, or the Greek, which are rather the very stipend that the hired workman or journeymen covenanteth to have of him whose work he doth, and is a thing equally and justly answering to the time and

CHAPTER 2.

of the church, mangle, divide, and as much as in them lieth, kill for small causes the great and glorious body of Christ, speaking peace, and seeking battle. He shall judge also them that be out of the truth, that is to say, out of the church, which church shall be under no man's judgment, for to the church are all things known, in which is perfect faith of the Father, and of all the dispensation of Christ, and firm knowledge of the Holy Ghost that teacheth all truth. Iren. lib. 4. cap. 62.

CHAPTER 3.

weight of his travels and works, in which sense the scripture saith, *Dignus est operarius mercede sua*, the workman is worthy of his hire, rather than a free gift, though, because faithful men must acknowledge that their merits be the gifts and graces of God, they rather use the word reward, than hire, stipend, or repayment, though indeed it be all one, as you may see by divers places of holy writ, as, *My mercies, reward, is with me to render to every one according to his works.* And our Lord will render unto me according to my justice, *Psal. 17.* And the very word itself merit, equivalent to the Greek, is used thus, *Mercy shall make a place to every one according to the merit of works, Ecclesias. 16, 15.* And if you do your justice before men, you shall not have reward in heaven, *Matt. 6. 1.* Where you see that the reward of heaven is recompense of justice, And the evasion of the Heretics is frivolous and evidently false, as the former and like words do convince, for they say heaven is our *Merces* or reward, not because it is due to our works, but to the promise of God : where the words be plain, *According to every man's works or labours*, upon which works, and for which works conditionally, the promise of heaven was made.

ver. 9. *Coadjutors.* A marvellous dignity of spiritual pastors, that they be not only the instruments or ministers of Christ, but also

of every one shall be manifest: for the day of our Lord will declare, because it shall be revealed in fire: and the work of every one of what kind it is, the fire shall try. 14 If any man's work abide, which he built thereupon: he shall receive reward. 15 If any man's work burn, he shall suffer detriment: but himself shall be saved: yet so as by fire. 16 Know you not that you are the temple of God: and the Spirit of God dwelleth in you? 17 But if any violate the temple of God, God will destroy him. For the temple of God is holy: which you are. 18 Let no man seduce himself: if any man seem to be wise among you in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, *I will compass the wise in their subtlety.* 20 And again, *Our Lord knoweth the cogitations of the wise that they be vain.* 21 Let no man therefore glory in men. For all things are yours: 22 Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death or things present, or things to come, for all are yours: 23 And you are Christ's, and Christ is God's.

CHAPTER IV.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his virtue: considering that neither his own conscience is a sufficient judge thereof, but only God who seeth all. 8 *He toucheth them for contemning in their pride, the Apostles themselves as miserable, 18 threatening to come to those proud false Apostles who were the authors of all these schisms.*

1 So let a man esteem us as the ministers of Christ, and the dispensers of the mysteries of God. 2 Here now is required among the dispensers that a man be found faithful. 3 But to me

ANNOTATIONS.

God's coadjutors in the work of our salvation. ver. 12. *Upon this foundation.* The foundation is Christ, and faith in him working by charity. The upper building may be either pure and perfect matter of gold, silver, and precious stone, which, according to the most authentical and probable exposition, be good works of charity and all Christian justice done by God's grace: or else, wood, hay, stubble, which signify the manifold acts of man's infirmity and his venial sins. Which more or less mixed and meddled with the better matter aforesaid, require more or less punishment or purgation at the day of our death. At which day, if by penance or other means in the Church, the said venial sins be before hand cleansed, there shall need no purging at all, but they shall straight receive the reward due to them

ver. 13. *Shall be manifest.* Whether our life and works be pure and need no cleansing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plain in what terms every man's life is towards God, for then Purgatory fire shall reveal and prove it, for, whosoever hath any impure matter of venial sins or such other debts, to God's justice payable and purgable, must into that fire, and after due payment and cleansing, be saved through the same. Where the works of the perfect men and such as died with all debts paid, cleansed, or forgiven, are quitted from the fire, and never incur damage, pain, or loss thereby. The places of fathers' expounding this for Purgatory, be very many most evident, which are cited in the last Annotation following.

ver. 13. *The day of our Lord shall declare.* That this purgation rather signifieth the place of God's justice after our death, than, affliction in this life, the Apostle's precise signifying of fire declareth, and of revealing any notifying the difference of men's works by the same: which is not done evidently ever in this life: and namely the word, *day of our Lord*: which commonly and properly signifieth in Scripture, and namely in this Apostle, 1 Cor. 5, 5. 2 Cor. 1, 13. Phil. 1. 10. 6. 1 Thes. 5, 2 2 Thes. 2, 2.

CHAPTER 3.

either the particular, or the general judgment: and therefore that the trial spoken of is not properly nor literally meant any affliction or adversity of this life, as Calvin also confesseth, coining a foolish new construction of his own. Where you may note also in that man's commentary, that this word *dies Domini*, was so prejudicial against him and all other expositions of the trial to be made in this world, that he would gladly have *Domini* out, reading thus, *A day shall come which shall open, &c.* Where understand, that if it were only *Dies*, as in the Greek, yet thereby also the Scripture is wont to signify the self same thing: as 2 Tim. 1, 12. 28. and 2 Tim. 4, 8. and Heb. 10, 25. *the day*, as in this place, with the Greek article only which is all one with *Dies illa*, or *Dies Domini*.

ver. 15. *As by fire.* Augustine upon these words of the Psalm 37. "*Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it shall come to pass, saith he, that some be amended in the wrath of God, and be rebuked in his indignation. And not all perhaps that are rebuked, shall be amended, but yet some there shall be saved by amending. It shall be so surely, because amending is named: yet so as by fire, but some there shall be that shall be rebuked, and not amended, to whom he shall say, Go ye into everlasting fire. Fearing therefore these more grievous pains, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath, that is to say, Purge me in this life, and make me such a one as shall not need the amending fire, being for them which shall be saved, yet so as by fire. Wherefore? but because here they build upon the foundation, wood, hay, stubble? for if they did build gold, silver, and precious stones, they should be secure from both fires, not only from that eternal which shall torment the impious eternally: but also from that which shall amend them that shall be saved by fire, for it is said, he shall be safe, yet so as by fire. And because it is said, he shall be safe, that fire is contemned. Yea verily though safe by fire, yet that fire shall be more grievous, then whatsoever a man can suffer in this life. And you know how great evils the wicked have suffered, and may suffer: yet they have suffered such as the good*

it is a thing of least account, to be judged of you or of man's day : but I judge not myself neither. 4 For I am not guilty in conscience of any thing : but I am not justified herein : but he that judgeth me, is our Lord. 5 Therefore judge not before the time : until our Lord do come, who also will lighten the hidden things of darkness, and will manifest the counsels of the hearts : and then the praise shall be to every man of God. 6 But these things, brethren, I have transfigured into myself and Apollo, for you : that in us you may learn, one not to be puffed up against another, above that is written. 7 For who discerneth thee ? Or what hast thou that thou hast not received ? And if thou hast received, what dost thou glory as though thou hast not received ? 8 Now you are filled, now are you become rich : without us you reign : and I would to God you did reign, that we also might reign with you. 9 For I think that God hath showed us Apostles the last, as it were deputed to death : because we are made a spectacle to the world, and to Angels and men. 10 We are fools for Christ, but you wise in Christ : we weak, but you strong ; you noble but we base. 11 Until this hour we do both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers. 12 And labour working with our own hands, we are cursed, and do bless : we are persecuted, and sustain it. 13 We are blasphemed, and we beseech : we are made the refuse of this world, the dross of all even until now. 14 Not to confound you, do I write these things : but as my dearest children I admonish you. 15 For if you have ten thousand pedagogues in Christ : yet not many fathers. For in Christ JESUS by the Gospel I begat you. 16 I beseech you therefore be followers of me. 17 Therefore have I sent to you Timothy, who is my dearest son and faithful in our Lord : who will put you in mind of my ways that are in Christ JESUS, as every where in every Church I teach. 18 As though I would not come to you, so certain are puffed up. 19 But I will come to you quickly, if our Lord will : and will know not the words of them that be puffed up, but the power. 20 For the kingdom of God is not in words, but in power. 21 What will you ? in rod that I come to you : or in charity, and the spirit of mildness.

CHAPTER V.

Sharply rebuking their clergy's negligence, 3 himself absent excommunicateth that public incestuous person : 6 commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

1 There is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his father's wife. 2 And you are puffed up : and have not mourned rather, that he might be taken away from among you, that hath done this deed. 3 I indeed absent in body, but present in spirit, have already judged, as present, him that hath so done. 4 In the name of our Lord JESUS Christ, you being gathered together and my spirit,

ANNOTATIONS.

also might suffer, for what hath any malefactor suffered by the laws, that a Martyr hath not suffered in the confession of Christ ? These evils therefore that are here, be much more easy, and yet see how men, not to suffer them, do whatsoever thou commandest. How much better do they that which

ANNOTATIONS.

ver. 4. *But not justified.* The Heretics are certain that they be in God's grace, but Paul though guilty of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to be judge of his own heart and cogitations, whether they were pure or no : but the trial thereof he left only to God's judging day.

ver. 6. *I have transfigured.* Lo ! when he named himself and Apollo, and Cephas, he

ANNOTATIONS.

ver. 2. *Have not mourned.* Christian men should be sorrowful to see the greivous offences born withal, and ought zealously to seek the offender's punishment by excommunication.

ver. 3. *I absent.* Paul here useth his Apostolic power, of binding this incestuous person, excommunicating him by his letters and *Man-datum*, though absent.

ver. 4. *You being gathered.* Though he commanded the act should be done in the face of the Church, as such sentences and censures be

CHAPTER 3.

God commandeth, that they may not suffer those greater pains ?" Ambr. upon this place, 1 Cor. 3. and Ser. 20. in Ps. 118. Hiero. lib. 2. c. 13. adv. Jovinianum. Greg. lib. 4. Dialog. c. 39. and in Psal. 3. Pœnit. in principio. Origen, hom. 6. in c. 15. Exod. and hom. 14. in c. 24. Levit.

CHAPTER 4.

meant other seditious and factious Preachers, whose names he spared.

ver. 15. *If you have.* So may Augustine our Apostle say to us Englishmen.

ver. 21. *In rod.* The Apostles have power of discipline and censures against offenders, and power of gentleness, meekness, and indulgence also : to use either punishing or pardoning, according to their wisdom, and according to the occasion of time and place.

CHAPTER 5.

at this day, executed also, yet the judgment and authority of giving sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirm, for the power of binding and loosing was not given to the whole Church, but as in the persons of the Prelates, and to them for the benefit of the whole. Whereupon Chrysostom upon those words, *Dic Ecclesiæ, Tell the Church*, Matt. 18. *Complain to the Church, that is, saith he, to the prelates and presidents thereof.*

with the virtue of our Lord JESUS, 5 To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS CHRIST. 6 Your glorying is not good. Know you not that a little leaven corrupteth the whole paste? 7 Purge the old leaven that you may be a new paste, as you are azymes. For our Pasch, Christ is immolated. 8 Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the azymes of sincerity and verity. 9 I wrote to you in an epistle, Not to keep company with fornicators. 10 I mean not the fornicators of this world, or the covetous, or the extortioners, or servers of idols: otherwise you should have gone out of this world. 11 But now I wrote to you, not to keep company, if he that is named a brother, be a fornicator, or a covetous person, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one not so much as to take meat. 12 For what is it to me to judge of them that are without? Do not you judge of them that are within? 13 For them that are without, God will judge. Take away the evil one from among yourselves.

CHAPTER VI.

He rebuketh them for going to law before judges that were not Christians, 9 telling that extortion, as many other offences likewise, is a mortal sin. 12 And with divers reasons he inveigheth against fornication, bidding also to flee all occasions thereof.

1 Dare any of you, having a matter against another, to be judged before the unjust, and not before the saints? 2 Or know you not that the saints shall judge of the world? And if the

ANNOTATIONS.

ver. 4. *With the virtue.* All such great power over sinners, is holden and exercised in the name and virtue of CHRIST JESUS. And whosoever setteth light by it, despiseth our Lord's name and power.

ver. 5. *To Satan.* To assure us that all excommunicate persons be in the power and possession of the Devil, and quite out of Christ's protection as soon as they be separated by the Church's sentence, from her body and the Sacraments, and fellowship of Christian Catholic men: it pleased God to give power to the Apostles and Prelates in the primitive Church, to cause the devil straight upon their sentence of excommunication, to invade the body of the excommunicate, and to torment him corporally, so Christ excommunicated Judas, and the devil entered into him, and he went forth of the happy fellowship of the Apostles, *John* 13. 27, so this Apostle excommunicated Alexander and Hymenæus, and Satan straight took them: *1 Tim.* 1. Yea it is thought that Peter excommunicated Ananias and Sapphira, and for sign of his power and terror of the sentence, struck them both stark dead. *De mirabil. S. Scriptura*, ii. 3. c. 16. *apud, Aug.* Which miraculous power though it be not joined now to that sentence, yet as far as concerneth the punishment spiritual, which it specially appertaineth unto, it is as before, and is by the judgment of the holy Doctors, *Cyp. ep.* 62. num. 3. *Chryst. in 1 Tim.* 1 ho. 5. *Ambrose. in 1 Tim.* 1. *Hiero. ep. ad Heliod.* c. 7. *August. de cor. and gra.* c. 15, the terrible and greatest punishment in the world, yea far passing all earthly pain and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely, by Augustine. *And by this spiritual sword, saith Cyprian, all must die in their souls, that obey not the Priests of Christ in the new law, as that they were disobedient to the judges of the old law, were slain with the corporal sword.* Would God that the world knew what a marvellous punishment Christ hath appointed the Priests to execute upon the

CHAPTER 5.

offenders of his laws, and specially upon the disobedient, as heretics namely.

ver. 8. *Let us feast.* The Paschal lamb, which was the most express figure of Christ every way, was first sacrificed, and afterward eaten with azymes or unleavened bread, so Christ our Paschal, being then newly sacrificed on the Cross, is recommended to them as to be eaten with all purity and sincerity, in the holy sacrament. Which mystery the holy Church in these words commendeth to the faithful every year at the feast of Easter.

ver. 11. *A server of idols.* A notorious wilful corruption in the bible 1562, translating in the verse before, *Idolaters*: and here, *worshippers of images*: the Apostles word being one εἰδωλολατρῆς, *Idolater*.

ver. 11. *Not to take meat.* It is not meant that we should separate ourselves corporally from all sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the error and occasion of the Donatists great schism: nor that every man is straight after he hath committed any deadly sin, excommunicated, as some Lutherans hold: but that we should avoid them when the Church hath excommunicated them for such, though in mind, and condemnation of their faults, every one ought to be always far from them. As for the heathen and Pagans, which be not under the Church's discipline, and at that time in external worldly affairs dealt with Christians, and lived amongst them whether they would or no, the apostles did not forbid christians their company.

ver. 13. *The evil one.* He concludeth though they cannot, nor himself neither, cut off the Heathen that be public offenders, yet the ill person by him excommunicated being of their own body, they may cut off, as is aforesaid, and avoid his company. Upon which commandment of the Apostle we see that we are bound by God's word to avoid all company and conversation with the excommunicate, except in cases of necessity, and the spiritual profit of the person excommunicated.

ANNOTATIONS.

ver. 2. The faithful judge and give sentence

CHAPTER 6

with God at the latter day, specially the Apos-

world shall be judged by you: are you unworthy to judge of the lesser things? 3 Know you not that we shall judge Angels? how much more secular things? 4 If therefore you have secular judgments: the contemptible that are in the Church, set them to judge. 5 I speak to your shame. So, is there not among you any wise man, that can judge between his brother. 6 But brother with brother contendeth in judgment: and that before infidels? 7 Now certes there is plainly a fault in you, that you have judgments among you. Why do you not rather take wrong? why do you not rather suffer fraud? 8 But yourselves do wrong and defraud: and that to the brethren. 9 Know you not that the unjust shall not possess the kingdom of God? Do not err. Neither fornicators, nor servers of Idols, nor adulterers, nor the effeminate, nor the liars with mankind, 10 Nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. 11 And these things certes you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the Spirit of our God. 12 All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought under the power of none. 13 The meat to the belly, and the belly to the meats: but God will destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. 14 But God both hath raised up our Lord, and will raise up us also by his power. 15 Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of a harlot? God forbid. 16 Or know you not, that he which cleaveth to a harlot is made one body? *For they shall be, saith he, two in one flesh.* 17 But he that cleaveth to our Lord, is one spirit. 18 Flee fornication. Every sin whatsoever a man doth, is without the body: but he that doth fornicate, sinneth against his own body. 19 Or know you not, that your members are the temple of the Holy Ghost which is in you, whom you have of God, and you are not your own? 20 For you are bought with a great price. Glorify and bear God in your body.

CHAPTER VII.

That married folk may ask their debt, and must pay it, though it be better for them to contain, 8 as also for the unmarried and widows to continue single, though they may marry. 10 That the married may not depart from one another, nor in any case marry another during the life of the former, 12 unless it be from one that is unbaptized, which yet he dissuadeth: 17 counselling also every one to be content with his state wherein he was christened. 25 Virginity is not commanded, but counselled, as the better and more meritorious than marriage, 33 As also widowhood.

1 And concerning the things whereof you wrote to me: It is good for a man not to touch a woman. 2 But because of fornication let every man have his own wife, and let every woman have her own husband. 3 Let the husband render his debt to the wife: and the wife also in like manner to her husband. 4 The woman hath not power of her own body: but her husband. And in like manner the man also hath not power of his own body: but the woman. 5 Defraud not one another, except perhaps by consent for a time, that you may give yourself to prayer:

ANNOTATIONS.

tles and the perfect Christians that have forsaken all for Christ's sake.

ver. 6. *Contendeth in judgment.* To be given much to brabbling litigiousness for every trifle, to spend a pound rather than lose a penny, the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the judgment seats and courts of Heathen Princes, which then only reigned, and not to suffer their controversies and quarrels to be taken up among themselves brotherly and peaceably, was a great fault: as for one Catholic to draw another for mere trifles before secular or heretical Officers is a very unchristian part.

ver. 7. *A fault.* He forbade not all judg-

ANNOTATIONS.

ver. 2. *His own wife.* He saith not as the Protestants here pretend to exuse the unlawful conjunction of Votaries, *Let every one marry:* but, let every one have, keep or use his own wife to whom he was married before his conversion, for the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound upon their conversion, to abstain from the company of their wives married before in their infidelity as some did persuade them that they ought to

CHAPTER 6.

ments of controversies, but only signified that it was a fault, and that it proceeded of some injuries done one to another, and imperfections, that they so molest one another: and that it had been more agreeable to Christian perfection and charity, rather to tolerate and suffer a small injury, than to draw his fellow to judgment seats.

ver. 9. *Servers of Idols.* For this the English Bible 1562, falsely translateth, *worshippers of images.*

ver. 18. *Sinneth against his own body.* Fornication is not only enemy to the soul, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly than any other sins do.

CHAPTER 7.

do. *Hiero. lib. 1. cont. Jovin. cap. 4. Chryst. in hunc locum hom. 19.*

ver. 3. *Let the husband render.* These words open the Apostle's intention and talk to be only of such as are already married, and to instruct them of the bond and obligation that is between the married couple, for rendering of the debt of carnal copulation, one to another: declaring that the married persons have yielded their bodies so one to another, that they cannot without mutual consent, neither perpetually, nor for a time, defraud one the other.

and return again together, lest Satan tempt you for your incontinency. 6 But I say this by indulgence, not by commandment. 7 For I would all men to be as myself: but every one hath a proper gift of God: one so, and another so. 8 But I say to the unmarried and to widows: it is good for them if they so abide even as I also. 9 But if they do not contain themselves, let them marry: for it is better to marry than to be burnt. 10 But to them that be joined in matrimony, not I give commandment, but our Lord, that the wife depart not from her husband. 11 And if she depart, to remain unmarried, or to be reconciled to her husband. And let not the husband put away his wife. 12 For to the rest, I say, not our Lord. If any brother have a wife an infidel, and she consent to dwell with him: let him not put her away. 13 And if any woman have a husband an infidel, and he consent to dwell with her: let her not put away her husband. 14 For the man an infidel is sanctified by the faithful woman: and the woman

ANNOTATIONS.

ver. 5. *That you may.* If the layman cannot pray, unless he abstain from his wife: the Priest that always must offer sacrifice, and always pray, must therefore always be free from matrimony. *Hiero. lib. 1. cap. 19. adver. Jovin.*

ver. 5. *Give yourself to prayer.* This time, and the Heretics' doctrine, and high estimation of matrimonial acts, are far from the purity of the Apostolic and primitive Church, when the Christians to make their prayers and fastings more acceptable to God, abstained by mutual consent even from their lawful wives, our new Masters not much abstaining, as it may be thought, from their wives for any such matter. And yet Augustine saith, the Prelate should pass other in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christ's room, offer, baptize, and pray for the people: *lib. 1. q. ex utroque test. q. 127. in fine. Hierome, lib. 1. cap. 19. advers. Jovinian, Ambrose, lib. 1. Offic. cap. ult.* But alas for the people, whose married Pastors are in this point far worse than the vulgar folk, neither teaching continency, nor giving good example.

ver. 6. *By indulgence, not commandment.* Lest some might misconstrue his former words as though he had precisely commanded married persons not to abstain perpetually from carnal copulation, or not to give their consent one to another of continency but for a time only: he declareth plainly that he gave no rule or precept absolutely therein, but that he spake all the foresaid, condescending to their infirmities only, insinuating that continence from carnal copulations is much better, and that himself kept it continually. *August. de bon. conjug. cap. 10. Enchirid. cap. 78.*

ver. 7. *A proper gift.* To such as may lawfully marry, or be already married, God giveth not always that more high and special gift or grace of continency, though every one of them all that duly ask and labour for it, might have it: but such are not bound to endeavour or seek for it always, and therefore cannot be commanded to abstain further than they like, but whensoever a man is bound to abstain, either by vow or any other necessary occasion, as if one of the parties be in prison, war, banishment, sickness, or absent perpetually by lawful divorce, the other must needs in pain of damnation abstain, and cannot excuse the want of the gift of chastity, for he is bound to ask it and to seek for it of God by fasting, prayer, and chastising his body:

CHAPTER 7.

and so labouring duly for it, God will give the grace of chastity. So had Paul it, and so had all the holy men that ever lived chaste. Therefore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they have not the gift. And it were a great marvel why so few of the new Sects or rather none now-a-days have that gift, but that we see it is obtained by those means which our forefathers used, and they use not at all. To live in marriage continently without the breach of conjugal fidelity, is a gift of God also, but men must not break their faith of wedlock for want of it, but must know that God giveth that gift to such as humbly ask it of him. *August. de grat. et lib. arbitrio. c. 4. de continent. ca. 1.*

ver. 9. *If they contain not.* He meaneth of such as be free: for if they marry after they have made vow or promise to God of chastity, they are worthily damned, such being bound to contain, and so may contain if they list. *August. de bono. viduit c. 8. 9. and de adul. conjug. lib. 1. c. 15. and de fide ad Petrum c. 3. in fine. Ambros. ad virg. lapsam. c. 5.*

ver. 9. *Better to marry.* It is better to marry for the said persons that be free, than to be overthrown and to fall into fornication, for, to burn, or, to be burnt, is not to be tempted only, as the Protestants think that pick quarrels easily to marry, but it signifieth to yield to concupiscence either in mind or external work. We say also, for such as be free, for concerning others lawfully made Priests, and such as otherwise have made vow of chastity, they cannot marry at all, and therefore there is no comparison in them betwixt marriage and fornication or burning, for their marriage is but pretended, and is the worst sort of incontinency and fornication or burning. *Theodoret, in hunc loc.*

ver. 11. *To remain unmarried.* Neither party may dismiss the other and marry another for any cause, for though they be separated for fornication, yet neither may marry again. *Augustine de adul. conjug. lib. 1. cap. 8. 9. and lib. 2. cap. 5. 19. Annotations Matt. 19. and Augustine in his whole books, de adulter. conjug. tom. 6.*

ver. 12. *I say not our Lord.* By this we learn, that there were many matters over and above the things that Christ taught or prescribed, left to the Apostles' order and interpretation: wherein they might as the case required either command or council, and we bound to obey accordingly.

an infidel is sanctified by the faithful husband: otherwise your children should be unclean: but now they are holy. 15 But if the infidel depart, let him depart: for the brother or sister is not subject to servitude in such: but in peace hath God called us. 16 For how knowest thou, woman, if thou shalt save thy husband? or how knowest thou, man, if thou shalt save the woman? 17 But to every one as our Lord hath divided, as God hath called every one, so let him walk, and as in all Churches I teach. 18 Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. 19 Circumcision is nothing, and prepuce is nothing: but the observation of the commandments of God. 20 Every one in the vocation that he was called, in it let him abide. 21 Wast thou called being a bondman? care not for it: but and if thou canst be made free use it rather. 22 For he that in our Lord is called, being a bondman, is the franchised of our Lord, likewise he that is called, being free, is the bondman of Christ. 23 You were bought with price, be not made the bondmen of men. 24 Every brother wherein he was called, in that let him abide before God. 25 And as concerning virgins, a commandment of our Lord I have not: but counsel I give, as having obtained mercy of our Lord to be faithful. 26 I think therefore that this is good for the present necessity, because it is good for a man so to be. 27 Art thou tied to a wife? seek not to be loosed. Art thou loose from a wife? seek not a wife. 28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless tribulation of the flesh shall such have: but I spare you. 29 This therefore I say, brethren, the time is short, it remaineth that they also which have wives, be as though they had not. 30 And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not. 31 And they that use this world, as though they used it not: for the figure of this world passeth away. 32 But I would have you to be without carefulness. He that is without a wife, is careful for the things that pertain to our Lord, how he may please God. 33 But he that is with a wife, is careful for the things that pertain to the world, how he may please his wife: and he is divided. 34 And the woman unmarried and the virgin, thinketh on the things that pertain to our Lord: that she may be

ANNOTATIONS.

ver. 14. *Sanctified.* When the infidel party is said to be clean or sanctified by the faithful, or the children of their marriage to be clean, we may not think that they be in grace or state of salvation thereby, but only that the marriage is an occasion of sanctification to the infidel party and to the children, for Augustine, *lib. 3. de pec. mer. and remis. cap. 12.* concludeth against the Pelagians, as we may do against the Calvinists, holding Christian men's children to be holy from their mother's womb, and not to need baptism, that what other sanctification soever it be that is here meant, it cannot be aught to salvation without faith, Baptism, &c.

ver. 19. *But the observation.* Neither to be Jew nor Gentile, bond or free, married or single, nor the faith itself which is proper to Christian men, will serve to salvation, without good works and keeping the commandments, Hierome, *adv. Jovin. lib. 1. cap. 16.*

ver. 25. *Counsel I give.* A counsel is one thing, a commandment is another. To do that which is counselled, is not necessary, because one may be saved notwithstanding, but he that will do that which he is counselled unto, shall have a higher degree of glory. He that fulfilleth not a commandment, except he do penance, cannot escape punishment. A *gust. lib. de virg. cap. 13. and 14.*

ver. 28. *If a virgin marry.* He speaketh not of that virgin which hath dedicated herself to God, for if any such marry, she shall be damned for breaking her first vow, but only of young maids unmarried in the world. *Hiero adv. Jovin. lib. 1. cap. 7. Chrysostom Hom. 20 Theodoret, Photius, and the other Greek Doctors upon this place, apud Oecum, Epiph. hæres 61.*

ver. 28. *Tribulation of the flesh.* They are marvellously deceived, saith Augustine, *lib. de*

CHAPTER 7.

virg. cap. 13. that think the Apostle counsel-leth virginity rather than marriage, only for that marriage hath many miseries and molestations joined unto it, which by virginity shall be avoided, and not in respect of the greater reward in heaven, for the Apostle's provident counselling to virginity is for the next life, and he allegeth these troubles of marriage in that sense specially as they be a hinderance from the service of God here, and therefore an impediment to us toward the next life, and the more ample joys thereof.

ver. 29. *As though they had not.* He exhorteth that such as have wives, should not wholly bestow themselves in the vain transitory pleasure and voluptuousness of the flesh, but live in such moderation, that their marriage hinder them as little as may be from spiritual cogitations. Which is best fulfilled of them that by mutual consent do wholly contain, whether they have had children or none, contemning carnal issue for the joys of heaven. And these marriages be more blessed than any other, Augustine, *de Ser. Dom. in monte, lib. 1. cap. 14.*

ver. 32. *Careful for the things of our Lord* The Protestants might here learn if they list, first that virginity is not only preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more convenient for the service of God. Secondly, that virginity hath a grateful purity and sanctity both of body and soul, which marriage hath not. Thirdly, they may learn the cause why the Church of God requireth chastity in the clergy, and forbiddeth not only fornication, but all carnal copulation even in lawful wedlock. Which is not only to the end that God's Priests be not divided from him by the clogs of marriage, but also that they be clean and pure from the fleshly acts of copulation.

holy both in body and in spirit. But she that is married, thinketh on the things that pertain to the world, how she may please her husband. 35 And this I speak to your profit: not to cast a snare upon you, but to that which is honest, and that may give you power without impediment to attend upon our Lord. 36 But if any man think that he seemeth dishonoured upon his virgin, for that she is past age, and if it must so be, let him do that he will. He sinneth not if she marry. 37 For he that hath determined in his heart being settled, not having necessity, but having power of his own will, and hath judged this in his heart, to keep his virgin, doth well. 38 Therefore both he that joineth his virgin in matrimony, doth well: and he that joineth not, doth better. 39 A woman is bound to the law so long time as her husband liveth: but if her husband sleep, she is at liberty: let her marry to whom she will: only in our Lord. 40 But more blessed shall she be, if she so remain, according to my counsel, and I think that I also have the Spirit of God.

CHAPTER VIII.

He rebuketh the learned who in pride of their knowledge did eat Idolothyta, that is things offered to Idols, using, as they said, their liberty: but not considering that the ignorant took their doing as an example for them to frequent such meats so, as they did before in their Paganism, with opinion that they did sanctify the eaters.

1 And concerning those things that are sacrificed to Idols, we know that we all have knowledge. Knowledge puffeth up: but charity edifieth. 2 And if any man think that he knoweth something, he hath not yet known, as he ought to know. 3 But if any man love God, the same is known of him. 4 But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. 5 For although there be that are called gods either in heaven, or in earth, for there are many gods and many lords. 6 Yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord, JESUS CHRIST, by whom all things, and we by him. 7 But there is not knowledge in all. For some until this present with a conscience of the Idol, eat as a thing sacrificed to Idols, and their conscience being weak, is polluted. 8 But meat doth not commend us to God. For neither if we eat, shall we abound: nor if we eat not, shall we lack. 9 But take heed lest perhaps this your liberty be an offence to the weak. 10 For if a man see him that hath knowledge, sit at table in the Idol's temple: shall not his conscience, being weak, be edified, to eat things sacrificed to Idols? 11 And through thy knowledge shall the weak brother perish, for whom Christ hath died? 12 But sinning thus against the brethren, and striking their weak conscience: you sin against Christ. 13 Wherefore if meat scandalize my brother: I will never eat flesh, lest I scandalize my brother.

CHAPTER IX.

To them that so vaunted their liberty about Idolothyta, he bringeth his own example, to wit, that he also had liberty to live by the Gospel, but yet that he used it not, so to avoid scandal of the infirm, and because it was more meritorious. 24 Declaiming against their security, and showing them by similitudes and examples, 24 both of himself, 1 And of the Israelites, that salvation is not so lightly come by: 14 and so concludeth again against eating of Idolothyta, because it is also to commit idolatry, 22 and not only to give ill example to the infirm.

1 Am I not free? Am I not an Apostle? Have I not seen Christ JESUS our Lord? Are not you my work in our Lord? 2 And if to others I be not an Apostle, but yet to you I am, for you

ANNOTATIONS.

ver. 1. *We all have knowledge.* The spiritual and perfectly instructed Christians knew no meats, now to be unclean, neither for signification, as in the Law of Moses: nor always by nature and creation, as the Manichees thought, nor by any other pollution, as in that they were offered to Idols: and therefore they did eat boldly of such meats as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginary, which their fact, for their want of discretion and charity, and for the use of that their liberty to the offence and scandal of the weak, the Apostle doth here reprehend.

ver. 7. *Some with a conscience.* The perfecter men's fault was, that they gave offence by their eating, to the weaker Christians, who seeing them whom they reputed wise and learned, to eat the meats offered to Idols, conceived that there was some virtue and sancti-

CHAPTER 8.

fication in those meats, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and devotion as before their conversion.

Therefore the case standing thus, and the Apostle's discourse of eating or not eating meats being so as is declared, a thing so evident that it admitteth no other interpretation, if the Protestants apply any of this admonition against our fasts in the Catholic Church, they be toto ridiculous.

ver. 10. *In the Idol's Temple.* Like as now, some Catholics have said, that they know that Calvin's communion is but as other bread and wine. But yet the ignorant seeing such go to the Communion, think that it is a good act of Religion. Yea, whatsoever they pretend, it must needs seem an honour to Calvin's Communion, when they are seen in the Idol's temple solemnly sitting or communicating at the abominable table.

ANNOTATIONS.

CHAPTER 9.

ver. 1. *My work.* As he called himself before God's coadjutor, so here he boldly also

are the seal of my Apostleship in our Lord. 3 My defence to them that examine me is this: 4 Have not we power to eat and drink? 5 Have we not power to lead about a woman, a sister, as also the rest of the Apostles, and our Lord's brethren, and Cephas? 6 Or I only and Barnabas, have not we power to do this? 7 Who ever playeth the soldier at his own charges? who planteth a vine, and eateth not of the fruit thereof? who feedeth a flock, and eateth not of the milk of the flock? 8 Speak I these things according to man? Or doth not the law also say these things? 9 For it is written in the Law of Moses, *Thou shalt not muzzle the mouth of the Ox that treadeth out the corn.* Why, hath God care of Oxen? 10 Or for us certes doth he say it? For they are written for us, because he that eareth, ought to ear in hope: and he that treadeth, in hope to receive fruit. 11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? 12 If other be partakers of your power: why not we rather? howbeit we have not used this power: but we bear all things, lest we should give an offence to the gospel of Christ. 13 Know you not, that they which work in the holy place, eat the things that are of the holy place: and they that serve the altar, participate with the altar? 14 So also our Lord ordained for them that preach the gospel, to live of the gospel. 15 But I have used none of these. Neither have I written these things, that they should be so done in me: for it is good for me to die rather, than that any man should make my glory void. 16 For and if I evangelize, it is no glory to me: for necessity lieth upon me: for wo is to me if I evangelize not. 17 For if I do this willingly, I have reward: but if against my will, a charge is committed to me. 18 What is my reward then? That preaching the gospel, I yield the gospel without cost, that I abuse not my power in the gospel. 19 For whereas I was free of all, I made myself the servant of all: that I might gain the more. 20 And I became to the Jews as a Jew, that I might gain the Jews. 21 To them that are under the Law, as though I were under the Law, whereas myself was not under the Law, that I might gain them that were under the Law; to them that were without the Law, as though I were without the Law, whereas I was not without the Law of God, but was in the Law of Christ, that I might gain them that were without the Law. 22 To the weak I became weak, that I might gain the weak. To all men I became all things, that I might save all. 23 And I do all things for the Gospel, that I may be made partaker thereof. 24 Know you not that they that run in the race, all run indeed, but one receiveth the price? So run that you may obtain. 25 And every one that striveth for the mastery, refraineth himself from all things: and they certes, that they may

ANNOTATIONS.

challengeth the Corinthians' conversion to be his handy work in the Lord: nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers, and Catholic men, under pretence of God's honour, for using such phrases and speecnies in the Apostle sense, of the Saints or Sacraments.

ver. 5. *Cephas.* He nameth Cephas, that is Peter, to prove his purpose by the example of the chief and prince of the Apostles. *Ambro. Chrys. Oecum.* upon this place.

ver. 5. *A woman a sister.* The heretics per-versely, as they do all other places for the advantage of their Sect, expound this of the Apostle's wives, and for, *woman*, translate, *wife*, all bellies sounding wedding to them: where the Apostle meaneth plainly the devout women that after the manner of Jewry did serve the preacher of necessities, of which sort many followed Christ, and sustained him and his of their substance. So doth Chrysostom, Theodoret, and all the Greeks, *Oecu. in collect. super hunc lo.* take it. So doth Augustine, *De op. Monach.* c. 4. and Hierome, *lib. 1. adv. Jovinianum*, c. 14. both disputing and proving it by the very words of the text. Ambrose also upon this place. And the thing is most plain, for what end should he talk of burdening the Corinthians with finding his wife, when himself, c. 7, 8, clearly saith that he was single?

ver. 7. *Who playeth the soldier?* He proveth by the Scriptures and natural reasons that Preachers and Pastors may challenge their finding of their flock, though himself for causes had not, nor intended not to use his right and liberty therein.

CHAPTER 9.

ver. 13. *The altar.* The English Bible, 1562, here and in the next chapter, saith thrice, for *altar, temple*: most falsely and heretically, against holy altars, which about the time of that translation were digged down in England.

ver. 16. *If I Evangelize.* If I should preach, either of compulsion and servile fear, or mere necessity, not having otherwise to live and sustain myself in this world, I could not look for reward in heaven: but now doing it, not only as enjoined me, but also of love and charity, and freely without putting any man to cost, and that voluntarily and of very desire to save my hearers, I shall have my reward of God, yea and a reward of Supererogation, which is given to them that of abundant charity do more in the service of God than they be commanded, as Augustine expoundeth it. *De op. Mon.* c. 5.

ver. 23. *That I may be partaker.* A singular place to convince the Protestants, that will not have men work well in respect of reward at God's hand: the Apostle confessing expressly, that all that he doth either of duty or of supererogation above duty, as to preach of free cost, and to work with his own hands to get his own meat and his fellows', and to abstain from many lawful things, all is, the rather to attain the reward of heaven.

ver. 24. *So run.* If such as run for a price, to make themselves more swift, and to win the game, abstain from many meats and pleasures: what should we do to suffer or win the crown of glory, purposed and promised to none but such as run, travel, and endeavour for it?

receive a corruptible crown: but we an incorruptible: 26 I therefore so run not as it were at an uncertain thing: so I fight, not as it were beating the air: 27 But I chastise my body and bring it into servitude, lest perhaps when I have preached to others, myself become reprobate.

CHAPTER X.

See the argument of the 9th chapter, which comprehendeth the contents of this also.

1 For I will not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. 2 And all in Moses were baptized in the cloud and in the sea. 3 And all did eat the same spiritual food. 4 And all drunk the same spiritual drink, and they drunk of the spiritual rock that followed them, and the rock was Christ. 5 But in the more part of them God was not well pleased, for they were overthrown in the desert. 6 And these things were done in a figure of us, that we be not coveting evil things, as they also coveted. 7 Neither become ye idolaters, as certain of them: as it is written, *The people sat down to eat and drink, and rose up to play.* 8 Neither let us fornicate, as certain of them did fornicate, and there fell in one day three and twenty thousand. 9 Neither let us tempt Christ: as certain of them tempted, and perished by the serpents. 10 Neither do ye murmur: as certain of them murmured, and perished by the destroyer. 11 And all these things chanced to them in figure: but they are written to our correction, upon whom the ends of the world are come. 12 Therefore he that thinketh himself to stand, let him take heed lest he fall. 13 Let not temptation apprehend you, but human, and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to sustain. 14 For the which cause my dearest, flee from the serving of idols. 15 I speak as to wise men: yourselves judge what I say. 16 The Chalice of benediction, which we do bless, is it not the communication of the blood of Christ? and the bread which we break, is it not the partici-

ANNOTATIONS.

ver. 27. *I chastise.* The goal of everlasting glory is not promised nor set forth for only faithmen for such as run at random: but it is the price of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary poverty, and other afflictions. Lord, how far is the carnal doctrine of the Sectaries, and the manner of these days from the Apostles' spirit. Wherein even we that be Catholics, though we do not condemn with the Protestants these voluntary afflictions as superfluous, much less as superstitious or injurious to Christ's death, but much commend them; yet we use nothing the zeal and diligence of our first Christian ancestors herein, and therefore are like to be more subject to God's temporal

CHAPTER 9.

chastisements, at the least in the next life than they were.

ver. 27. *Lest perhaps.* Here may we Lambs tremble, saith a holy Father, when the Ram, the guide of the flock, must so labour and punish himself, besides all his other miseries adjoined to the preaching of the Gospel, lest perhaps he miss the mark. A man might think Paul should be as sure and as confident of God's grace and salvation as we poor wretched caitiffs: but the Heretics' unhappy security, presumption, and faithless persuasion of their salvation is not *fides Apostolorum*, but *fides demoniorum*; not the faith of the Apostles, but the faith of devils. Aug. apud. Pet. Lomb. in hunc locum.

ANNOTATIONS.

ver. 3. *The same.* The Red sea and the Cloud, a figure of our Baptism: the Manna from heaven, and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christ's body and blood: our Sacraments containing the things and graces in truth, which theirs only signified. And it is an impudent forgery of the Calvinists, to write upon this place, *Calvin, in hunc. loc.* that the Jews received no less the truth and substance of Christ and his benefits in their figures or sacraments, then we do in ours: and that they and we all eat and drink of the self same meat and drink: the Apostle saying only, that they among themselves did all feed of one bread, and drink of one rock: which was a figure of Christ, therein especially, that out of Christ's side pierced upon the Cross, gushed out blood and water for the matter of our Sacraments.

ver. 12. *Lest he fall.* It is profitable to all, or in a manner to all, for to keep them in humility, not to know what they shall be, saith Augustine. Which maketh against the vain security of the Protestants.

ver. 15. *As to wise men.* To cause them to

CHAPTER 10.

leave the sacrifices and meats or drinks offered to idols, he putteth them in mind of the only true sacrifice and meat and drink of Christ's body and blood: of which, and the sacrifice of idols also, they might not be in any case partakers. Using this term, *ut prudentibus loquor*, in the same sense, as it is thought, as the Fathers of the primitive Church did give a watchword of keeping secret from the Infidels and unbaptized the mystery of this divine sacrifice, by these words, *Norunt fideles, norunt qui initiati sunt.* August. in Ps. 39. and 33. Conc. 1. 2. and Ps. 109. Hom. 42. c. 4. in lib. 50. hom. Orig. in Levit. hom. 9. Chryost. hom. 27. in Gen. in fine, hom. 58. ad po. Antioch. hom. 5. in 1 Tim. Paul saith, I speak to you boldly of this mystery as to the wiser and better instructed in the same.

ver. 16. *Which we bless.* That is to say, the Chalice of Consecration which we Apostles and Priests by Christ's commission do consecrate, by which speech as well the Calvinists, that use no consecration of the cup at all, blasphemously calling it magical murmuration, and perversely referring the benediction to

pation of the body of our Lord. 17 For being many, we are one bread, one body, all that partake of one bread. 18 Behold Israel according to the flesh: they that eat the Hosts, are they not partakers of the Altar? 19 What then? do I say that that which is immolated to Idols, is any thing? or that the Idol is any thing? 20 But the things that the heathen do immolate, to devils they do immolate and not to God: And I will not have you become the fellows of devils. 21 You cannot drink the chalice of our Lord, and the chalice of devils: you cannot be partakers of the Table of our Lord, and of the table of devils. 22 Or do we emulate our Lord?

ANNOTATIONS.

thanksgiving to God, as also the Lutherans be refuted, who affirm Christ's body and blood to be made present by receiving and in the receiving only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

ver. 16. *The participation of the body.* The holy Sacrament and Sacrifice of Christ's body and blood being received of us, joineth us in soul and body, and engrafteth us into Christ himself, making us partakers, and as a piece of his body and blood. *For not by love or spirit only, saith Chrysostom, but in very deed we are united in his flesh, made one body with him, members of his flesh and bones.* Chry. Hom. 45. in John sub. finem. And Cyril, *Such is the force of mystical benediction, that it maketh Christ corporally by communicating of his flesh to dwell in us.* Cyril. lib. 10. in John, cap. 13.

ver. 17. *One bread and body.* As we be first made one with Christ, by eating his body and drinking his blood, so secondly are we conjoined by this one bread, which is his body, and cup, which is his blood, in the perfect union and fellowship of all Catholic men, in one Church which is his body mystical. Which name of Body Mystical is specially attributed and appropriated to this one commonwealth and society of faithful men, by reason that all the true persons, and true members of the same, be marvellously knit together by Christ's own one body, and by the self same blood in this divine Sacrament. *August. lib. 21. cap. 25. de civ. Dei. Hilar. lib. 8. de Trin. circa med.*

ver. 18. *They that eat the Hosts.* It is plain also by the example of the Jews in their sacrifices, that he that eateth any of the Host immolated, is partaker of the sacrifice, and joined by office and obligation to God, of whose sacrifice he eateth.

ver. 20. *I will not have you.* I conclude then, saith the Apostle, thus: that as the Christian which eateth and drinketh of the sacrifice or sacrament of the altar, by his eating is participant of Christ's body, and is joined in fellowship to all Christian people, that eat and drink of the same, being the Host of the new Law: and as all that did eat of the Hosts of the sacrifices of Moses' Law, were belonging and associated to that state, and to God: to whom the sacrifice was done: even so, whosoever eateth of the meats offered to idols, he sheweth and professeth himself to be of the communion and society of the same idols.

ver. 21. *You cannot drink.* Upon the premises he warneth them plainly, that they must either forsake the sacrifice, and fellowship of the Idols and Idolaters, or else refuse the sacrifice

CHAPTER 10.

of Christ's body and blood in the Church. In all which discourse we may observe that our Bread and Chalice, our Table and Altar, the participation of our Host and Oblation, be compared or resembled point by point, in all effects, conditions, and proprieties, to the Altars, Hosts, Sacrifices and Immolations of the Jews and Gentiles. Which the Apostle would not, nor could not have done in this Sacrament of the Altar, rather than in other Sacraments or service of our religion, if it only had not been a Sacrifice, and the proper worship of God among the Christians, as the other were among the Jews and Heathen. And so do all the Fathers acknowledge, calling it only and continually almost by such terms as they do no other Sacrament or ceremony of Christ's Religion: *The Lamb of God laid upon the Table: Conc. Nic. The unbloody service of the Sacrifice, In Conc. Ephes. epist. ad Nestor. page 605. The Sacrifice of Sacrifices: Dionys. Eccl. Hier. cap. 3. The quickening holy Sacrifice: the unbloody Host and victim: Cyril, Alex. in Conc. Ephes. Anath. 11. the propitiatory Sacrifice both for the living and the dead: Tertul. de cor. Milit. Chry. Hom. 41. in 1 Cor. Hom. 3. ad Philip. Hom. 66. ad po. Antioch. Cypr. epist. 66. and de cœn. Do. nu. 1. August. Ench. 109. Quest. 2. ad Dulcit. tom. 4. Serm. 34. de verb. Apost. The Sacrifice of our Mediator: the Sacrifice of our Price: the Sacrifice of the New Testament: the Sacrifice of the Church: August. lib. 9. cap. 13. and lib. 3. de Bapt. cap. 19. The one only inconsumptible victim without which there is no Religion: Cypr. de. cœn. Dom. nu. 2. Chry. Hom. 17. ad Hebr. The pure Oblation, the new offering of the new Law: the vital and impolluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thanksgiving or Eucharistical: and the Sacrifice of Melchisedec. Which Melchisedec by his oblation in bread and wine, did properly and most singularly prefigure this office of Christ's eternal Priesthood, and sacrificing himself under the forms of bread and wine: which shall continue in the Church throughout all Christian Nations, instead of all the offerings of Aaron's Priesthood, as the Prophet Malachi did foretel, as Cyprian, Justin, Ireneus, and others the most ancient Doctors and Martyrs do testify. Cyprian. Epist. 63. num. 2. Justin, Dial. cum. Trypho. post. med Ireneus, lib. 4. cap. 32. Augustine, lib. 17. cap. 20. de Civitat. Dei, et lib. 1. contra advers. leg. et proph. cap. 18. et lib. 3. de Bapt. cap. 19. Leo, serm. 8. de Passione: and others do expressly avouch that this one sacrifice hath succeeded all other, and fulfilled all other differences of sacrifices, that it hath the force and virtue of all other, to be offered for all persons and causes that the others for the living and the dead, for sins, and*

Why, are we stronger than he? All things are lawful for me, but all things are not expedient. 23 All things are lawful for me, but all things do not edify. 24 Let no man seek his own, but another man's. 25 All that is sold in the shambles, eat: asking no question for conscience. 26 *The earth is our Lord's, and the fulness thereof.* 27 If any invite you of the infidels, and you will go: eat of all that is set before you, asking no question for conscience. 28 But if any man say, This is immolated to Idols: do not eat for his sake that showed it, and for conscience. 29 Conscience I say, not thine, but the others. For why is my liberty judged of another man's conscience? 30 If I participate with thanks, why am I blasphemed for that which I give thanks for? 31 Therefore whether you eat or drink, or do any other thing: do all things unto the glory of God. 32 Be without offence to the Jews and to the Gentiles, and to the Church of God: 33 As I also in all things do please all men, not seeking that which is profitable to myself, but which is to many: that they may be saved.

CHAPTER XI.

He condemneth them for keeping his traditions generally, 3 and in particular for this, that a man prayed and prophesied bareheaded, a woman veiled, he bringeth many reasons. 17 About another, he reprehendeth the rich that at the charitable supper supped uncharitably, 23 telling them that they received therefore unworthily the B. Sacrament, and showing them what a heinous sin that is, seeing it is our Lord's body and the representation of his death, as he by tradition had taught them.

1 Be ye followers of me, as I also of Christ, 2 And I praise you brethren, that in all things you be mindful of me: and as I have delivered unto you, you keep my precepts. 3 And I will

ANNOTATIONS.

for thanksgiving, and for what other necessity soever of body or soul: which holy action of Sacrifice they also call the Mass in plain words. *August. serm. 251. 91. Conc. Carthag. 2. cap. 3. 4. cap. 84. Milevit. cap. 12. Leo, Epist. 88. 81. cap. 2. Greg. lib. 2. epist. 9. 93, &c.* This is the Apostles' and Fathers' doctrine. God grant the Adversaries may find mercy to see so evident and invincible a truth!

ver. 21. *Partakers of the table.* Though the faithful people be many ways known to be God's peculiar, and be joined both to him and among themselves, and also severed and distinguished from all others that pertain not to him, as well Jews and Pagans, as Heretics and Schismatics, by sundry other external signs of Sacraments, doctrine and government: yet the most proper and substantial union or difference consisteth in the Sacrifice and Altar: by which God so specially bindeth his Church unto him, and himself unto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of all such as join in fellowship with any of the Heathen at their idolatry, or with the Jews at their Sacrifices, or with Heretics and Schismatics at their profane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected, against Christ's Altar, Priesthood, and Sacrifice, is indeed a very sacrifice, or, as the Apostle here speaketh, a table and cup of Devils, that is to say, wherein the Devil is properly served, and Christ's honour, no less than by the altars of Jeroboam, or any profane superstitious rites of Gentileity, defiled. And therefore all Catholic men, if they look to have fellowship with Christ and his members in his body and blood, must deem of it as of Idolatry or sacrilegious superstition, and abstain from it and from all society of the same, as good Toby did from Jeroboam's calves and the altars in Dan and Bethel: and as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Now in the Christian times we have no other Idols, but heresies,

CHAPTER 10.

nor Idolathites, but their false services shifted into our Churches instead of God's true and only worship. *Cypr. de unit. Ec. num. 2. Hiero. in 11. Osee. and 8. Amos. and in 2. Habac. August. in Psal. 10. De Civit. Dei. lib. 18. cap. 51.*

ver. 22. *All things are lawful.* Hitherto the Apostle's arguments and examples whereby he would avert them from the meats offered to Idols, seem plainly to condemn their fact as Idolatrical, or as participant and accessory to Idolatry, and not only as of scandal given to weak brethren: and so no doubt it was in that they went into the very temple of the Idols, and did with the rest that served the Idols, eat and drink of the flesh and libaments directly offered to the Idol, yea and feasted together in the same banquets made to the honour of the same Idols! which could not but defile them and entangle them with Idolatry: not for that the meat itself was justly belonging to any other but to God, or could be defiled, made noisome or unlawful to be eaten, but for and in respect of the abuse of the same, and detestable dedicating of that to the devil, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must entering and eating with them in their solemnities: to this end hath Paul hitherto admonished the Corinthians. Now he declareth that otherwise in profane feasts it is lawful to eat without curious doubting or asking whether this or that were offered meats, and in markets to buy whatsoever is there sold, without scruple and without taking knowledge whether it be of the Idolathites or no, with this exception first, that if one should invite him to eat, or buy this or that as sacred and offered meats, that then he should not eat it, lest he should seem to approve the offering of it to the Idol, or to like it the better for the same. Secondly, when the weak brother may take offence by the same. For though it may be lawful in itself to eat any of these meats without care of the Idol: yet all lawful things be not in every time and place expedient to be done.

have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. 4 Every man praying or prophesying with his head covered: dishonoureth his head. 5 But every woman praying or prophesying with her head not covered: dishonoureth her head: for it is all one as if she were made bald. 6 For if a woman be not covered, let her be polled, but if it be a foul thing for a woman to be polled or made bald: let her cover her head. 6 The man truly ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man. 8 For the man is not of the woman, but the woman of the man. 9 For the man was not created for the woman, but the woman for the man. 10 Therefore ought the woman to have power upon her head for the Angels. 11 But yet neither the man without the woman: nor the woman without the man, in our Lord. 12 For as the woman is of the man, so also the man by the woman: but all things of God. 13 Yourselves judge: doth it become a woman not covered to pray unto God? 14 Neither doth Nature itself teach you, that a man indeed if he nourish his hair, it is an ignominy for him: 15 But if a woman nourish her hair, it is a glory for her, because hair is given her for a veil? 16 But if any man seem to be contentious, we have no such custom, nor the CHURCH of God. 17 And this I command; not praising it that you come together not to better, but to worse. 18 First indeed when you come together into the Church, I hear that there are schisms among you, and in part I believe it. 19 For there must be Heresies also: that they also which are approved, may be made manifest among you. 20 When you come therefore together in one, it is not now to eat our Lord's Supper. 21 For every one taketh his own supper before to eat

ANNOTATIONS.

ver. 2. *My precepts.* Our Pastors and Prelates have authority to command and we are bound to obey. And the Governors of the Church may take order and prescribe that which is comely in every state, as time and place require, though the things be not of the substance of our religion.

ver. 5. *Every woman.* What gifts of God soever woman have, though supernatural, as some had in the Primitive Church, yet they may not forget their womanly shamedness, but show themselves subject and modest, and cover their heads with a veil.

ver. 16. *Custom.* If women or other, to defend their disorder and malapertness, dispute or allege Scriptures and reasons, or require causes of their preachers, why, and by what authority they should be thus refrained in things indifferent, make them no other answer but this, This is the custom of the Church, this is our custom. Which is a goodly rule to repress the sauciness of contentious janglers, which being out of all modesty and reason never want words and replies against the Church. Which Church if it could then by prescription of twenty or thirty years, and by the authority of one or two of their first preachers, stop the mouths of the seditious: what, should not the custom of fifteen hundred years, and the decrees of many hundred Pastors, gain of reasonable, modest, and humble men?

ver. 19. *There must be heresies.* When the Apostle saith, *Heresies must be*: He sheweth the event, and not that God hath directly so appointed it as necessary, for, that they be, it cometh of man's malice and free will: but that they be converted to the manifestation of the good and constant in faith and the Church's unity, that is God's special work of providence that worketh good of evil. And for that there should fall Heresies and Schisms, specially concerning the Article and use of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make us marvel the less, to see so great dissensions, Heresies and Schisms of the wicked and weak in faith concerning the same. Such things then will be,

CHAPTER 11.

but wo to him by whom scandals or sects do come. *Let us use Heretics*, saith Augustine, *not to that end to approve their errors, but by defending the Catholic doctrine against their deceits, we may be more watchful and wary: because it is most truly written, There must be Heresies, that the tried and approved may be manifested or discovered from the hollow hearts among you. Let us use this benefit of God's providence, for Heretics be made of such as would err or be naught, though they were in the Church: but being out they profit us exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the Church to seek truth, and the spiritual catholics, to clear the truth, for there be innumerable holy approved men in the Church, but they be not discerned from other among us, nor manifest, so long as we had rather sleep in darkness of ignorance, than behold the light of truth, therefore many are raised out of their sleep by Heretics to see the day of God, and are glad thereof.* August. cap. 8. de vera relig.

ver. 20. *Our Lord's supper.* The Christians at or about the time of the Church's only Sacrifice, and their communicating thereof, kept great feasts: which continued long, for that the relief of the poor upon the common charges of the rich sort, and the charity and unity of all sorts were much preserved thereby, for which cause they were called *αγαπαι*, that is *Charities*, of the ancient Fathers, and were kept commonly in Church houses or porches adjoining, or in the body of the Church, whereof see Tertullian, *Apolog.* c. 39. Clemens, Alexand. Justin, Augustine, *cont. Faust. lib.* 20. c. 20. after the Sacrifice and Communion was ended as Chrysostom, *hom.* 27. in 1 Cor. in initio, judgeth. Those feasts Paul here calleth *Cænas Dominicas*, because they were made in the Churches, which then were called *Dominicæ*, that is, *Our Lord's houses*. The disorders therefore kept among the Corinthians in these Church-feasts of Charity, the Apostle seeketh here to redress, from the foul abuses expressed here in the text. And as Ambrose, in *hunc locum*, and most good authors now think, this which he calleth *Dominicam cœnam*, is not meant

And one certes is a hungered, and another is drunk. 22 Why, have you not houses to eat and drink in? or condemn ye the Church of God: and confound them that have not? What shall I say to you? praise I you in this? I do not praise you. 23 For I received of our Lord that which also I have delivered unto you, that our Lord Jesus in the night that he was betrayed, took bread: 24 And giving thanks brake, and said: Take ye and eat, This is MY BODY WHICH SHALL BE DELIVERED FOR YOU: this do ye for the commemoration of me. 25 In like manner

ANNOTATIONS.

of the B. Sacrament, as the circumstances also of the text do give, namely, the rejecting of the poor, the rich men's private devouring of all, not expecting one another, gluttony and drunkenness in the same, which cannot agree to the holy Sacrament. And therefore the Heretics have small reason, upon this place, to name the said holy Sacrament, rather *the Supper of the Lord*, than after the manner of the Primitive Church, the *Eucharist*, *Mass*, or *Liturgy*. But by like they would bring it to the supper again or Evening service, when men be not fasting, the rather to take away the old estimation of the holiness thereof.

ver. 23. *I have delivered*. As all other parts of religion were first delivered by preaching and word of mouth to every Nation converted, so this holy order and use of the B. Sacrament was by Paul first given to the Corinthians by tradition. Unto which as received of our Lord he revoketh them by this epistle, not putting in writing particularly all things pertaining to the order, use and institution, as he afterward saith: but repeating the sum and substance thereof, and leaving the residue to his return. But his words and narrations here written we will particularly prosecute, because the Heretics make profession to follow the same in their pretended reformation of the *Mass*.

ver. 23. *That our Lord*. The Apostle's drift in all that he saith here of the Sacrament, is against unworthy receiving, as Augustine also noteth, *Ep. 118. c. 3.* and not to set out the whole order of ministration, as the Heretics do ignorantly imagine.

ver. 23. *In the night*. First the Adversaries may be here convinced that all the circumstances of time, person, and place which in Christ's action are noted, need not to be imitated. As, that the Sacrament should be ministered at night, to men only, to only twelve, after or at supper, and such like: because, as Cyprian, *epist. 63. nu. 7.* and Augustine, *ep. 118. c. 6.* note, there were causes of those accidents in Christ that are not now to be alleged for us. He instituted then this holy act: we do not, he made his Apostles Priests, that is to say, gave them commission to do and minister the same: we do not, he would have this the last act of his life, and within the bounds of his passion: it is not so with us, he would eat and make an end of the Paschal to accomplish the old law: that cannot be in our action, therefore he must needs do it after the supper and at night, we may not do so; he excludeth all women, all the rest of his Disciples, all laymen: we invite all faithful, men and women. In many circumstances then, neither we may imitate Christ's first action, nor the Heretics as yet do: though they seem to incline by abandoning other names saving this, calling it Supper, to have it

CHAPTER 11.

at night and after meat, though, as is before noted, they have no just cause to call it so upon Christ's fact, seeing the Evangelists do plainly show that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the latter part in express speech. And most men think, a long sermon and the washing of the Apostle's feet came between, yea and that the supper was quite finished, and grace said. But in all these and such like things, the Catholic Church only, by Christ's Spirit can tell, which things are imitable, which not, in all his actions.

ver. 23. *Took*. Christ took bread into his hands, applying this ceremony, action, and benediction to it, and did bless the very element, used power and active words upon it, as he did over the bread and fishes which he multiplied: and so doth the Church of God: and so do not the Protestants, if they follow their own book and doctrine, but they let the bread and cup stand aloof, and occupy Christ's words by way of report and narration, applying them not at all to the matter proposed to be occupied: and therefore howsoever the simple people be deluded by the rehearsal of the same words which Christ used, yet consecration, benediction, or sanctification of bread and wine they profess they make none at all. At the first alteration of religion, there was a figure of the cross at this word, *He blessed*: and at the word, *He took*, there was a gloss or rubrick that appointed the Minister to imitate Christ's action, and to take the bread into his hands: afterwards that was reformed and Christ's action abolished, and his blessing of bread turned to thanksgiving to God.

ver. 23. *Bread*. Christ made the holy sacrament of unleavened bread, and all the Latin Church imitateth him in the same, as a thing much more agreeable to the signification both in itself and in our lives, than the leaven. Yet our Adversaries neither follow Christ, Paul, nor the west Church, in the same: but rather purposely make choice of that kind that is in itself more unseemly, and to the first institution less agreeable. In the other part of the Sacrament they condemn Christ and his Church much more impudently and damnably. For Christ and all the Apostles and all Catholic Churches in the world have ever mixed their wine with water, for great mystery and signification, specially for that water gushed together with blood out of our Lord's side. *This our Lord did*, saith Cyprian, *Ep. 63. ad Cæcilium. nu. 4. 7. and none rightly offereth that followeth not him therein*. Thus Ireneus, *lib. 5. c. 1.* Justin, *Apol. 2. in fine.* and all the Fathers testify the Primitive Church did, and in this sort it is done in all the *Mass* of the Greeks, James, Basil, Chrysostom: and yet our Protestants,

also the Chalice after he had supped, saying, **THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD.** This do ye, as often as ye shall drink, for the commemoration of me. 26 For as often as you shall eat this bread, and drink the Chalice, you shall show the death of our Lord,

ANNOTATIONS.

pretending to reduce all to Christ, will not do as he did, and all the Apostles and Churches that ever were.

ver. 24. *This is.* These words being set down, not in the person of the Evangelists or Apostles, but expressed as in Christ's own person, to be said over the bread, and the like over the wine, are the forms of the Sacrament, and words of consecration: neither is it a Sacrament, but, as Augustine saith, when the words come, that is to say, actively and presently be applied to the elements of the same. Therefore the Protestants never applying these words more than the whole narration of the institution, nor reciting the whole, as is said, otherwise than in historical maner, as if one would minister Baptism and never apply the words of the Sacrament to the child, but only read Christ's speeches of the same, make no Sacrament at all. And that these proper words be the only form of this Sacrament, and so to be spoken over or upon the bread and wine, Ambrose plainly and precisely writeth, recording how far the Evangelist's narrative words do go, and where Christ's own peculiar mystical words of consecration begin: and so the rest of the fathers, *Ambros. lib. 4. de Sacr. c. 4. and c. 9. de init. Myster. Justi. Apolog. 2 in fine. Cypr. de Cœn. Dom. nu. 1. 2. Aug. Ser. 28. de verb. Dom. sec. Mat. Tertul. lib. 4. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine. and hom de prodit. Judæ tom. 3 Gregor. Nyss. in orat. Catech. Damasc. lib. 4. c. 14.*

ver. 24. *My body.* When the words of Consecration be by the said impiety of the Protestants, thus removed from the elements: no marvel if Christ's holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that unjustly charge the Catholic Church with defrauding the people of one piece of the Sacrament, have in very deed left no part nor spice of Sacrament, neither following Christ as they pretend, nor Paul, nor any Evangelist, but their own detestable Sect, having boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action over them, the forms be gone: and consequently the body and blood, the Sacrament and the sacrifice.

ver. 24. *This do.* By these words, authority and power is given to the Apostles, and by the like in the Sacrament of Orders to all lawful Priest's only. No marvel then that the new heretical Ministers being laymen, give the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and all grace. Annotation upon Luke, chap. 22. 19.

ver. 24. *Take and eat.* This pertaineth to the receiving of those things which by consecration are present and sacrificed before: as

CHAPTER 11.

when the people or Priests in the old law did eat the hosts offered or part thereof, they were partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christ's body and blood: but is the use and application to the receiver, of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredient of it, and the taking of it. Now the receiving being but a consequence or one of the ends why the Sacrament was made, and the mean to apply it unto us: the Adversaries unlearnedly make it all and some, and therefore improperly name the whole Sacrament and ministration thereof, by calling it the Communion. Which name they give also rather than any other, to make the ignorant believe that many must communicate together: as though it were so called, for that it is common to many. By which collusion they take away the receiving of the Priest alone, of the sick alone, of reserving the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASS is not called Communion, for that many should concur together always in the external Sacrament: but for that we do communicate or join in unity and perfect fellowship of one body with all Christian men in the world, with all, we say, that eat it through the whole Church, and not with them only which eat with us at one time. And this fellowship riseth of that, that we be, every time that we receive either alone, or with company, partakers of that one body which is received throughout all the world. *It is called Communion, saith Damascen, and so indeed it is, for that by it we communicate with Christ, and be partakers of his flesh and divinity, and by it do communicate and are united one with another, only let us take heed that we do not participate with heretics.* And when the Apostle saith, that all be one bread and one body that are partakers of one Bread, he meaneth not of them only that communicate at one time and place: but that all be so, that communicate in unity through the whole Church. Then the name Communion is as ignorantly used of them, as the name of supper.

ver. 26. *You shall show.* Upon this word the Heretics fondly ground their false supposition, that this Sacrament cannot rightly be ministered or made without a Sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, when they be ministered in a strange language. As though the grace, force, operation, and activity together, with the instruction and representation of the things which they signify, were not in the very substance, matter, form, use, and work itself of every of the Sacraments: and as though preaching were not one way to show Christ's passion, and the Sacraments another way:

until he come. 27 Therefore whosoever shall eat this bread, or drink the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord. 28 But let a man prove himself: and so, let him eat of that bread, and drink of the chalice. 29 For he that eateth and drinketh unworthily: eateth and drinketh judgment to himself, not discerning the body of our Lord. 30 Therefore are there among you many weak and feeble, and many sleep. 31 But if we did judge ourselves: we should not be judged. 32 But whiles we are judged, of our Lord

ANNOTATIONS.

namely this sacrament, containing in the very kinds of the elements and the action, a most lively representation of Christ's death. As wisely might they say, that neither Abel's sacrifice nor the Paschal lamb could signify Christ's death without a sermon.

ver. 27. *Guilty of the body.* First hereupon mark well, that ill men receive the body and blood of Christ: be they infidels or ill livers. For in this case they could not be guilty of that which they receive not. Secondly, that it could not be so heinous an offence for any man to receive a piece of bread or a cup of wine, though they were a true sacrament. For it is a deadly sin to receive any sacrament with will and intention to continue in sin, or without repentance of former sins: but yet by the unworthy receiving of no other sacrament is man guilty of Christ's body and blood, but here, where the unworthy, as Chrysostom saith, doth villany to Christ's own person, as the Jews or Gentiles did, that crucified it, *Chrys. ho. de non contemn, Ec. &c. ho. 60. and 61. ad po. Antioch*, which invincibly proveth against heretics that Christ is really present.

ver. 23. *Let him prove.* A man must examine his life diligently, whether he be in any mortal sin, and must confess himself of every offence which he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostle's doctrine here, with the continual custom of the Cath. Church and the Fathers' example, bind him to do. *Cyprian, de laps. nu. 7. Augustine, Eccl. dog. c. 53.*

var. 29. *Not discerning the body.* That is, because he putteth no difference nor distinction betwixt this high meat and others, and therefore Augustine saith, ep. 118. c. 3. *that it is he that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference between this meat and all others.* And again in *Psal. 98, No man eateth it before he adore it.* And Ambrose, lib. 3. c. 12. *de Sp. San. We adore the flesh of Christ in the Mysteries.* Chrysostom, ho. 24. in 1 Cor. *We adore him on the altar, as the Sages did in the manger.* Nazianzen, in *Epitaph. Gorgoniae. My sister called on him which is worshipped on the altar.* Theodoret, *Dial. 2. In Conf. The mystical tokens be adored.* Denis, this Apostle's scholar, made solemn invocation of the Sacrament after consecration. *Ecclesiast. Hier. cap. 3. part 3 in princip. and before the receiving, the whole Church of God crieth upon it. Domine, non sum dignus, Deus propitius esto mihi peccatori. Lamb of God that takest away the sin of the world, have mercy on us.* And for better discerning of this divine meat, we are called from common profane houses to God's Church: for this, we are forbidden to make it in vulgar apparel,

CHAPTER 11.

and are appointed sacred solemn vestments. *Hierome in Epitaph. Nepot. et lib. 2. adv. Pelag. cap. 9. Paulinus Epist. 12. ad Sever. Joan. Diacono. in vita D. Gregor. lib. 3. cap. 59.* For this, is the hallowing of Corporals and chalices, *Ambr. 2. Offi. cap. 28. Nazianzen, Orat. ad Arianos. Optatus, lib. 6. in initio.* for this, profane tables are removed and altars consecrated: *Augustine, Ser. de temp. 255.* for this the very Priests themselves are honourable, chaste, sacred, *Hierome, epist. 1. ad Heliodorum c. 7. Lib. 1. adv. Jovin. cap. 19. Ambros. in 1 Tim. 3.* for this, the people are forbidden to touch it with common hands. *Nazianz. orat. ad Arianos in initio;* for this, great care and solicitude is taken that no part of either kind fall to the ground, *Cyrl. Hieros. mystag. 5. in fine. Orig. hom. 13. in c. 25. Exod.* for this, sacred provision is made that if any hosts or parts of the Sacraments do remain unreceived, they be most religiously reserved with all honour and diligence possible, and for this, examination of conscience, confession, continence, and, as Augustine saith, *Ep. 118, c. 6. receiving it fasting.* Thus do we Catholics and the Church of God discern the holy body and blood by Paul's rule, not only from your profane bread and wine, which not by any secret abuse of your Curates or Clerks, but by the very order of your book, the Minister, if any remain after your Communion, may take home with him to his own use, and therefore is no more holy by your own judgment than the rest of his meats, but from all other either vulgar or sanctified meats, as the Catechumen's bread, and our usual holy bread. If all this be plain and true, and you have nothing agreeable to the Apostles' nor Christ's institution, but all clean contrary: then *impe- ret vobis Deus* and confound you for not discerning his holy Body, and for conculcating the blood of the New Testament. *Aug. de peccat. merit. lib. 2. cap. 26. ep. Juda.*

ver. 30. *Many sleep.* We see here by this, it is a fearful case and crime to defile by sin, as much as in us lieth, the body of Christ in the Sacrament, seeing God struck many to death for it in the Primitive Church, and punished others by grievous sickness. No marvel that so many strange diseases and deaths fall upon us now in the world.

ver. 31. *Judge yourselves.* We may note here that it is not enough, only to sin no more, or to repent lightly of that which is past: but that we should punish ourselves according to the weight of the faults past and forgiven: and also that God will punish us by temporal scourges in this life or the next, if we do not make ourselves very clean before we come to receive his holy sacrament, whose heavy hands we may escape by punishing ourselves by fasting and other penance.

we are chastised: that with this world we be not damned. 33 Therefore my brethren, when you come together to eat, expect one another. 34 If any man be a hungered, let him eat at home: that you come not together unto judgment. And the rest I will dispose, when I come.

CHAPTER XII.

They must not make their diversity of Gifts an occasion of Schism, considering that all are of one Holy Ghost, and for the profit of the one body of Christ, which is the Church: 12 Which also could not be a body, without such variety of members: 12 Therefore neither they that have the inferior gifts, must be discontent, seeing it is God's distribution: nor they that have the greater, contemn the other, considering they are no less necessary: 25 but all in all join together: 23 And every one know his own place.

1 And concerning spiritual things, I will not have you ignorant, brethren. 2 You know that when you were Heathen, you went to dumb Idols, according as you were led. 3 Therefore I do you to understand, that no man speaking in the Spirit of God, saith Anathema, to Jesus. And no man can say, Our Lord Jesus, but in the Holy Ghost. 4 And there are divisions of graces, but one Spirit. 5 And there are divisions of ministrations: but one Lord. 6 And there are divisions of operations, but one God, which worketh all in all. 7 And the manifestation of the Spirit is given unto every one to profit. 8 To one certes by the Spirit is given the word of wisdom: and to another, the word of knowledge according to the same Spirit. 9 To another, faith in the same Spirit: to another the grace of doing cures in one Spirit. 10 To another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, kinds of tongues: to another, interpretation of languages. 11 And all these things worketh one and the same Spirit, dividing to every one according as he will. 12 For as the body is one, and hath many members, and all the members of the body, whereas they be many, yet are one body: so also Christ. 13 For in one Spirit were we all baptized into one, whether Jews, or Gentiles, or bondmen, or free: and in one Spirit we were all made to drink. 14 For the body also is not one member, but many. 15 If the foot should say, because I am not the hand, I am not of the body, is it therefore not of the body? 16 And if the ear should say, because I am

ANNOTATIONS.

ver. 33. *Expect one another.* Returning now to their former fault and disorder for the which he took this occasion to talk of the holy Sacrament, and how great a fault it is to come unworthily to it: he exhorteth them to keep their said suppers or feasts in unity peace, and sobriety, the rich expecting the poor, &c.

ver. 34. *I will dispose.* Many particular orders and decrees, more than be here or in any other book of the New Testament expressly written did the Apostles, as we see here, and namely Paul to the Corinthians, set down by tradition, which our whole ministration of Mass is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premises proved to be most consonant: Calvin's supper and communion in all points wholly repugnant to the same. And that it agreeth not to these other not written traditions, they easily confess, The Apostles delivered unto the Church to take it fasting: they care not for it. The Apostles taught the Church to consecrate by the words and the signs of the cross, without which, saith Aug. tract. in Jo. 118. Ser. 55. in apend. Chrys. hom. 55. in 16. Matt. no Sacrament

ANNOTATIONS.

ver. 8. *The word of wisdom.* All these gifts be those which the learned call *Gratias gratis datas*: which he bestowed often even upon ill livers, which have not the other graces of God, whereby their persons should be grateful, just, and holy in his sight.

ver. 9. *Faith in the same.* This faith is not another in substance than the common faith in Christ, but is of another accidental quality only, that is, of more fervour devotion, zeal, and confident trust, specially for doing of miracles.

CHAPTER 11.

is rightly perfected: the Protestants have taken it away. The Apostles taught the Church to keep a Memory or invocation of Saints in this Sacrifice: the Calvinists have none. The Apostles decreed that in this sacrifice there should be special prayers for the dead: Chrys. hom. 3. in Epist. ad Philip. August. de cur. pro mort. cap. 1. they have none. Likewise that water should be mixed with the wine, and so forth, Annot. in cap. 11. ver 23. Bread. Therefore if Calvin had made his new administration according to all the Apostles' written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cætera cum venero disponam*, the rest I will dispose, when I come, he could not have satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposite to the very Scripture also, which they pretend to follow only, and have quite destroyed both the name, substance, and all good accidents of Christ's principal Sacrament, we trust all the world will see their folly and impudency.

CHAPTER 12.

ver. 12. A marvellous union betwixt Christ and his Church, and a great comfort to all Catholics, being members thereof, that the Church and he, the head and the body, make and be called one Christ. Aug. de unit. &c. One body.

ver. 15. *If the foot.* The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation in all actions of her members among themselves, and with Christ the head of the body.

not the eye, I am not of the body : is he therefore not of the body ? 17 If the whole body were the eye : where is the hearing ? If the whole were the hearing, where is the smelling ? 18 But now God hath set the members, every one of them in the body as he would. 19 And if all were one member, where were the body ? 20 But now there are many members indeed, yet one body. And the eye cannot say to the hand, I need not thy help : or again the head to the feet, You are not necessary for me. 21 But much more those that seem to be the more weak members of the body, are more necessary : 22 And such as we think to be the baser members of the body, upon them we put more abundant honour : and those that are our dishonest parts, have more abundant honesty. 23 And our honest parts need nothing : but God hath tempered the body, giving to it that wanted, the more abundant honour. 24 That there might be no schism in the body, but the members together might be careful one for another. 25 And, if one member suffer anything, all the members suffer with it, or if one member do glory, all the members rejoice with it. 26 And you are the body of Christ, and members of member. 27 And some verily God hath set in the Church, first Apostles, secondly Prophets, thirdly Doctors, next Miracles, then the graces of doing cures, helps, governments, kinds of tongues. 28 Are all Apostles ? are all Prophets ? are all Doctors ? 29 Are all miracles ? have all the grace of doing cures ? do all speak with tongues ? do all interpret ? 30 But pursue the better gifts. And yet I show you a more excellent way.

CHAPTER XIII.

That above all other Gifts they should seek after Charity : as that without which nothing profiteth, 4 and which doth all as is to be done, and remaineth also in heaven.

1 If I speak with the tongues of men and of Angels, and have not charity : I am become as sounding Brass, or a tinkling Cymbal. 2 And if I should have prophecy, and knew all mysteries, and all knowledge : and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And if I should distribute all my goods to be meat for the poor, and if I should deliver my body so that I burn, and have not charity, it doth profit me nothing. 4 Charity is patient, is benign : Charity envieth not, dealeth not perversely : is not puffed up. 5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil : 6 Rejoiceth not upon iniquity, but rejoiceth with the truth : 7 Suffereth all things, believeth all things, hopeth all things, beareth all things. 8 Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. 9 For in part we know, and in part we prophesy. 10 But when that shall come that is perfect, that shall be made void that is in part. 11 When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one. 12 We see now by a glass in a dark sort : but then face to face. Now I know in part : but then I shall know as also I am known. 13 And now there remain Faith, Hope, Charity, these three, but the greater of these is Charity.

ANNOTATIONS.

ver. 24. *Schism in the body.* As Charity and unity of spirit is the proper bond and weal of the common Body : so is division or Schism, which is the interruption of peace and mutual society between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Sovereign.

ANNOTATIONS.

ver. 1. *Not Charity.* Without charity, both toward every particular person, and specially toward the common body of the Church, none of all the gifts and graces of God be profitable.

ver. 2. *Have all faith.* This proveth that faith is nothing worth to salvation without works, and that there may be true faith without charity.

ver. 3. *Deliver my Body.* Believe, saith Augustine, assuredly, and hold for certain, that no Heretic and Schismatic, that uniteth not himself to the Catholic Church again, how great alms soever he give, yea or shed his blood for Christ's name, can possibly be saved. For many Heretics, by the cloak of Christ's cause, deceiving the simple, suffer much. But where true faith is not, there is no justice, because the just liveth by faith. So it is also of Schismatics, because where charity is not, justice can there be none : which if they had, they would never pluck in pieces the body of Christ,

CHAPTER 12.

ver. 29. *Are all miracles ?* Augustine, epistle 137, giveth the same reason, why miracles and cures be done at the memories or bodies of some Saints more than at others : and by the same Saints in one place of their memories rather than at other places.

CHAPTER 13.

which is the Church. August. sev. Fulg. de fid. ad Pct. c. 29. So saith Augustine in divers places, not only of Heretics that died directly for defence of their heresies, as the Anabaptists and Calvinists now-a-days do, for that is more damnable : but of some Heretics and Schismatics that may die among the Heathen or Turks for defence of truth or some article of Christ's religion. August. de verb. Dom. ser. 50. c. 2. and in Ps. 34. Conc. 2. probe finem. Cypr. de unit. Eccl. num. 8.

ver. 10. *When that shall come.* By this text Augustine, lib. 22. Civ. c. 29. proveth, that the Saints in heaven have more perfect knowledge of our affairs here, than they had when they lived here.

ver. 13. *These three.* These are the three virtues Theological, each one by nature and definition distinct from another, and faith is by nature the first, and may be and often is before, and without charity : and truly remaineth in

CHAPTER XIV.

Against their vain childishness, that thought it a goodly matter to be able to speak, by miracle, strange languages in the Church, much like to some fond Linguists of our time, who think themselves better than a Doctor of Divinity, that is not a Linguist, preferring their languages before prophesying, that is, opening of Mysteries: he declareth that this Gift of languages is inferior to the Gift of prophecy. 26 Giving order also how both Gifts are to be used, to wit, the Prophet to submit himself to other Prophets: and the speaker of languages not to publish his inspiration, unless there be an interpreter. 34 Provided always, that women speak not at all in the Church.

1 Follow Charity, earnestly pursue spiritual things: but rather that you may prophesy. 2 For he that speaketh with tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 3 For he that prophesieth, speaketh to men unto edification, and exhortation, and consolation. 4 He that speaketh with tongues, edifieth himself: but he that prophesieth, edifieth the Church. 5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret that the Church may take edification. 6 But now brethren if I come to you speaking with tongues: what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? 7 Yet the things without life that give a sound, be it pipe or harp, unless they give a distinction of sounds, how shall that be known which is piped, or which is harped? 8 For if the trumpet give an uncertain voice, who shall prepare himself to battle? 9 So you also by a tongue unless you utter manifest speech, how shall that be known that is said? for you shall be speaking into the air. 10 There are, for example, so many kind of tongues in this world, and none is without voice. 11 If then I know not the virtue of the voice, I shall be to him to whom I speak, barbarous: and he that speaketh, barbarous to me. 12 So you also, because you be emulators of spirits: seek to abound unto the edifying of the Church. 13 And therefore he that speaketh with the tongue, let him pray that he may interpret. 14 For if I pray with the tongue, my spirit prayeth, but my understanding is without fruit. 15 What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing in the spirit, I will sing also in the understanding. 16 But if thou bless in the spirit: he that supplieth the place of the vulgar how shall he say, Amen, upon the blessing? because he knoweth not what thou sayest. 17 For thou indeed givest thanks well: but the other is not edified. 18 I give my God thanks, that I speak with the tongue of you all. 19 But in the Church I will speak five words with my understanding that I may instruct others also: rather than ten thousand words in a tongue. 20 Brethren, be not

ANNOTATIONS.

divers after they have by deadly sin lost charity. Beware therefore of the Heretic's opinion, which is, that by every mortal sin faith is lost no less than charity

ANNOTATIONS.

ver. 1. *Rather prophecy.* The gift of prophesying, that is, of expounding the hard points of our religion, is better than the gift of strange tongues, though both be good.

ver. 2. *Not to men.* To talk in a strange language, unknown also to himself, profiteth not the hearers, though in respect of God who understandeth all tongues and things, and for the mysteries which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understanding of the whole assembly, edifieth not himself alone but all his hearers.

ver. 6. *If I come.* That is, if I your Apostle and Doctor should preach to you in an unknown tongue, and never use any kind of exposition, interpretation, or explication, of my strange words, what profit could you take thereby?

ver. 8. *If the trumpet.* As the Trumpeter cannot give warning to or from the fight, unless he use a distinct and intelligible sound or stroke known to the soldiers: even so the Preachers that exhorteth to good life, or dehorteth from sin, except he do it in a speech which his hearers understand, cannot attain to his purpose, nor do the people any good.

CHAPTER 13.

ver. 13. *Greater of these.* Charity of all the three the greatest: How then doth only faith, being inferior to it, save and justify, and not Charity?

CHAPTER. 14.

ver. 13. *Let him pray that.* He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other, for, to exhort or preach in a strange tongue was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

ver. 14. *My spirit prayeth.* Also when a man prayeth in a strange tongue which himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he prayed. Nevertheless the Apostle forbiddeth not such praying neither, confessing that his spirit, heart, and affection prayeth well toward God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he understood the word. Neither yet doth he appoint such a one to get his strange prayers translated into his vulgar tongue, to obtain thereby the foresaid instruction.

ver. 16. *Vulgar.* By this word are meant all rude unlearned men, but specially the simple which were yet unchristened, as the Catechumens, which came in to those spiritual exercises, as also infidels did at their pleasure.

made children in sense, but in malice be children: and in ~~sense~~ be perfect. 21 In the law it is written, *That in other tongues and in other lips I will speak to this people: and neither so will they hear me, saith our Lord.* 22 Therefore languages are for a sign not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. 23 If therefore the whole Church come together in one, and all speak with tongues, and there enter in vulgar persons or infidels, will they not say that you be mad? 24 But if all prophesy, and there enter in any infidel or vulgar person, he is convinced of all, he is judged of all. 25 The secrets of his heart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you indeed. 26 What is it then brethren? when you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification. 27 Whether a man speak with tongue, by two, or at the most by three, and in course, and let one interpret. 28 But if there be not an interpreter, let him hold his peace in the Church, and speak to himself and to God. 29 And let prophets speak two or three, and let the rest judge. 30 But if it be revealed to another sitting, let the first hold his peace. 31 For you may all prophesy one by one: that all may learn, and all may be exhorted. 32 And the spirits of prophets are subject to prophets. 33 For God is not the God of dissension, but of peace: as also in all the Churches of the saints I teach. 34 Let women hold their peace in the Churches:

ANNOTATIONS.

ver. 22. *A sign.* The extraordinary gift of tongues was a miraculous sign in the primitive Church, to be used specially in the nations of the heathen for their conversion.

ver. 23. *Infidels.* In the primitive Church, when Infidels dwelt near or among Christians, and oftentimes came unto their public preaching and exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms and the like, one in this language, and another in that, all at once like a black saunts, and one often not understood of another, sometime not to themselves, and to strangers or the simple standers by, not at all. Where otherwise if they had spoken either in known tongues, or had done it in order, having an expositor or interpreter withal, the Infidels might have been convinced.

ver. 26. *A Psalm.* We see here that those spiritual exercises consisted specially, first in singing or giving forth new Psalms or prayers and linds: secondly in Doctrine, teaching or reading lectures: thirdly in Revelation of secret things either present or to come: fourthly, in speaking Tongues of strange Nations: lastly, in translating or interpreting that which was said, into some common known language, as into Greek, Latin &c. All which gifts they had among them by miracle from the Holy Ghost.

ver. 27. *In course.* All these things they did without order, of pride and contention they preached, they praycd, they blessed, without any seemly respect one of another, or observing of turns and intercourse of uttering their gifts. Yea women without covering or veil, and without regard of their sex, or the Angels or Priests, or their own husbands, malapertly spake tongues, taught, or prophesied with the rest.

CHAPTER 14.

This was then the disorder among the Corinthians, which the Apostle in this whole Chapter reprehendeth and sought to redress, by forbidding women utterly that public exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting, and prophesying, it should be kept.

ver. 34. *Let women hold their peace.* There be or were, certain Heretics in our Country, for such ever take the Scriptures diversely for the advantage of time, that denied women to hold lawfully any kingdom or temporal Sovereignty, but that is false and against both reason and the Scripture. This only in that sex is true, that it is not capable of holy orders, spiritual Regiment or Cure of souls: and therefore cannot do any function proper to Priests and Bishops: not speak in the Church, and so not preach, nor dispute, nor have or give voice either deliberative or definitive in Councils and public Assemblies, concerning matters of religion, nor make Ecclesiastical laws concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve nor minister Sacraments, other than Baptism in the case of mere necessity, when neither Priest nor other man can be had: much less prescribe any thing to the Clergy, how to minister them, or give any man right to rule, preach, or execute any spiritual function as under her and by her authority: no creature being able to impart that whereof itself is incapable both by nature and Scriptures. This Regiment is expressly given to the Apostles, Bishops, and Prelates: they only have authority to bind and loose, *Matt. 18.* they only are set by the Holy Ghost to govern the Church, *Act. 20.* they only have cure of our souls directly, and must make account to God for the same, *Heb. 13.*

DECLARATION OF THE SENSE OF THIS CHAPTER.

This then being the scope and direct drift of the Apostle, as is most clear by his whole discourse, and by the record of all antiquity: let the godly, grave, and discreet reader take a taste in this one point, of the Protestants' deceitful dealing, abusing the simplicity of the popular, by perverse application of God's holy

word, upon some small similitude and equivocation of certain terms, against the approved godly use and truth of the universal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of Paul touching strange tongues. Know therefore first,

for it is not permitted them to speak, but to be subject, as also the Law saith. 35 But if they learn any thing, let them ask their own husbands at home. For it is a foul thing for a woman to speak in the Church. 36 Or did the word of God proceed from you? came it unto you

that here is no word written or meant of any other tongues, but such as men spake in the Primitive Church by miracle, and that nothing is meant of those tongues which were the common languages of the world or of the faithful, understood of the learned and civil people in every great city, and in which the Scriptures of the Old and New Testament were written, as the Hebrew, Greek, and Latin, for though these also might be given by miracle and without study, yet being known to the Jews, Romans, or Greeks in every place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Epistle, as the Evangelists also and other did their books, wrote his Epistles in Greek to the Romans, and to all other Churches, which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof he speaketh here: but in a notable, known and learned speech interpretable of thousands in every country. No more did Augustine our Apostle, speaking in Latin, and bringing in the Scriptures and service in Latin, preach and pray in tongues according to the Apostle's meaning here, for the Latin was not, nor is not, in any part of the west, either miraculous or strange, though it be not the national tongue of any one country this day. And therefore Bede saith, *lib. 1. hist. Ang. c. 1*, that being then four divers vulgar languages in our country, the Latin was made common to them all. And indeed of the two, though in truth neither sort be forbidden by this passage of Paul, the barbarous languages of every several province, in respect of the whole Church of Christ, are rather the strange tongue here spoken of, than the common Latin tongue, which is universally of all the West Church more or less learned, and pertaineth much more to unity and orderly conjunction of all nations in one faith, service, and worship of God, than if it were in the sundry barbarous speeches of every province. Wherein all Christians that travel about this part of the world, or either, wheresoever they come, shall find the selfsame Mass, Matins, and Service, as they had at home. Where now, if we go to Germany, or the Germans or Genevans come to us, each other's service shall be thought strange and barbarous. Yea, and the service of our own language within a few hundred years, or rather every age, shall wholly become barbarous and unknown to ourselves, our tongue, as all vulgar, doth so often change.

And for edification, that is for increase of faith, true knowledge, and good life the experience of a few years hath given all the world a full demonstration whether our forefathers were not as wise, as faithful, as devout, as fearful to break God's laws, and as likely to be

saved, as we are in all our tongues, translations, and English prayers. Much vanity, curiosity, contempt of Superiors, disputes, emulations, contentions, Schisms, horrible errors, profanation, and divulging of the secret Mysteries of the dreadful Sacraments, which of purpose were hidden from the vulgar, as Denis, *Eccl. Hier. c. 1*. and Basil, *de Sp. Sanct. c. 27*. testify, are fallen by the same, but virtue or sound knowledge none at all.

Wherein this also is a gross illusion and untruth, that the force and efficacy of the Sacraments, Sacrifice, and common prayer, dependeth upon the people's understanding, hearing or knowledge: the principal efficacy of such things and the whole ministry of the Church, consisting specially of the very virtue of the work, and the public office of the Priests, who be appointed in Christ's behalf to dispose these Mysteries to our most good: the infant, innocent, idiot and unlearned, taking no less fruit of Baptism and all other divine offices, meet for every one's condition, than the learnedest Clerk of the Realm: and more, if they be more humble, charitable, devout and obedient, than the other, having less of these qualities and more learning.

Which we say not, as though it were inconvenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and Service of the Church, for, that to their comfort and necessary knowledge, both by preaching, Catechizing, and reading of good Catholic books, Christian people do learn in all Nations, much more in those countries where the service is in Latin, than in our nation, God knoweth: But we say that there be other ways to instruct them, and the same less subject to danger and disorder, than to turn it into vulgar tongues. We say, the simple people and many ones that think themselves somebody, understand as little of the sense of divers Psalms, Lessons, and Orisons in the vulgar tongue, as if they were in Latin: yea and often take them in a wrong, perverse, and pernicious sense, which lightly they could not have done in Latin. We say, that such as would learn in devotion and humility, may and must rather with diligence learn the tongue that such divine things be written in, or use other diligence in hearing sermons and instruction: than for a few men's not necessary knowledge, the holy universal order of God's Church should be altered. For if in the kingdom of England only, it be not convenient, necessary, nor almost possible, to accommodate their Service book to every province and people of divers tongues: how much less should the whole Church so do, consisting of so many differences? Neither doth the Apostle in all this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more we may do concerning the Service

only? 37 If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of our Lord. 33 But if any man know not, he shall

in Latin, which is no strange nor miraculously gotten or understood tongue, but common to the most and chief Churches of the world, and hath been since the Apostles' time, daily with all diligence throughout all these parts of Christendom, expounded in every house, school, Church, and pulpit: and is so well known for every necessary part of the divine Service, that by the diligence of parents, Masters and Curates, every Catholic of age almost can tell the sense of every ceremony of the Mass, what to answer, when to say *Amen* at the Priest's benediction, when to confess, when to adore, when to stand, when to kneel, when to receive, what to receive, when to come, when to depart, and all other duties of praying and serving, sufficient to salvation. And thus it is evident that Paul speaketh not of the common tongues of the Church's Service.

Secondly, it is as certain, that he meaneth not nor writeth any word in this place of the Church's public Service, prayer, or ministration of the holy Sacrament, wherein the office of the Church specially consisteth: but only of a certain exercise of mutual conference, wherein one did open to another and to the assembly, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalms, secret Mysteries, sorts of Languages, and other Revelations, as it pleased God to give unto certain both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning God's gift to pride and vanity, and namely that gift of tongues: which being indeed the least of all gifts, yet most puffed up the havers, and now also doth commonly puff up the professors of such knowledge, according as Augustine writeth thereof. This exercise and the disorder thereof was not in the Church, for any thing we can read in antiquity, these fourteen hundred years: and therefore neither the use nor abuse, nor Paul's reprehension or redressing thereof, can concern any whit the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Again, the public Service had but one language: in this exercise they spake in many tongues. In the public Service every man had not his own special tongue, his special interpretation, special Revelation, proper Psalms: but in this they had. Again, the public Service had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens and Infidels, and whosoever would: in this women, before Paul's order, did speak and prophesy: so did they never in the ministration of the Sacrament, with many other plain differences, that by no means the Apostle's words can be rightly and truly applied to the Corinthian Service then, or ours now. Therefore it is either great ignorance

of the Protestants, or great guilefulness, so untruly and perversely to apply them.

Neither is here any thing meant of the private prayers which devout persons of all sorts and sexes have ever used specially in Latin, as well upon their Primers as Beads. For, the private prayers here spoken of, were Psalms or Hymns and Sonnets newly inspired to them by God, and in this conference or prophesying, uttered to one another's comfort, or to themselves and God only. But the prayers, psalms, and holy words of the Christian people used privately, are not composed by them, nor diversely inspired to themselves, nor now to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely the *Pater noster*, the *Ave Maria*, and the *Creed*, our *Lady's Matins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at all. But the devout people in their ancient right may and ought still use the Latin Primers, Beads and Prayers, as ever before. Which the wisdom of the Church for great causes have better liked and allowed of, than that they should be in vulgar tongues, though she wholly forbideth not, but sometimes granteth to have them translated, and would gladly have all faithful people in order and humility learn, as they may the contents of their prayers: and hath commanded also in some Councils, that such as cannot learn distinctly the Latin, specially the *Pater noster* and the *Creed*, should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian people ever since their conversion, to pray in Latin, than in the vulgar, though every one in particular understand not what he sayeth: so it is plain that such pray with as great consolation of spirit, with as little tediousness, with as great devotion and affection, and sometimes more, than the other: and always more than any Schismatic or Heretic in his known language.

Such holy Orisons be in manner consecrated and sanctified in and by the Holy Ghost that first inspired them, and there is a reverence and Majesty in the Church's tongue dedicated in our Saviour's Cross, and giveth more force valour to them said in the Church's obedience, than to others. The children cried *Hosanna* to our Saviour and were allowed, though they knew not what they said. It is well near a thousand years that our people could nothing else but *barbarum fremere*, did sing *Hallelujah*, and not, *Praise ye the Lord*, and longer ago since the poor husbandmen sang the same at the plough in other Countries. *Hiero. tom. 1. epist. 58.* And *Sursum corda*, and *Kyrieleson*, and the Psalms of David sung in Latin in the service of the Primitive Church, have the ancient

not be known. 39 Therefore, brethren, be earnest to prophesy : and to speak with tongues prohibit not. 40 But let all things be done honestly and according to order among you.

CHAPTER XV.

He proveth the Resurrection of the dead by the Resurrection of Christ, and with many other arguments : and 31 answereth also objections made against it. 49 And then exhorteth in respect of it, unto good life.

1 And I do you to understand brethren, the Gospel which I preached to you, which also you received, in the which also you stand. 2 By the which also you are saved, after what manner I preached unto you if you keep it, unless you have believed in vain. 3 For I delivered unto you first of all which I also received : that Christ died for our sins according to the Scriptures: 4 And that he was buried, and that he rose again the third day, according to the Scriptures: 5 And that he was seen of Cephas : and after that of the eleven. 6 Then was he seen of more than five hundred brethren together : of which many remain until this present, and some are asleep. 7 Moreover he was seen of James, then of all the Apostles. 8 And last of all, as it were of an abortive he was seen also of me. 9 For I am the least of all the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10 But by the grace of God I am that which I am : and his grace in me hath not been void, but I have laboured more abundantly than all they : yet not I, but the grace of God with me. 11 For whether I, or they, so we preach, and so you have believed. 12 But if Christ be preached that he is risen again from the dead : how do certain among you say, that there is no resurrection of

and flat testimonies of Cyprian, Augustine, Hierome, and other fathers. *Gregor. lib. 7. epist. 63. Cypr. exp. orat. Do. nu. 13. August. cap. 13. de dono persever. and de bono vid. cap. 16. and epist. 173 Hiero. præfat. in Psal. ad Sophron. August. de Catechiz. rud. cap. 9. de Doctrin. Christian. lib. 2, cap. 13. epist. 10.* August. of Hierome's Latin translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct us, but their special use is, to offer our hearts, desires, and wants to God, and to show that we hang of him in all things : and this every Catholic doth for his condition, whether he understand the words of his prayer or not. The simple sort cannot understand all Psalms, nor scarce the learned, no, though they be translated or read in known tongues : men must not cease to use them for all that, when they are known to contain God's holy prayers. The simple people when they desire any thing, specially at God's hand, are not bound to know, neither can they tell to what petition or part of the *Pater noster* their demand pertaineth, though it be known in English never so much, they cannot tell no more what is *Thy kingdom come*, than *Adveniat regnum tuum*, nor whether their petition for their sick children or any other necessary, pertain to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part else. It is enough that they can tell, this holy Orison to be appointed to us, to call upon God in all our desires, more than this, is not necessary. And the translation of such holy things often breedeth manifold danger and irreverence in the vulgar, as to think God is author of sin, when they read, *Lead us not into temptation*, and seldom

any edification at all. For though when the prayers be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and understanding, except they know the sense of the words also, and meaning of the Holy Ghost. For if any man think that Paul speaking of edification of man's mind or understanding of the words only, he is foully deceived, for, what is a child of five or six years old edified or increased in knowledge by his *Pater noster* in English? It is the sense therefore, which every man cannot have, neither in English, nor Latin, the knowledge whereof properly and rightly edifieth to instruction, and the knowledge of the words only, often edifieth never a whit, and sometime buildeth to error and destruction : as it is plain in all Heretics and many curious persons besides : finally, both the one and the other without charity and humility maketh the Heretics and Schismatics with all their English and what other tongues and intelligence soever, to be *as Sonans and Cymbalum tinniens*, sounding brass, and a tinkling Cymbal.

To conclude, for praying either publicly or privately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest and godliest to be most expedient, and is certainly seen to be nothing repugnant to Paul. If any yet will be contentious in the matter, we must answer them with the same Apostle, *The Church of God hath no such custom*, and with this notable saying of Augustine, *ep. 118. c. 5. Any thing that the whole Church doth practise and observe throughout the world, to dispute thereof as though it were not to be done is most insolent madness.*

ANNOTATIONS.

ver. 3. *I delivered unto you.* This delivery in the Latin and Greek importeth *tradition*, so by tradition did the Apostles plant the Church in all truth, before they wrote any thing.

ver. 10. *Void, but I.* In him God's grace is not void, that worketh by his free will according to the motion and direction of the same grace.

CHAPTER 15.

ver. 10. *With me.* God useth not man as a brute beast or a block, but so worketh in him and by him, that free will may concur in every action with his grace, which is always the principal. The heretics to avoid this concurrence in working and labouring, translate *which is with me*, where the Apostle rather saith, *which laboureth with me.*

the dead? 13 And if there be no resurrection of the dead, neither is Christ risen again. 14 And if Christ be not risen again, then vain is our preaching, vain also is your faith. 15 And we are found also false witnesses of God, because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again. 16 For if the dead rise not again, neither is Christ risen again. 17 And if Christ be not risen again, vain is your faith, for yet you are in your sins. 18 Then they also that are asleep in Christ, are perished. 19 If in this life only we be hoping in Christ, we are more miserable than all men. 20 But now Christ is risen again from the dead, the first fruits of them that sleep: 21 For by a man death: and by a man the resurrection of the dead. 22 And as in Adam all die, so also in Christ all shall be made alive. 23 But every one in his own order: the first fruits Christ, then they that are of Christ, that believed in his coming. 24 Then the end when he shall have delivered the kingdom to God and the Father, when he shall have abolished all principality and authority and power. 25 And he must reign, *Until he put all his enemies under his feet.* 26 And the enemy death shall be destroyed last. *For he hath subdued all things under his feet.* And whereas he saith, 27 *All things are subdued to him:* Undoubtedly, except him that subdued all things unto him. 28 And when all things shall be subdued to him: then the Son also himself shall be subject to him that subdued all things unto him, that God may be all in all. 29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? 30 Why also are they baptized for them? why also are we in danger every hour? 31 I die daily by your glory, brethren, which I have in Christ Jesus our Lord. 32 If, according to man, I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? *Let us eat and drink, for to-morrow we shall die.* 33 Be not seduced, *Evil communications corrupt good manners.* 34 Awake ye just, and sin not, for some have not the knowledge of God, I speak to your shame. 35 But some man saith, How do the dead rise again? and with what manner of body shall they come. 36 Fool, that which thou sowest is not quickened, unless it die first. 37 And that which thou sowest, not the body that shall be, dost thou sow: but bare grain, to wit, of wheat, or of some of the rest. 38 And God giveth it a body as he will: and to every seed his proper body. 39 Not all flesh is the same flesh: but one of men, another of beasts, another of birds, another of fishes. 40 And bodies celestial, and bodies terrestrial: but one glory of the celestial, and another of the terrestrial. 41 One glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory. 42 So also the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. 43 It is sown in dishonour, it shall rise in glory. It is sown in infirmity, it shall rise in power. 44 It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual, 45 As it is written, *The first man Adam was made into a living soul:* The last Adam into a quickening spirit. 46 Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. 47 The first man of earth, earthly: the second man from heaven, heavenly, 48 Such as is the earthly, such also are the earthly, and such as the heavenly, such also are the heavenly. 49 Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. 50 This I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption. 51 Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. 52 In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. 53 For this corruptible must do on incorruption, and this mortal do on immortality. 54 And when this mortal hath done on immortality, then shall come to pass the saying that is written, *Death is swallowed up in victory.* 55 *Death where is thy victory? death where is thy sting?* 56 And the sting of death is sin: and the power of sin is the Law. 57 But thanks be to God that hath given us the victory by our Lord Jesus Christ. 58 Therefore, my beloved brethren, be stable and unmoveable: abounding in the work of our Lord always, knowing that your labour is not vain in our Lord.

ANNOTATIONS.

ver. 15. *False witness of God.* So may we say, if the Catholic faith in all points be not true, then our first Apostles were false witnesses, then hath our Country believed in vain all this while, then are all our fathers dead in their sins and perished, which, pre-supposing Christ to be God, were the greatest absurdity in the world.

ver. 32. *Let us eat and drink.* Ambrose applyeth these words to our Christian Epicureans that take away fasting and deny the merit thereof. *How can we be saved,* saith he, *if we wash not away our sins by fasting, seeing the Scriptures say fasting and alms deliver from sin?*

CHAPTER 15.

What are these new masters that exclude all merit of fasting? is not this the very voice of the heathen saying, Let us eat and drink to-morrow we shall die? lib. 10. epist. ep. 82.

ver. 41. *Star differeth.* The glory of the bodies of Saints shall not be alike, but different in heaven according to men's merits.

ver. 44. *Spiritual body.* As to become spiritual doth not take away the substance of the body glorified: no more when Christ's body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body, and substance.

CHAPTER XVI.

He prescribeth an order for their contributing to the Christians at Jerusalem, 3 promising to come unto them. Of Timothy and of Apollos coming thither, 13 and so with exhortation, and divers commendations, he endeth.

1 And concerning the collections that are made for the saints, as I have ordained to the Churches of Galatia, so do ye also. 2 In the first of the Sabbath let every one of you put apart with himself, laying up what shall well like him: that not when I come, then collections be made. 3 And when I shall be present: whom you shall approve by letters, them will I send to carry your grace into Jerusalem. 4 And if it be worthy that I also go, they shall go with me. 5 And I will come to you, when I shall have passed through Macedonia, for I will pass through Macedonia. 6 And with you perhaps I will abide, or will winter also: that you may bring me on my way whithersoever I go. 7 For I will not now see you by the way, for I hope that I shall abide with you some little time, if our Lord will permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and evident is opened unto me: and many adversaries. 10 And if Timothy come, see that he be without fear with you, for he worketh the work of our Lord, as also I. 11 Let no man therefore despise him, but conduct you him in peace: that he may come to me, for I expect him with the brethren: 12 And of brother Apollo I do you to understand, that I much entreated him, to come unto you with the brethren: and at all it was not his mind to come now, but he will come when he shall have leisure. 13 Watch ye, stand in the faith, do manfully, and be strengthened. 14 Let all your things be done in charity. 15 And I beseech you brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, and have ordained themselves to the ministry of the saints: 16 That you also be subject to such, and to every one that helpeth and laboureth with us. 17 And I rejoice in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they have supplied. 18 For they have refreshed both my spirit and yours. Know them therefore that are such. 19 The Churches of Asia salute you, Aquila and Priscilla with their domestical Church salute you much in our Lord. 20 All the brethren salute you. Salute one another in a holy kiss. 21 The salutation with mine own hand Paul's. 22 If any man love not our Lord JESUS CHRIST, be he *Anathema, Maranatha*. 23 The grace of our Lord JESUS CHRIST be with you. 24 My charity be with you all in Christ JESUS, Amen.

ANNOTATIONS.

CHAPTER 16.

<p>ver. 8. <i>Pentecost</i>. The Heretics and other new fangled strive among themselves, whether Pentecost signify here the term of fifty days, or else the Jews' holyday so called. But it cometh not to their minds, that it is most</p>	<p>like to be the feast of Whitsuntide, kept and instituted even then by the Apostles, as appeareth by the Fathers. <i>Augustine</i>, epistle 119. c. 15. and 16. <i>Ambrose</i> in c. 17. <i>Lucæ</i>.</p>
--	---

THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

For the time when this Epistle was written, look the Argument of the Epistle to the Romans: to wit, about the eighteenth year after his conversion, and our Lord's Passion, because in the 11 Chapter he maketh mention of 14 years, not only after his conversion, as to the Galatians, but also after his Rapt, which seemeth to have been when he was at Jerusalem, *Acts* 9. 26, four years after his Conversion, *Gal.* 1. 18, in a trance or excess of mind, as he calleth it, *Acts* 22. 17. It was written at Troas, it is thought, and sent by Titus, as we read *Chap.* 8.

It is for the most part against those false Apostles, whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deal openly against them, and to defend both his own person, which they sought to bring into contempt, making way thereby to the corruption of the Corinthians, and withal to maintain the excellency of the Ministry and Ministers of the New Testament, above which they did magnify the Ministry of the Old Testament: bearing themselves very high, because they were Jews.

Against these therefore Paul avoucheth the pre-eminent power of his Ministry, by which power also he giveth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle, seeing now his penance, and again threateneth to come and excommunicate those that had grievously sinned and remained impenitent. Two Chapters also he interposeth of the contributions to the Church of Jerusalem, mentioned in his last, exhorting them to do liberally, and also to have all in a readiness against his coming.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

By his troubles in Asia he comforteth them, and, against his adversaries the false Apostles of the Jews, allegeth to them the testimony of his own and also of their conscience. 17 answering them that objected lightness against him, for not coming to Corinth according to his promise.

1 Paul an Apostle of Jesus Christ by the will of God, and Timothy our brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia. 2 Grace unto you and peace from God our Father, and from our Lord Jesus Christ. 3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort. 4 Who comforteth us in all our tribulation: that we also may be able to comfort them that are in all distress, by the exhortation wherewith we also are exhorted of God. 5 For as the passions of Christ abound in us: so also by Christ doth our comfort abound. 6 And whether we be in tribulation: for your exhortation and salvation, whether we be exhorted, for your exhortation and salvation, which worketh the toleration of the same passions which we also do suffer. 7 And our hope is firm for you: knowing that as you are partakers of the passions, so shall you be of the consolation also. 8 For we will not have you ignorant, brethren: concerning our tribulation, which happened in Asia, that we were pressed above measure, above our power, so that it was tedious unto us even to live. 9 But we in ourselves had the answer of death: that we be not trusting in ourselves, but in God who raiseth up the dead. 20 Who hath delivered, and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us. 11 You helping withal in prayer for us, that by many men's persons, thanks for that gift which

ANNOTATIONS.

ver. 5. *Passions of Christ.* All the afflictions of the faithful be called Christ's own passions, not only because they be suffered for him, but for that there is so straight conjunction and communion betwixt him being the head, and every of the living members of his body, which is the Church, that whatsoever is suffered by any one of the same, is counted as a piece of his own passion. As likewise whatsoever good works be done to any of them, or by any of them, be accepted as done to or by Christ himself. Which thing if the Protestants well weighed, they would not marvel that the Catholic Church attributeth such force of merit and satisfaction to the work of holy men.

ver. 5. *The comfort abound.* Worldly men that see only the exterior miseries and afflictions that Catholics do suffer, being persecuted by the Heathen or Heretics, deem them exceeding miserable, but if they felt or could conceive the abundance of consolation which Christ ever giveth according to the measure of their affliction, they would never wonder at

CHAPTER I.

the voluntary toleration of what torments soever for Christ's sake, but would wish rather themselves to be in any dungeon in England, with the comfort that such have from God, than to live out of the Church in all the wealth of the world.

ver. 11. *You helping in prayer.* Paul knew, that the help of other men's prayers was nothing derogatory to the office of Christ's mediation, intercession for him, nor to the hope that he had in God: and therefore he craveth the Corinthians' aid herein, as a support and succour for himself in the sight of God. With what reason or scripture then, can the Protestants say, that the prayers of Saints be injurious to Christ, or not to stand with the confidence we have in him? As though it were more dishonour to God, that we should use the aid of Saints in heaven, than of sinners in earth: or that the intercession of these our fellows beneath were more available than the prayers of those that be in the glorious sight of God above.

is in us, may be given by many in our behalf. 12 For our glory is this, the testimony of our conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you. 13 For we write no other things to you than that you have read and know. And I hope that you shall know unto the end. 14 As also you have known us in part, that we are your glory, as you also ours in the day of our Lord Jesus Christ. 15 And in this confidence I would first have come to you, that you might have a second grace: 16 And by you pass into Macedonia, and again from Macedonia come to you, and of you be brought on my way into Jewry. 17 Whereas then I was thus minded, did I use lightness? Or the things that I mind, do I mind according to the flesh, that there be with me, *It is* and *It is not*? 18 But God is faithful, because our preaching which was to you, there is not in it, *It is*, and *It is not*. 19 For the Son of God, Jesus Christ, who by us was preached among you, by me and Sylvanus and Timothy, was not, *It is*, and *It is not*, but *It is*, was in him. 20 For all the promises of God that are, in him *It is*: therefore also by him, Amen to God, unto our glory. 21 And he that confirmeth us with you in Christ, and that hath anointed us, God: 22 Who also hath sealed us, and given the pledge of the Spirit in our hearts. 23 And I call God to witness upon my soul, that sparing you, I came not any more to Corinth, 24 Not because we overrule your faith: but, we are helpers of your joy, for in the faith you stand.

ANNOTATIONS.

ver. 11. *By many men's*. He meaneth, that as the prayers of many joined together for him, shall be rather heard, than of any alone: so their common thanksgiving to God for granting their request, shall be more acceptable and glorious to God, than any one man's thanks alone. Which thing doth much commend the holy Church's public prayers, processions, stations, and pilgrimages, where so many meet and uniformly join their prayers and lauds together unto God.

ver. 14. *Your glory*. The Apostles, teachers and preachers that convert countries or particular persons to Christ, and the people or parties by them converted, shall in the day of judgment have much mutual joy and glory of and for each other, one giving to the other great matter of merit in this life, and of reward in the next. 1 *Thess. 2. verse 19*.

ver. 18. *It is, it is not*. As he dischargeth himself of all other levity touching his promise or purpose of coming to them, so much more of all inconstancy in preaching Christ's doctrine and faith. Wherein, one day to affirm, another day to deny, to dissent from his fellows or from himself, to change every year or in every epistle the form of his former teaching, to come daily with new devices repugnant to his own rules, were not agreeable to an Apostle and true teacher of Christ, but proper to false Prophets and Heretics. Whereof we have notorious examples in the Protestants: who being destitute of the spirit of peace, concord, constancy, unity and verity, as they vary from their own writings which they retract, reform or deform continually, so both in their preachings and form of service, they are so restless, changeable, and repugnant to themselves, that if they were not kept in awe with much ado, by temporal laws or by the shame and rebuke of the world, they would coin us every year or every Parliament, new communions, new faiths, and new Christs, as you see by the manifold endeavours of the Puritans. And this to be the proper note of false Apostles and Heretics, *Irenæus, lib. 1. cap. 18. and Tertul. de præscript. Basil. epist. 82*.

ver. 22. *Hath sealed*. The learned Divines prove by this place, and by the like in the

CHAPTER I.

fourth to the Ephesians, that the Sacrament of Baptism doth not only give grace, but imprinteth and sealeth the soul of the baptized, with a spiritual sign, mark, badge, or token, which can never be blotted out, neither by sin, heresy, apostasy, nor other ways, but remaineth forever in man for the cognizance of his christendom, and for distinction from others which were never of Christ's fold, by which also he is as it were consecrated and deputed to God, made capable and partaker of the rights of the Church, and subject to her laws and discipline. Hierome, in *Ephes. 4*. Ambrose, *Lib. 1. de Sp. sancto, cap. 6*. Cyril, Hierosol. *Catechesi. 17. at the end*, and Dionysius Areopag. *cap. 2. Ecc. Hierarch*. The which fathers express that spiritual sign by divers agreeable names, which the Church and most Divines, after Augustine, call the *character* of Baptism, by the truth and force of which spiritual note or mark of the soul, he specially convinceth the Donatists, that the said Sacrament though given and ministered by Heretics or Schismatics, or who else soever, can never be reiterated. *ep. 57. and lib. 6. cont. Donatist, cap. 1. and lib. 2. cont. Parmenianum, cap. 13*. As the like indelible characters given also by the Sacraments of confirmation and orders, do make those also irreiterable and never to be received but once. Whereas all other Sacraments saving these three, may be often received of the self same person. And that holy orders cannot be iterated, Augustine, *lib. 2. cont. Parmen. c. 13. lib. de bono conjug. c. 24. and Gregory, lib. 2. Regist. ep. 32*. The like of confirmation is decreed in the most ancient council, Tarracon, *cap. 6*. Finally, that this character is given only by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the councils Florentine and Trent. Which yet is no new device of them, as the Heretics falsely affirm, but agreeable, as you see, both to the scriptures and also to the ancient fathers and councils.

ver. 24. *Not because we overrule*. Calvin and his seditious Sectaries, with other like *which despise dominion*, as Jude describeth such, would by this place deliver themselves from all yoke of spiritual Magistrates and Rulers: namely,

CHAPTER II.

Prosecuting the true cause which in the last chapter he gave of his not coming, 6 he pardoneth now after some part of penance, him that for incest he excommunicated in the last Epistle, requiring them obediently to consent thereunto. 12 Then, of his going from Troas into Macedonia, God every where giving him triumph.

1 And I have determined with myself this same thing, not to come to you again in sorrow. 2 For if I make you sorry: and who is it that can make me glad, but he that is made sorry by me? 3 And this same I wrote to you: that I may not, when I come, have sorrow upon sorrow, of the which I ought to rejoice: trusting in you all, that my joy is the joy of you all. 4 For of much tribulation and anguish of heart I wrote to you by many tears: not that you should be made sorry: but that you may know what charity I have more abundantly toward you. 5 And if any man hath made sorrowful, not me hath he made sorrowful, but in part, that I burden not all you. 6 To him that is such a one, this rebuke sufficeth that is given of many: 7 So that contrariwise you should rather pardon and comfort him, lest perhaps such a one be swallowed up with over great sorrow. 8 For the which cause I beseech you, that you confirm charity

ANNOTATIONS.

that they be subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactors and rebels of the Church would come to no Tribunal but God's, that so they may remain unpunished at least during this life. For though the Scriptures plainly condemn their heresies, yet they could writhe themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical, if there were no laws or judicial sentence of men to rule and repress them.

Notwithstanding then these words of Paul, whereby only tyrannical, insolent, and proud behaviour and indiscreet rigour of Prelates or Apostles towards their flocks is noted, as also in the first of Peter, c. 5. the Greek word in these places, and in the Gospel, *Matt. 20. 25. Mar. 10. 43.* signifying lordly and insolent dominion: yet he had and exercised just rule, pre-eminence, and prelacy over them, not only for their life, but also and principally touching their faith, for he might and did call them to

ANNOTATIONS.

ver. 6. *This rebuke sufficeth.* This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former Epist. c. 5. And here order is given for his absolution and pardoning. Wherein first we have a plain example and proof of the Apostolic power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sins, here of remission. Secondly, we may hereby prove, that not only amendment, ceasing to sin, or repentance in heart and before God alone, is always enough to obtain full reconciliation, whereas we see here his separation also from the faithful, and the Sacraments, and from all company or dealing with other Christian men, besides other bodily affliction: all which, called of the Apostles before *interitus carnis, the destruction of the flesh*, and named here *Rebuke*, or as the Greek word also importeth, mulct, penalty, correction, chastisement, were enjoined him by the Apostle's commandment in the face of the Church, and by the offender patiently sustained so long. Thirdly, we see that it lieth in the hands of the Apostle, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence

CHAPTER 1.

account for the same, and excommunicated heretics for forsaking their faith. 1 *Cor. 4. 5. 2 Cor. 10. 4. 13. 10. 1 Tim. 1, 20. Tit. 1, 11.* And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not under that ridiculous pretence of obeying God's word only, which is the shift of all other Heretics, as Anabaptists, Arians, and the like, as well as the Protestants, disobey God's Church, councils, and their own Pastors and Bishops, who by the Scriptures have the regiment of their souls, and may examine and punish as well John Calvin as Simon Magus, for falling from the Catholic faith: for though God alone be the Lord, author and giver of faith, yet they are his co-operators and coadjutors, by whom the faithful do believe and be preserved in the true faith, and be defended from wolves, which be Heretics seeking to corrupt them in the same. And this same Apostle challengeth to be their father as he that begat and formed them by his preaching in Christ.

CHAPTER 2.

committed, but also according to the weakness of the persons punished, and other respects of time and place, as to their wisdom shall be thought most agreeable to the parties' good, and the Church's edification. Lastly, by this whole handling of the offender's case, we may refute the wicked heresy of the Protestants, that would make the simple believe, no punishment of a man's own person for sins committed, nor penance enjoined by the Church, nor any pains temporal, or satisfaction for our life past, to be necessary, but all such things to be superfluous, because Christ hath satisfied enough for all: which Epicurean doctrine is repelled, not only hereby, but also by the Prophets, John the Baptist's, Christ's, and the Apostle's preaching of penance and condign works or fruits of repentance, to every man in his own person, and not in Christ's person only: and by the whole life and most plain speeches and penitential Canons of the holy Doctors and Councils, prescribing times of penance, and commending penance, enjoying penance, continually using the word satisfaction in this case throughout all their works, as our adversaries cannot but confess.

ver. 8. *I beseech you.* They which at the be-

toward him. 9 For therefore also have I written, that I may know the experiment of you, whether in all things you be obedient. 10 And whom you have pardoned any thing, I also. For myself also, that which I pardoned, if I pardoned any thing, for you in the person of Christ. 11 That we be not circumvented of Satan, for we are not ignorant of his cogitations. 12 And

ANNOTATIONS.

grieving did bear too much with the offender, and seemed loath to have him excommunicated in so austere manner: yet through their obedience to the Apostle became on the other side so rigorous, and so far detested the malefactor after he was excommunicated, that the Apostle now meaning to absolve him, was glad to entreat and command them also to accept him to their company and grace again.

ver. 9. *Obedient.* Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challengeth their obedience in all things as their pastor and Superior, and consequently in this point of receiving to mercy the penitent Corinthian. Whereby we see that as the power and authority of excommunicating, so of absolving also was in Paul's person, though both were to be done in the face of the Church, else he would not have commanded or required their obedience.

ver. 10. *I also.* The Heretics and others not well founded in the Scriptures and antiquity, marvel at the Pope's pardons, counting them either fruitless or unlawful, or no older than Gregory, but indeed the authority, power, and right of them is of Christ's own word and commission, principally given to Peter, and so afterward to all the Apostles, and in their persons to all the chief Pastors of the Church, when it was said, *Whatsoever you loose in earth shall be loosed in heaven.* By which commission the holy Bishops of old did cut off large pieces of penance enjoined to offenders, and gave peace, grace, or indulgence, before they had accomplished the measure of their appointed or deserved punishment, and that is to give pardon. And so Paul here did towards the Corinthian, whom he assoiled of mere grace and mercy, as the word *donare* or *condonare* doth signify, when he might longer have kept him in penance and temporal affliction for his offence. Whereof though he had already before God inwardly repented, yet was he justly holden under this correction for some satisfaction of his fault past, during the Apostle's pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence itself and the guilt thereof be forgiven of God, is an indulgence or pardon, which the principal Magistrates of God's Church by Christ's warrant and the Apostle's example, have ever done, being no less authorized to pardon than to punish, and by imitation of our Master, who forgave the adulteress and divers other offenders, not only their sins, but also often the temporal punishments due for the same, are as much given to mercy as to justice.

ver. 10. *I pardoned.* *Κεχρησται.* Though he did great penance, saith Theodoret, yet he calleth this pardoning, *χαρις*, a grace, because his sin was greater than his penance.

ver. 10. *For you.* Theodoret upon this place saith that the Apostle gave this pardon to the

CHAPTER 2.

Corinthians at the intercession of the blessed men Timotheus and Titus. And we may read in sundry places, of Cyprian namely, that Indulgences or remissions were given in the Primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactory works of one to another, to which end they gave their letters to Bishops in the behalf of divers their Christian brethren, a thing most agreeable to the mutual intercourse that is between the members of Christ's mystical body, and very answerable to God's justice, which by supply of the one sort that aboundeth, standeth entire in respect of the other sort, also that wanteth. In which kind the Apostle confesseth that himself by his suffering and tribulations, supplieth the wants of such passions as Christ hath to suffer, not in his own person, but in his body, which is his Church. Whereupon we infer most assuredly, that the satisfactory and penal works of holy Saints suffered in this life, be communicable and applicable to the use of other faithful men, their fellow members in our Lord, and to be dispensed according to every man's necessity and deserving, by them whom Christ hath constituted over his family, and hath made the dispensers of his treasures.

ver. 10. *In the person of Christ.* For that many might of ignorance or pride reprove the practice of God's Church and her Officers, or deny the Apostles' authority to be so great over men's souls, as to punish and to pardon in this sort, Paul doth purposely and precisely tell them, that he doth give pardon as Christ's Vicar, or as bearing his person in this case: and therefore that no man may marvel of his power herein, except he think that Christ's power, authority, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these words, *In the person of Christ*, and not as the Protestants would have it, the better to avoid the former conclusion of the Apostle's giving Indulgences, *In the face or sight of Christ*, you may easily understand by the Apostle's like insinuations of Christ's power, when he committed the offender to Satan, affirming that he gave that sentence in the name and with the virtue or power of our Lord JESUS CHRIST. In all which cases the Protestants' blindness is exceeding great, who cannot see that this is not the way to extol Christ's power, to deny it to his Priests, seeing the Apostle challengeth it by that that Christ hath such power, and that himself doth it in his name, virtue, and person, So now in this, and in no other name, give Popes and Bishops their pardons. Which pertaining to releasing only of temporal punishment due after the sin and eternal punishment be forgiven, is not so great a matter as the remission of the sin itself which yet the Priests by express commission do also remit

when I was come to Troas for the Gospel of Christ, and a door was opened unto me in our Lord, 13 I had no rest in my spirit, for that I found not Titus my brother, but bidding them farewell, I went forth into Macedonia. 14 And thanks be to God, who always triumpheth us in Christ Jesus, and manifesteth the odour of his knowledge by us in every place. 15 For we are the good odour of Christ unto God in them that are saved, and in them that perish. 16 To some indeed the odour of death unto death: but to others, the odour of life unto life. And to these things who is so sufficient? 17 For we are not as very many, adulterating the word of God: but of sincerity, and as of God before God, in Christ we speak.

CHAPTER III.

Lest the Judaical false Apostles should object again that he praiseth himself, he saith that the Corinthians are his commendation: and they in their hearts being justified by his ministry, he thereof inferreth that the ministers of the new Testament are far more glorious than they of the old, 12 and our people more lightened than theirs.

1 Begin we again to commend ourselves? or do we need, as certain, Epistles of commendation to you, or from you? 2 Our Epistle you are, written in our hearts, which is known and read of all men: 3 Being manifested that you are the Epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in the

ANNOTATIONS.

ver. 11. *Circumvented of Satan.* We may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and hands of God's Ministers, to deal more or less rigorously, to pardon sooner or later, punish longer or shorter while, as shall be thought best to their wisdom. For the end of all such correction or pardoning must be the salvation of the parties' soul, as the Apostle noted, 1 *Corinth.* 5. 5. Which to some, and some certain times, may be better procured by rigour of discipline, than by Indulgence, to some others, by lenity, and humane dealing, so pardoning of penance is called in old Councils, rather than by overmuch chastisement. For consideration whereof, in some ages of the Church, much discipline, great penance and satisfaction was both enjoined, and also willingly sustained, and then was the less pardoning and fewer Indulgences, because in that voluntary use and acceptation of punishment, and great zeal and fervour of spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of devotion and loathsomeness that men commonly have to do great penance, though the sins be far greater than ever before, yet our holy mother the Church knowing with the Apostles the cogitations of Satan, how he would in this delicate time, drive men either to desperation, or to forsake Christ and his Church, and all hope of salvation, rather than they would enter into the course of canonical discipline, enjoineeth small penance,

ANNOTATIONS.

ver. 3. *The Epistle of Christ.* Paul and other holy writers of Scriptures did set down many things in writing, by pen, ink, and paper, all which be of the Holy Ghost: but the special and proper book of Christ's truth and Gospel, is not the external writing in those dead creatures, but in the hearts of the faithful, being the proper subject of these truths and graces preached in the new Testament, and the habitation of the Holy Ghost. In the which book of faithful men's hearts Paul wrote divers things not uttered in any Epistle: as sundry of the Apostles wrote the Christian religion in the hearts of their hearers only, and in other material books not at all, whereof Ireneus

CHAPTER 2.

and seldom useth extremity with offenders, as the holy Bishops of the Primitive Church did, but condescending to the weakness of her children, pardoneth exceeding often and much, not only all enjoined penance, but also all, or great part of what punishment temporal soever due or deserved, either in this world or in the next. As for the Heretics which neither like the Church's lenity and pardoning in these days, nor the old rigour of the Primitive Church, they be like to the Jews that condemned John the Baptist of austerity, and Christ of too much freedom and liberty: not knowing nor liking indeed either Christ's ordinance and commission in binding and loosing, or his providence in the government of the Church.

ver. 17. *Adulterating.* The Greek word signifieth to make commodity of the word of God, as vulgar Vinters do of their wine, whereby is expressed the peculiar trade of all Heretics, and exceeding proper to the Protestants, that so corrupt scriptures by mixture of their fantasies, by false translations, glosses, colourable and pleasant commentaries, to deceive the taste of the simple, as taverners and tapsters do, to make their wines saleable by manifold artificial deceits. The Apostle contrariwise, as all Catholics, deliver the scriptures and utter the word of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church, interpreting them by the same spirit by which they were written or spoken.

CHAPTER 3.

lib. 3. c. 4. saith, *What and if the Apostles also had left no scriptures, ought we not to follow the order of the tradition, which they delivered unto them to whom they committed the Churches? to the which ordinance many nations of those barbarous people that have believed in Christ, do consent, without letter or ink, having salvation written in the hearts, and keeping diligently the tradition of their elders.* And Hierom, cont. Jo. Hiero. c. 9. ad Pam. *In the Creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and ink, but in the tables carnal of the heart.* And this is the Church's book also, whereby and wherein she keepeth faithfully all truth written in the

tables carnal of the heart. 4 And such confidence we have by Christ to God. 5 Not that we be sufficient to think any thing of ourselves as of ourselves: but our sufficiency is of God. 6 Who also hath made us meet Ministers of the New Testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. 7 And if the ministration of death with letters figured in stones, was in glory, so that the children of Israel could not behold the face of Moses for the glory of his countenance, that is made void: 8 How shall not the ministration of the Spirit be more in glory? 9 For if the ministration of damnation be in glory: much more the ministry of Justice aboundeth in glory. 10 For neither was it glorified, which in this part was glorious, by reason of the excelling glory. 11 For if that which is made void, is by glory: much more that which abideth, is in glory. 12 Having therefore such hope, we use much confidence: 13 And not as Moses put a veil upon his face, that the children of Israel might not behold his face, which is made void, 14 But their senses were dulled. For until this present day, the self same veil in the lecture of the Old Testament remaineth unrevealed, because in Christ it is made void. 15 But until this present day, when Moses is read, a veil is put upon their heart. 16 But when we shall be converted to our Lord, the veil shall be taken away. 17 And our Lord is a Spirit. And where the Spirit of our Lord is, there is liberty. 18 But we all, beholding the glory of our Lord with face revealed, are transformed into the same image from glory unto glory, as of our Lord's Spirit.

CHAPTER IV.

That according as so glorious a ministry requireth, he liveth and preacheth sincerely, 7 the which glory his adversaries cannot count vain, considering his persecutions, because persecution is to God's glory, and to our humility and hope, and meritorious of increase of grace in this life, and of most glorious bodies and souls afterward.

1 Therefore having this ministration: according as we have obtained mercy, we fail not. 2 But we renounce the secret things of dishonesty, not walking in craftiness, nor adulterating the word of God, but in manifestation of the truth commending ourselves to every conscience

ANNOTATIONS.

hearts of those to whom the Apostles did preach, with the like diligence as she keepeth and preserveth the other book which is of holy scriptures, from all corruption of Heretics and other injuries.

ver. 5. *Of ourselves.* This maketh first against the Heretics called Pelagians, that hold our meritorious actions or cogitations to be of freewill only, and not of God's special grace. Secondly against the Protestants, who on the contrary side refer all to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confessing our good cogitations to be our own, but not as coming of ourselves, but of God.

ver. 6. *The letter killeth.* As the letter of the old law not truly understood, nor referred to Christ, commanding and not giving grace and spirit to fulfil that which was commanded, did by occasion kill the carnal Jew: so the letter of the new Testament not truly taken or expounded by the Spirit of Christ, which is only in his Church, killeth the Heretics: who also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. Augustine, tom. 10. Sermon 70. and 100 *de tempore and lib. de Sp. and lit. c. 5. 6. seq.*

ver. 9. *Much more.* The pre-eminence of the new Testament and of the priesthood or ministry thereof before the old, is, that the new, by all her sacraments and priests as ministers immediate of grace and remission of sins, doth so *ex opere operato* give the spirit

ANNOTATIONS.

ver. 2. *Adulterating.* He giveth often warning of false teachers, whose special and proper study is to falsify and adulterate by deceitful constructions, interpretations, and applications, the word of God: having no other

CHAPTER 3.

of life and charity into the hearts of the faithful, as the old did give the letter or external act of the law.

ver. 14. *The self same veil.* As the Jews reading the old Testament, by reason of their blindness, which God for the punishment of their incredulity, suffereth to remain as a cover upon their eyes and hearts, cannot see Christ in the scriptures which they daily hear read in their Synagogues, but shall, when they believe in him and have the cover removed, perceive all to be most plainly done and spoken of him in their law and scriptures: even so Heretics having, as Augustine noteth, a far greater cover of blindness and incredulity over their hearts in respect of the Catholic Church which they impugn, than the Jews have concerning Christ, cannot see, though they read or hear the scriptures read never so much, the marvellous evidence of the Catholic Church and truth in all points: but when they shall return again to the obedience of the same Church, they shall find the scriptures most clear for her and her doctrine, and shall wonder at their former blindness.

ver. 17. *Liberty.* The spirit and grace of God in the new Testament dischargeth us of the bondage of the Law and sin, but it is not a warrant to us of fleshly license, as Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretics, of these days do seditiously teach.

CHAPTER 4.

end but to make their advantage of the Scriptures, and to gain glory and estimation among the sinful and simple, by new devised expositions. Wherein the Protestants do excel the ancient Heretics, none ever more impurely

of men before God. 3 And if our gospel be also hid, in them that perish it is hid, 4 In whom the God of this world hath blinded the minds of the infidels, that the illumination of the gospel of the glory of Christ who is the image of God, might not shine to them. 5 For we preach not ourselves, but JESUS Christ our Lord: and us, your servants by JESUS, 6 Because God hath commanded light to shine of darkness, he hath shined in our hearts to the illumination of the knowledge of the glory of God, in the face of Christ JESUS. 7 But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. 8 In all things we suffer tribulation, but are not in distress: we want, but are not destitute: 9 We suffer persecution, but are not forsaken: we are cast down, but we perish not. 10 Always bearing about in our body the mortification of JESUS, that the life also of JESUS may be manifested in our bodies. 11 For we that live, are always delivered unto death for JESUS: that the life also of JESUS may be manifested in our mortal flesh. 12 Death then worketh in us, but life in you. 13 And having the same spirit of faith, as it is written, *I believed for the which cause I have spoken*, we also believe, for the which cause we speak also: 14 Knowing that he which raised up JESUS, will raise up us also with JESUS and set us with you. 15 For all things are for you: that the grace abounding by many in giving of thanks, may abound unto the glory of God. 16 For which cause we fail not: but although that our man which is without, corrupt: yet that which is within, is renewed from day to day: 17 For that our tribulation which presently is momentary and light, worketh above measure exceedingly an eternal weight of glory in us, 18 We not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

CHAPTER. V.

That after death of the body the soul may to heaven: therefore, although naturally we abhor death, by grace he desireth it rather: 9 in considering of Christ's just judgment, living as in the sight of God, yea, and of their consciences. 12 Which he speaketh not to praise himself, but because of his Adversaries who did glory in carnal respects: but he and the other Apostles regard nothing but their reconciliations unto God by Christ, and to reconcile others also, as being his legates for that purpose.

1 For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in heaven. 2 For in this also do we groan, desirous to be over clothed with our habitation that is from heaven: 3 Yet so, if we be found clothed not naked. 4 For we also that are in this tabernacle, groan being burdened: because we would not be spoiled, but over clothed, that that which is mortal might be swallowed up of life. 5 And he that maketh up to this same, is God, who hath given us the pledge of the Spirit. 6 Being bold therefore always, and knowing that while we are in the body, we are pilgrims from God, 7 For we walk by faith and not by sight, 8 But we are bold, and have a good will to be pilgrims rather from the body, and to be present with our Lord. 9 And therefore we endeavour, whether absent or present, to please him. 10 For we must be all manifested before the judgment seat of Christ, that every one may receive the proper things

ANNOTATIONS.

handling the word of God than they do. Origen calleth such, *Scripturarum fures and adulteros*, thieves and adulterers of the Scriptures. Cyprian, *de unit. Ecc. nu. 7.* calleth them, corrupters of the Gospel, false interpreters, artificers, and craft masters in corrupting the truth. On the other side, for special reverence and sincerity, of dealing in those matters, the fathers and all Catholic preachers or Expositors were of old called according to Paul's words to Timothy, *Recte tractantes verbum Dei*, right handlers of the word of God.

ANNOTATIONS.

ver. 8. *Present.* This place proveth that the Saints departed now since Christ, sleep not till the day of judgment and that they be not holden in any several place of rest from the fruition of God till the resurrection of their bodies, but that they be present with God in their souls. *Rom. 14. 10.*

ver. 10. *The proper things of his body.* Augustine, *Enchirid. c. 110.* objecteth this speech of the Apostle, as in the person of such as deny the prayers, alms, and sacrifices of the living to be available for the dead, and he answereth as followeth. *This practice*, saith he, *of God's Church in the commendation of the dead,*

CHAPTER 4.

ver. 17. *Worketh.* The temporal and short tribulations, which we patiently and willingly suffer for Christ, do win us everlasting joy and glory. And it is here to be noted against the Heretics, that tribulations do work or cause the said salvation, which they deny to be given for such things, but for, or by faith only. Augustine maketh such tribulations for Christ so much the meritorious cause of everlasting life and rest, that he saith it is saleable and bought thereby. And it is written, *Sap. 10. God rendereth or repaireth to just men the hire of their labours.*

CHAPTER 5.

is nothing repugnant to the sentence of the Apostle where he saith, That we shall all stand before the judgment seat of Christ, that every one may receive according to his deserts in the body, either good or evil. For in his life and before death he deserved this, that these works after his death might be profitable unto him, for indeed they be not profitable for all men and why so but because of the difference and diversity of men's lives while they were in the flesh. August. lib. de Præd. Sanct. cap. 12. and ad Dulcīt. q. 2. Denis c. 7. Eccl. Hierarch.

ver 10. *Either good or evil.* Heaven is as well the reward of good works, as Hell is the

of the body, according as he hath done, either good or evil. 11 Knowing therefore the fear of our Lord we use persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest. 12 We commend not ourselves again to you, but give you occasion to glory for us: that you may have against them that glory in face, and not in heart. 13 For whether we exceed in mind, to God: or whether we be sober, to you. 14 For the charity of Christ urgeth us: judging this, that if one died for all, then all were dead. 15 And Christ died for all: that they also which live, may not now live to themselves but to him that died for them and rose again. 16 Therefore we from henceforth know no man according to the flesh: And if we have known Christ according to the flesh: but now we know him more. 17 If then any be in Christ a new creature: the old are passed, behold all things are made new. 18 But all of God, who hath reconciled us to himself by Christ: and hath given us the ministry of reconciliation. 19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and hath put in us the word of reconciliation. 20 For Christ therefore we are legates, God as it were exhorting by us. For Christ we beseech you, be reconciled to God. 21 Him that knew no sin, for us he made sin: that we might be made the justice of God in him.

CHAPTER VI.

That he helpeth with his exhortations, and in all things behaveth himself as becometh a minister of God.

11 *Which he speaketh so openly, because his heart is open unto them: exhorting them to be likewise open-hearted towards him,* 14 *and to avoid those Infidels.*

1 And we helping do exhort, that you receive not the grace of God in vain. 2 For he saith, *In time accepted have I heard thee: and in the day of salvation have I holpen thee.* Behold now is the time acceptable: behold now the day of salvation. 3 To no man giving any offence, that our ministry be not blamed: 4 But in all things let us exhibit ourselves as the ministers of God in much patience, in tribulations, in necessities, in distresses. 5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings, 6 In chastity, in knowledge, in longanimity, in sweetness, in the Holy Ghost, in charity not feigned. 7 In the word of truth, in the virtue of God, by the armour of justice on the right hand and on the left, 8 By honour and dishonour, by infamy and good fame: as seducers, and true: as they that are unknown, and known: 9 As dying, and behold we live: as chastened, and not killed; 10 As sorrowful, but always rejoicing: as needy, but enriching many: as having nothing, and possessing all things. 11 Our mouth is open to you, O Corinthians, our heart is dilated. 12 You are not straitened in us: but in your

ANNOTATIONS.

stipend of ill works. Neither is faith alone sufficient to procure salvation, nor lack of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other. This is the Apostle's doctrine here and in other places, howsoever the Adversaries of good life and works teach otherwise.

ver. 18. *The ministry of reconciliation.* Christ is the chief Minister according to his manhood, of all our reconcilment to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in whom the word of reconcilment, as well by ministering of the sacrifice and Sacraments for the remission of sins, as by preaching and government of the world to salvation, is placed. And therefore their preaching must be to us, as if Christ himself did preach: their absolution and remission of sinners, as Christ's own pardon: their whole office being nothing else, as we

ANNOTATIONS.

ver. 1. *Helping.* For that he declareth before the Ministers of the new Testament to be Christ's deputies, and that when they preach or do any function, God as it were speaketh or doth it by them, he boldly now saith, *Helping therefore:* that is to say, joining or working together with God, we do exhort.

ver. 1. *Grace in vain.* The grace of God worketh not in man against his will, nor forceth any thing without his acceptation and consent: and therefore it lieth in man's will to frustrate

CHAPTER 5.

see by this passage, but the Vicarship of Christ. ver. 21. *The justice of God.* Even as, saith Augustine, when we read, *Salvation is our Lord's,* it is not meant that salvation whereby our Lord is saved, but whereby they are saved whom he saveth: so when it is said, *God's justice,* that is not to be understood wherewith God is just, but that whereby men are just whom by his grace he justifieth. August. de Sp. & lit. c. 18. and ep. 120. ad Honorat, and abhor Calvin's wicked and unlearned gloss on this place, that teacheth justice no otherwise to be in man, than sin in Christ. Whereas the Scriptures call man just, because he doth justice: but not so call they Christ's sin, because he doth sin, but because he taketh away sin, and is a sacrifice for sin, as the Heretics know very well, that know the use and signification of the Hebrew word in the old Testament, namely *Psa.* 39, 8. and in the book of *Leviticus* very often, c. 5. 6. 9. 12. 14. 16. and *Num.* c. 29.

CHAPTER 6.

or to follow the motion of God as this text plainly proveth.

ver. 5. *In watchings.* When in the midst of many miseries and persecutions, the Apostles yet of their own accord added and required voluntary vigils, fastings, and chastity, we may well perceive these works to be wonderfully grateful to God, and specially needful to the clergy.

ver. 10. *Having nothing.* Augustine, in *Ps.* 113. gathereth hereby, that the Apostles did vow poverty.

own bowels you are straitened. 13 But having the same reward, I speak as to my children, be you also dilated. 14 Bear not the yoke with infidels. For what participation hath justice with iniquity? or what society is there between light and darkness? 15 And what agreement with Christ and Belial? or what part hath the faithful with the infidel? 16 And what agreement hath the temple of God with Idols? For you are the temple of the living God, as God saith, *that I will dwell, and walk in them, and will be their God: and they shall be my people.* 17 For the which cause, *Go out of the midst of them and separate yourselves,* saith our Lord, *and touch not the unclean: and I will receive you,* 18 *And I will be a father to you, and you shall be my sons and daughters,* saith our Lord omnipotent.

CHAPTER VII.

He proceedeth to exhort them to purity, and to receive him into their charity. 3 Which lest they should think he speaketh to accuse them, he commendeth them highly, both for their behaviour toward Titus, and for their penance which they had done upon his other epistle.

1 Having therefore these promises, my dearest, let us cleanse ourselves from all iniquitation of the flesh and spirit, perfecting sanctification in the fear of God. 2 Receive us. We have hurt no man, we have corrupted no man, we have circumvented no man. 3 I speak not to your condemnation: for I said before that you are in our hearts to die together and to live together. 4 Much is my confidence with you, much is my glorifying for you: I am replenished with consolation: I do exceedingly abound in joy in all our tribulation. 5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: without, combats: within, fears. 6 But God, that comforteth the humble, did comfort us, in the coming of Titus. 7 And not only in his coming, but also in the consolation, wherewith he was comforted among you, reporting to us your desire, your weeping, your emulation for me, so that I rejoiced the more. 8 For although I made you sorry in an Epistle, it repenteth me not: albeit it repented me, seeing that the same Epistle, although but for a time, did make you sorry. 9 Now I am glad: not because you were made sorry, but because you were made sorry to penance. For you were made sorry according to God, that in nothing you should suffer detriment by us. 10 For the sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow of the world worketh death. 11 For behold this very thing, that you were made sorry according to God, how great carefulness it worketh in you: yea defence, indignation, yea fear, yea desire, yea emulation, yea revenge: in all things you have showed yourselves to be undefiled in the matter. 12 Therefore although I wrote to you, not for him that did the injury, not for him that suffered: but to manifest our carefulness that we have for you before God. 13 Therefore we are comforted. But in our consolation, we did the more abundantly rejoice upon the joy of Titus, because his spirit was refreshed of all you. 14 And if to him I gloried any thing of you, I am not confounded: but as we spake all things to you in truth, so also our glorying that was to Titus, is made a truth, 15 And his bowels are more abundantly toward you: remembering the obedience of you all, how with fear and trembling you received him. 16 I rejoice that in all things I have confidence in you.

ANNOTATIONS.

ver. 14. *Bear not the yoke with Infidels.* It is not lawful for Catholics to marry with Heretics or Infidels. *Jerome cont. Jovinian. lib. 1. Conc. Laod. cap. 10, and 31.*

ver. 14. *What society.* Generally here is forbidden conversation and dealing with all Infidels, and consequently with Heretics, but specially in prayers, or meetings at their Schismatical Service, preaching, or other divine office whatsoever. Which the Apostle here uttereth in more particular and different terms, that Christian folks may take the better heed of it. No society, saith he, nor fellowship, no participation nor agreement, no consent between light and darkness, Christ and Baal, the

CHAPTER 6.

temple of God and the temple of Idols: all Service as pretended worship of God set up by Heretics or Schismatics, being nothing else but service of Baal, and plain Idolatry, and their conventicles nothing but conspirations against Christ, from such therefore specially we must sever ourselves always in heart and mind, and touching any act of religion in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatics, Core, Dathan, and Abiron, and their tabernacles, by these words: *Depart from the tabernacles of the impious men, and touch ye not those things which pertain to them, lest you be enwrapped in their sin.*

ANNOTATIONS.

ver. 9. *Sorry to penance.* The sorrow which a man taketh for worldly losses or any temporal adversity, is not here commended, but that which is and ought to be in all men for their sins past, which is called here, Sorrow towards God and for penance, otherwise called Contrition, and is a thing exceedingly requisite and much prized, the fruits whereof are those that the Apostle reckoneth, working salvation:

CHAPTER 7.

which doctrine is far distant from Luther's, and Calvin's, and such wicked libertines, that teach contrition to be altogether a means to make sinners either hypocrites or put them in despair.

ver. 10. *The sorrow that.* Contrition or sorrowful lamenting of our offences, is the cause of salvation. Not only faith then saveth, as the Heretics affirm.

CHAPTER VIII.

By the example of the poor Macedonians he exhorteth them to contribute largely unto the Church of Jerusalem, 7 and by praising of them, 9 and by the example of Christ, 14 and by their own spiritual profit in being partakers of that Church's merits, 15 and by commending the collectors that he sendeth.

1 And we do you to understand, brethren, the grace of God, that is given to the Churches of Macedonia, 2 That in much experience of tribulation they had abundance of joy, and their very deep poverty abounded unto the riches of their simplicity, 3 For according to their power, I give them testimony, and above their power they were willing, 4 With much exhortation requesting us the grace and communication of the ministry that is done toward the saints. 5 And not as we hoped, but their own selves they gave, first to our Lord, then to us by the will of God: 6 Insomuch that we desired Titus, that as he began, so also he would perfect in you this grace also. 7 But as in all things you abound in faith, and word, and knowledge, and all carefulness, moreover also in your charity toward us that in this grace also you may abound. 8 I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity. 9 For you know the grace of our Lord Jesus Christ, that for you he was made poor, whereas he was rich: that by his poverty you might be rich. 10 And in this point I give counsel: for this is profitable to you, which have begun not only to do, but also to be willing, from the year past: 11 But now perform ye it also indeed: that as your mind is prompt to be willing, so it may be also to perform, of that which you have. 12 For if the will be prompt: it is accepted according to that which it hath, not according to that which it hath not. 13 For not that other should have ease, and you tribulation: but by an equality. 14 Let in this present time your abundance supply their want: that their abundance also may supply your want, that there be an equality. 15 As it is written: *He that had much abounded not: and he that had little wanted not.* 16 And thanks be to God, that hath given the selfsame carefulness for you in the heart of Titus, 17 For that he admitted indeed exhortation: but being more careful, of his own will he went unto you. 18 We have sent also with him the brother, whose praise is in the Gospel through all the Churches. 19 And not only that, but also he was ordained of the Church's fellow of our peregrination, for this grace which is ministered of us to the glory of our Lord, and our determined will: 20 Avoiding this, lest any man might reprehend us in this fulness that is ministered of us. 21 For we provide good things not only before God, but also before men. 22 And we have sent with them our brother also, whom we have proved in many things often to be careful: but now much more careful, for the great confidence in you. 23 Either for Titus which is my fellow and coadjutor towards you, or our brethren Apostles of the Churches, the glory of Christ. 24 The declaration therefore which is of your charity and our glorying of you, declare ye towards them in the face of the Churches.

CHAPTER IX.

He proceedeth exhorting them to the aforesaid contribution, 3 to verify his commending of them, 6 and to do it liberally, that so they may merit the more, and God be the more praised.

1 For concerning the ministry that is done toward the saints, it is superfluous for me to write unto you. 2 For I know your prompt mind: for the which I glory of you to the Macedonians: That Achaia also is ready from the year past, and your emulation hath provoked very many. 3 But I have sent the brethren, that the thing which we glory of you, be not made void in this behalf, that, as I have said, you may be ready. 4 Lest when the Macedonians shall come with me, and find you unready, we, that we say not, ye, may be ashamed in this substance. 5 Therefore I thought it necessary to desire the brethren that they would come to you, and pre-

ANNOTATIONS.

ver. 5. *Then to us.* The principal respect next after God, is to be had of our masters in religion, in all temporal and spiritual duties.

ver. 14. *Abundance supply.* He meaneth that such as abound in wordly riches, should communicate for supply of other their brethren's necessities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them again some of their spiritual riches, as prayers, and other holy works and graces, which is a happy change and intercourse for the wealthy men, if they could see

CHAPTER 8.

it. And this place proveth plainly that the fastings and satisfactory deeds of one man, be available to others, yea and that only Saints, or other virtuous persons may in measure and proportion of other men's necessities, and deservings, allot unto them, as well the supererogation of their spiritual works, as these that abound in worldly goods, may give alms of their superfluities, to them which are in necessity. Which interchange and proportion of things the Apostle doth evidently set down.

ANNOTATIONS.

ver. 1. *Toward the Saints.* By the Apostle's earnest and often calling upon the Corinthians to give alms for relieving the faithful in distress, the Pastors of God's Church may learn, that it specially pertaineth to their office to be proctors for holy men in prison, poverty and

CHAPTER. 9.

all other necessity, specially when their want cometh for confession of their faith.

ver. 5. *Not as avarice.* The covetous man that parteth with his penny painfully and with sorrow as though he lost a limb of his body, is noted: and cheerful, ready, vo-

pare this blessing before promised, to be ready so, as a blessing, not as avarice. 6 And this I say, he that soweth sparingly, sparingly also shall reap: and he that soweth in blessing, of blessings also shall reap. 7 Every one as he hath determined in his heart, not of sadness or of necessity. 8 For God loveth a cheerful giver. 9 And God is able to make all grace abound in you: that in all things always having all sufficiency, you may abound unto all good works. As it is written: *He distributed, he gave to the poor, his justice remaineth forever.* 10 And he that ministereth seed to the sower, will give bread also for to eat: and will multiply your seed, and will augment the increases of the fruits of your justice. 11 That being enriched in all things, you may abound unto all simplicity, which worketh by us thanksgiving to God. 12 Because the ministry of this office doth not only supply those things that the Saints want, but aboundeth also by many thanksgiving in our Lord. 13 By the proof of this ministry, glorifying God in the obedience of your confession unto the Gospel of Christ, and in the simplicity of communicating unto them, and unto all. 14 And in their praying for you, being desirous of you because of the excellent grace of God in you. 15 Thanks be to God for his unspeakable gift.

CHAPTER. X.

Against the false Apostles, granting the infirmity of his person, he doth notwithstanding set out the power of his Apostleship, 12 reprehending them also for challenging to themselves the praise of other men's labours.

1 And I Paul myself beseech you by the mildness and modesty of Christ, who in presence indeed am humble among you, but absent am bold on you. 2 But I beseech you, that being present I need not be bold by that confidence wherewith I am thought to be bold against some: which think us as though we walk according to the flesh. 3 For walking in the flesh we war not according to the flesh. 4 For the weapons of our warfare are not carnal: but mighty to God unto the destruction of munitions, destroying counsels. 5 And all ~~raftiness~~ extolling itself against the knowledge of God, and bringing into captivity all understanding unto the obedience of Christ. 6 And having in a readiness to revenge all disobedience, when your obedience shall be fulfilled. 7 See the things that are according to appearance. If any man have affiance in himself, that he is Christ's: let him think this again with himself, that as he is Christ's, so we also. 8 For and if I should glory somewhat more of our power, which our Lord hath given us unto edification and not to your destruction: I shall not be ashamed. 9 But

ANNOTATIONS.

luntary, and large contribution is commended.

ver. 6. *Soweth sparingly.* Alms is compared to seed, for as the seed thrown into the ground, though it seems to be cast away, yet is not lost, but is laid up in certain hope of great increase: so that which men give in alms, though it seem to be cast away and to perish in respect of the giver, yet indeed it is most fruitful, the benefit thereof manifoldly returning to him again. Whereupon the Apostle's conclusion is clear, that according to the measure of the Alms or seeding, which is more or less in respect of the will and ability of the giver, the increase and abundance of harvest, that is, of grace and glory shall en-

ANNOTATIONS.

ver. 4. *Weapons.* He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretics and rebels to God's Church, who are here noted specially by pride and insolence, which are the proper marks of such fellows, to extol themselves above the measure of the science of God, which consisteth in humble obedience to the faith and the preachers of the same.

ver. 6. *To revenge.* You may see hereby that the spiritual power of Bishops is not only in preaching the Gospel, and so by persuasion and exhortation only, as some Heretics hold, to remit or retain sins, but that it hath authority to punish, judge, and condemn Heretics and other like rebels: which power one of the principal rebels of this time being convinced by the evidence of the place, acknowledgeth

CHAPTER 9.

sue. Augustine, in *Psal.* 49. circa. med. and q. 4. ad *Dulcitium*.

ver. 9. *His justice remaineth.* The fruit of alms is the increase of grace in all justice and good works to life everlasting: God giving these things for reward and recompense of charitable works, which therefore he called the seed or meritorious cause of these spiritual fruits.

ver. 12. *Doth not only supply.* When alms are given, specially to holy men, not only the givers obtain great benefit thereby, and the wants of others be supplied, but God also by the receivers continual prayers and thanksgiving therefore, is exceedingly honoured: so that charity bestowed in this sort, is an act of God's worship and religion.

CHAPTER 10.

to be grounded upon Christ's word. *Whatsoever you bind in earth shall be bound in heaven* Mat. 18, 18. applying also the words spoken to Jeremiah, c. 1. 10, *Behold I appoint thee over Nations and kingdoms, that thou plant, pluck up, build and destroy*: to confirm and explicate the power Apostolic here alleged by Paul. Marry, they would gladly draw this power from the lawful successors of the Apostles, to themselves, their ministers and consistories which are nothing else but the shops and Councils of sedition and all the conspiracies of this time, against the lawful Princes of the world.

ver. 8. *Unto Edification.* This great powers of the Church's censures, specially of Excommunication, as it was given for the good and salvation of the people, so it must not be used against the innocent: no nor yet upon Heretics or other offenders, but where and

that I may not be thought as it were to terrify you by Epistles. 10 For his Epistles indeed, say they, are sore and vehement: but his bodily presence weak, and his speech contemptible. 11 Let him think that is such a one that such as we are in word by Epistles, absent: such also we are indeed, present. 12 For we dare not match or compare ourselves with certain, that commend themselves: but we measure ourselves in ourselves and compare ourselves with ourselves. 13 But we will not glory above our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you. 14 For not, as though we reached not unto you, do we extend ourselves beyond. For we are come as far as to you in the Gospel of Christ. 15 Not glorying about measure in other men's labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly. 16 Yea unto those places that are beyond you, to evangelize: not in another man's rule, to glory in those things that are prepared before. 17 But he that glorieth, let him glory in our Lord. 18 For not he that commendeth himself, the same is approved: but whom God commendeth.

CHAPTER XI.

He reasoneth the matter with the Corinthians, why they should prefer the false Apostles before him.

16 And because they give them leave to brag and commend themselves, and to abuse them so miserably, he trusteth they will also give him the hearing: 21 and so he beginneth, and first showing himself in all Judaical respects, wherein only stood all their boasting, to be as they are, he addeth afterwards such a long roll of his suffering for Christ, as is incomparable.

1 Would God you could bear some little of my folly: but do you also support me. 2 For I emulate you with the emulation of God. For I have despoused you to one man, to present you a chaste virgin unto Christ. 3 But I fear lest, as the serpent seduced Eve by his subtlety, so your senses may be corrupted, and fall from the simplicity that is in Christ. 4 For if he that cometh, preach another Christ whom we have not preached, or you receive another spirit whom you have not received: or another Gospel which you have not received: you might well suffer it. 5 For I suppose I have done nothing less than the great Apostles. 6 For although rude in speech, yet not in knowledge, but in all things we are made manifest to you. 7 Or did I commit a sin, humbling myself, that you might be exalted? because I evangelized unto you the Gospel of God gratis. 8 Other Churches I spoiled, taking a stipend for your ministry. 9 And when I was with you, and had need, I was burdensome to none: for that which I wanted, the brethren supplied that came from Macedonia: and in all things I have kept myself without burden to you, and will keep. 10 The truth of Christ is in me, that this glorying shall not be infringed towards me in the countries of Achaia. 11 Wherefore? because I love you not? God doth know. 12 But that which I do, I will also do, that I may cut away the occasion of them that desire occasion: that, in that which they glory, they may be found even like us. 13 For

ANNOTATIONS.

when it may by likelihood benefit either the parties or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reason of the multitude of offenders. Which caused the Apostle here to signify that he would not

CHAPTER 10.

use his uttermost authority against the false Apostles which disturbed them, till themselves were in perfect obedience unto him, lest by punishing the principal offenders, a greater disturbance and revolt might fall among the people, if they were not before in perfect obedience.

ANNOTATIONS.

ver. 2. *I have despoused.* The Apostles and their successors did despouse the people whom they converted to Christ, in all purity and chastity of truth, and wholly undefiled and void of error and heresy.

ver. 3. *From the simplicity.* People fall from their first faith, virginity, and simplicity in Christ, not by sudden revolt, but by little and little, in giving ear to the subtle persuasion of the Serpent, speaking to them by the sweet mouths and allurements of Heretics, of which kind of seduction, he giveth Eve for an example, who was by her greedy desire of knowledge, and the Devil's promise of the same, drawn from the native simplicity and obedience to God, as at this day, promise and pretence of knowledge driveth many a poor soul from the sure, true, sincere, and only belief of God's Church.

ver. 4. *He that cometh.* The note of a false teacher, *to come*; that is, without lawful calling or sending, to thrust and intrude himself into another man's charge.

CHAPTER 11.

ver. 6. *Rude in speech.* Hereby we see, that the seditious and false Teachers have often the gift of eloquence, whereby the simple be easily beguiled. Such were Core and Dathan, as Josephus writeth, *Antiq. lib. 4. c. 2.* for the same Augustine, *lib. 5. Confess. c. 3. and 13,* calleth the Heretic Faustus Manicheus, *Magnum laqueum Diaboli, A great snare of the Devil,* saying, that he passed the glorious Doctor Ambrose in show of words, but far inferior to him, without all comparison, in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol far above him by reason of their eloquence, granting to them that gift, but challenging to himself superiority, in knowledge, which all wise men prefer before vain words. And it is the bane of our poor country, that the people now-a-days give credit rather to new orators and foolish yonkers, for their sweet speeches, than to the glorious Doctors of Christ's Church, for their singular knowledge and more grave eloquence.

such false Apostles are crafty workers, transfiguring themselves into Apostles of Christ. 14 And no marvel: for Satan himself transfigureth himself into an Angel of light. 15 It is no great matter therefore if his ministers be transfigured as the ministers of justice: whose end shall be according to their works. 16 Again I say, let no man think me to be foolish: otherwise take me as foolish that I also may glory a little, 17 That which I speak, I speak not according to God, but as it were in foolishness, in this substance of glorying. 18 Because many glory according to the flesh, I also will glory. 19 For you do gladly suffer the foolish: whereas yourselves are wise. 20 For you suffer if a man bring you into servitude, if a man devour, if a man take, if a man be extolled, if a man strike you on the face. 21 I speak according to dishonour, as though we had been weak in this part. Wherein any man dare, I speak foolishly, I dare also. 22 They are Hebrews: and I. They are Israelites: and I. They are the seed of Abraham: and I. 23 They are the ministers of Christ: and I. I speak as one scarce wise, more I: in many more labours, in prisons more abundantly, in stripes above measure, in deaths often. 24 Of the Jews five times did I receive forty, saving one. 25 Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, night and day have I been in the depth of the sea, 26 In journeying often, perils of waters, perils of thieves, perils of my nation, perils of Gentiles, perils in the City, perils in the Wilderness, perils in the Sea, perils among false brethren, 27 In labour and misery, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things which are outwardly: my daily instance, the carefulness of all Churches. 29 Who is weak, and I am not weak? who is scandalized, and I am not burnt? 30 If I must glory: I will glory of the things that concern my infirmity. 31 The God of our Father and of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. 32 At Damascus the Governor of the nation under Aretas the King, kept the City of the Damascenes, for to apprehend me: 33 And through a window in a basket was I let down by the wall, and so escaped his hands.

CHAPTER XII.

He telleth of his incomparable visions, 5 but for humility liketh better to talk of his infirmities: 11 putting the fault in the Corinthians, for that he is fain thus to rehearse his own commendations. 13 Where again he reasoneth the matter with them like a father, why they should prefer those false Apostles before him. 20 And feareth lest at his coming he shall be compelled to excommunicate many of them.

I If I must glory, it is not expedient indeed, but I will come to the visions and revelations of our Lord. 2 I know a man in Christ above fourteen years ago, whether in the body, I know not: or out of the body, I know not: God doth know, such a one rapt even to the third heaven. 3 And I know such a man, whether in the body, or out of the body, I know not: God doth know, 4 That he was rapt into Paradise: and heard secret words, which it is not lawful for a man to speak. 5 For such a one I will glory: but for myself I will glory nothing, saving in my infirmities. 6 For and if I will glory, I shall not be foolish: for I shall say truth, but I spare, lest any man should esteem me above that which he seeth in me, or heareth any thing of me. 7 And lest the greatness of the revelations might extol me, there was given me a prick of my flesh, an angel of Satan, to buffet me. 8 For the which thing thrice I besought our Lord, that it might depart from me: 9 And he said to me, My grace sufficeth thee, for power is perfected in infirmity. Gladly therefore will I glory in mine infirmity, that the power of Christ may dwell in me. 10 For the which cause I please myself in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ, for when I am weak, then am I mighty. 11 I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing less than they that are above measure Apostles: although I am

ANNOTATIONS.

ver. 13. *Crafty workers.* A proper term for Heretics, that shape themselves into the habit of true teachers, specially by often allegation

CHAPTER 11.

and commendation of the scriptures. Read the notable admonition of Vincentius Lirinensis, in his book, "*against profane novelties of all heresies.*"

ANNOTATIONS.

ver. 1. *Visions.* Cyprian, ep. 69. num. 4. complaineth, that the adversaries of God's Church and Priests, give no credit to visions, but their incredulity is much more in our days, that condemn all such revelations, though they be reported and recorded for most certain, of holy Gregory, Bede, or who else soever. Yea they are so wicked in this case, that the vision which the holy author of the book of Maccabees calleth *fide dignum*, worthy of credit, is one cause why they deny the whole book to be Canonical: and as well might they for this vision deny all Paul's Epistles, and for the like, the Acts of the Apostles, Acts 9. 10. 11. 12. 27: and the Gospel itself, Matt. 1, 20. 2, 13, 19.

CHAPTER 12.

ver. 2. *Rapt even.* By this we may prove, that it is neither impossible, incredible, nor indecent, that is reported by the ancient fathers of some, that have been ravished or rapt, whether in body or out of body, God knoweth, and brought to see the state of the next life, as well of the saved as damned.

ver. 11. *Above measure Apostles.* Though all were in that they were Apostles, of one and the same order, yet we may see that some had marvellous great pre-eminence and privilege above others in the same office: specially Peter and John, whom Paul often calleth *great Apostles, above measure or passing Apostles, the pillars*, &c. 2 Cor. 11, 5. 12, 11. Gal. 2. 9

nothing. 12 Yet the signs of my Apostleship have been done upon you in all patience, in signs and wonders and mighty deeds. 13 For what is there that you have had less than the other Churches: but that I myself have not burdened you? Pardon me this injury. 14 Behold, now the third time I am ready to come to you: and I will not be burdensome unto you. For I seek not the things that are yours: but you. For neither ought the children lay up treasures for the parents, but the parents for the children. 15 But I most gladly will bestow, and will myself moreover be bestowed for your souls: although loving you more, I am loved less. 16 But be it so: I have not burdened you: but being crafty, I took you by guile. 17 Have I circumvented you by any of them whom I sent to you? 18 I requested Titus, and I sent with him a brother. Did Titus circumvent you? walked we not with one spirit? not in the selfsame steps? 19 Or do you think you that we excuse ourselves to you? Before God, in Christ we speak: but all things, my dearest, for your edifying. 20 For I fear lest perhaps when I come, I find you not such as I would: and I be found of you, such a one as you would not, lest perhaps contentions, emulations, stomachings, dissensions, detractions, whisperings, swellings, seditions be among you. 21 Lest again when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and incontinency that they have committed.

CHAPTER XIII.

He driveth into them the fear of excommunication: to the end that they doing penance before hand, he may not be compelled to use his authority when he cometh and as he hath threatened. 11 And so with a general exhortation he endeth.

1 Lo this the third time I come unto you: In the mouth of two or three witnesses shall every word stand. 2 I foretold and do foretell as present, and now absent, to them that sinned before, and all the rest, that if I come again, I will not spare. 3 Seek you an experiment of him that speaketh in me, Christ: who in you is not weak, but is mighty in you? 4 For although he was crucified of infirmity: yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you. 5 Try your own selves if you be in the faith: prove ye yourselves. Know you not yourselves that Christ Jesus is in you, unless perhaps you be reprobates. 6 But I hope you know that we are not reprobates. 7 And we pray God, that you do no evil, not that we may appear approved, but that you may do that which is good, and we be as reprobates. 8 For we cannot any thing against the truth: but for the truth. 9 For we rejoice, for that we are weak and you are mighty. This also we pray for, your consummation. 10 Therefore these things I write absent: that being present, I may not deal hardly, according to the power which our Lord hath given me unto edification and not unto destruction. 11 For the rest brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace and of love shall be with you. 12 Salute one another in a holy kiss. All the Saints salute you. 13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

ANNOTATIONS.

ver. 12. *In signs.* Miracles be necessary, and be great signs of truth, when it is first newly taught. And therefore let all Catholic men hold fast that faith which was first preached and confirmed by miracles, as in England by Augustine, and in other nations by other holy Apostolic men. And let the Heretics that preach extraordinarily, newly, and otherwise than we received at our first conversion, show

CHAPTER 12.

their calling and doctrine by miracles, or else let them be taken for false Apostles as they be.

ver. 21. *Have not done.* *Τὸν μὴ μετανοήσαντων*, which, as Augustine saith epist. 103, is spoken here of doing great penance for heinous sins, as Penitents did in the Primitive Church. So that it is not only to repent or to amend their lives, as the Protestants translate it.

ANNOTATIONS.

ver. 5. *Try yourselves.* The Heretics argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expressly and only of faith, the act whereof a man may know and feel to be in himself, because it is an act of understanding, though he cannot be assured that he hath his sins remitted, and that he is in all points in state of grace and salvation: because every man that

CHAPTER 13.

is of the Catholic faith, is not always of good life and agreeable thereunto, nor the acts of our will so subject to understanding, that we can know certainly whether we be good or evil. Augustine; tom. 7. *de perfect. justitiæ*, c. 15. *Lib. de Cor. and grat.* c. 13. and Thomas 1. 2. q. 112. art. 5.

ver. 10 *The power.* Ecclesiastical power to punish offenders by the censures of the church.

THE ARGUMENT OF THE EPISTLE OF PAUL TO THE GALATIANS.

That this Epistle may seem to be the first that Paul wrote, was declared in the Argument of the Epistle to the Romans, notwithstanding that in the second Chapter it is evident to have been written fourteen years at the least after his Conversion, and, as it is said, from Ephesus, alike at that time of his being there, which is mentioned *Act. 18.*

The occasion of it were such false Apostles as we read of *Act. 15.* Et quidam descendentes, &c. And certain coming down from Jewry, taught the brethren, that is, the Christian Gentiles at Antioch, that unless you be circumcised according to the manner of Moses, you cannot be saved. Such comers also to the Galatians, whom Paul had converted, *Act. 16.* as himself mentioneth *Gal. 1. and 4.* did seduce them, saying, that all the other Apostles, to whom they should rather earken than to Paul, who came they knew not from whence, did use Circumcision: yea, and that Paul himself, when he came among them, durst do no other. And to win them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, Paul declareth, that he received his Apostleship and learned the Gospel that he preacheth of Christ himself after his resurrection: and that the other Apostles although he learned nothing of them, received him into their society, and allowed well of his reaching to the Gentiles, though themselves being Jews, and living among the Jews, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover, that the said false Apostles belied him, in saying that he also preached Circumcision sometimes. Again, that they themselves in reaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to observe the whole Law: finally whatsoever they pretended, that indeed they did only to please the Jews, of whom otherwise they should be persecuted.

That in this Epistle he handleth the same matter, which in the Epistle to the Romans: but does exactly and more briefly, because the Galatians were very rude, and the Romans otherwise, repleti omni scientia, *Rom. 15.* replenished with all knowledge.

THE EPISTLE OF PAUL TO THE GALATIANS.

CHAPTER I.

After the foundation laid in the salvation, 6 he exclaimeth against the Galatians, and their false Apostles, 11 considering that the Gospel which he preached to them, he had it immediately of Christ himself. 13 Which to show he beginneth to tell the story of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

1 Paul an Apostle not of men, neither by man, but by Jesus Christ, and God the Father that raised him from the dead, 2 And all the brethren that are with me: to the churches of Galatia. 3 Grace to you and peace from God the Father and our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of our God and Father: 5 To whom is glory for ever and ever, Amen. 6 I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel: 7 Which is not another, unless there be some that trouble you, and will invert the Gospel of Christ. 8 But although we, or an Angel from heaven, evangelize to you beside that

ANNOTATIONS.

Ver. 1. Neither by man. Though he were not first by man's election, nomination, or assignment, but by God's own special appointment, chosen to be an Apostle: yet by the like express ordinance of God, he took orders or imposition of hands of men, as is plain, *Act. 13.* Let us beware then of such false Apostles, as now-a-days intrude themselves to the office of Ministry and preaching, neither called of God, nor rightly ordered of men.

ver. 7. Invert the Gospel. New Gospellers that pervert, corrupt, or alter the one only true and first delivered Gospel are to be avoided. *Aug. cont. Faust. lib. 32. cap. 27.*

ver 8. Or an Angel. Many worthy observations are made in the Fathers' writings, of the earnest admonition of the Apostle, and much may we gather of the text itself. 1. That the credit of any man or Angel, for what learning, eloquence, show of grace or virtue soever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholic Church: of

CHAPTER I.

which point, *Vincentius Lirinensis* excellently treateth, *Li. con Proph. Hæc. Novitates.* Whereby we see that it is a great pity and shame that so many follow *Luther* and *Culvin*, and such other lewd fellows, into a new Gospel, which are so far from Apostles and Angels, that they are not any whit comparable with the old Heretics in gifts of learning, or eloquence, much less in good life.

2. *Augustine* noteth upon the word, *Beside*, that not all other teaching, or more preaching than the first, is forbidden, but such as is contrary and disagreeing to the rule of faith. The Apostle did not say, saith he, *If any man evangelize to you more than you have received, but, beside, that you received.* For if he should say, that he should be prejudicial to himself, who coveted to come to the *Thessalonians*, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c By which we see how frivolously and calumniously the heretics charge the Church with addition to the Scriptures.

which we have evangelized to you, be he anathema. 9 As we have said before, so now I say again, If any evangelize to you, beside that which you have received, be he anathema. 10 For do I now use persuasion to men, or to God? Or do I seek to please men? If I yet did please men, I should not be the servant of Christ. 11 For I do you to understand, brethren, the Gospel that was evangelized of me, that it is not according to man. 12 For neither did I receive it of man, nor learn it: but by the revelation of Jesus Christ. 13 For you have heard my conversation sometime in Judaism, that above measure I persecuted the Church of God, and expugned it. 14 And profited in Judaism above many of mine equals in my nation, being more abundantly an emulator of the traditions of my fathers. 15 But when it pleased him that separated me from my mother's womb, and called me by his grace, to reveal his son in me, 16 That I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood. 17 Neither came I to Jerusalem to the Apostles my antecessors: but I went into Arabia, and again I returned to Damascus. 18 Then, after three years I came to Jerusalem to see Peter, and tarried with him fifteen days. 19 But other of the Apostles saw I none: saving James the brother of our Lord. 20 And the things that I write to you: behold before God, that I lie not. 21 After that, I came into the parts of Syria and Cilicia. 22 And I was unknown by sight to the Churches of Jewry, that were in Christ: 23 But they had heard only, That he which persecuted us sometime, doth now evangelize the faith which sometime he expugned: 24 And in me they glorified God.

ANNOTATIONS.

3. As well by the word, *evangelizamus*, we evangelize, as the word *accepistis*, you have received, we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles' or Evangelists' writings, but which was by word of mouth also preached, taught or delivered to them first, before he wrote to them. Therefore the adversaries of the Church, that measure the word of God or Gospel by the Scriptures only, thinking themselves not to incur Paul's curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully err, when they charge the Catholics with adding to the Gospel, when they teach any thing that is not in express words written by the Apostles or Evangelists, not marking that the Apostles in this chapter, and elsewhere, commonly calleth his and his fellows' whole preaching, the Gospel, be it written or unwritten.

4. By the same words we see condemned all after-preaching, later doctrines, new sects and authors of the same: that only being true, which was first by the Apostles and Apostolic men, as the lawful husbandmen of Christ's field, sowed and planted in the Church: and that false, which was later, and as it were, oversown by the enemy. By which rule not only Tertullian, *de Præscript. num. 6. and 9.* but all other ancient Doctors, and specially Ireneus, *lib. 3. cap. 2. 3. 4.* tried truth from falsehood, and condemned old Heretics, proving Marcion, Valentine, Cerdon, Menander, and such like false Apostles, because they came in with their novelties long after the Church was settled in former truth.

5. This curse or execration was pronounced by the Apostle, touching not only the Galatians, or those of the Apostles' time, that preached otherwise than they did, but it pertaineth to all times, preachers, and teachers, unto the world's end, and it concerneth them, as Vincentius Lirinensis saith, that preach a new faith, or change that old faith which they received in the unity of the Catholic Church. *To preach any thing to Christian Catholic men*, saith he,

CHAPTER 1.

besides that which they have received, never was it lawful, never is it, nor never shall it be lawful, to say anathema to such, it hath been, and it is, and be always behooveful. So Augustine by this place holdeth all accursed, that draw a Christian man from the society of the whole Church, to make the several part of any one sect: that call to the hidden conventicles of Heretics, from the open and known Church of Christ: that allure to the private, from the common: finally, all that draw with chatting curiosity the children of the Catholic Church, by teaching any thing besides that they found in the Church, *Epist. 48. Psal. 103. Con. 2.* mentioning also that a Donatist feigned an Angel to have admonished him to call his friend out of the communion of the Catholic Church into his sect, and he saith, that if it had been an Angel indeed, yet should he not have heard him.

Lastly, Hierome useth this place, wherein the Apostle giveth the curse, or anathema to all false teachers, not once, but twice, to prove that the zeal of Catholic men ought to be so great toward all Heretics and their doctrines, that they should give them the anathema, though they were never so dear unto them. In which case, saith this holy Doctor, I would not spare mine own parents. *Ad Pâm. c. 3. cont. Jo. Hier.*

ver. 18. *To see Peter.* In what estimation Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty, as Tertullian, *de Præscript.* saith: notwithstanding his great affairs Ecclesiastical, he went so far to see him, not in vulgar manner, but, as Chrysostom noteth the Greek word to import, to behold him as men behold a thing or person of name, excellency, and majesty, for which cause, and to fill himself with the perfect view of his behaviour he abode with him fifteen days. *Hierom. Epist. 103. ad Paulinum, tom. 3.* who maketh also a mystery of the number of days that he tarried with Peter. *Ambrose in Comment. huius loci,* and *Chrysostom* upon this place, and *Hom. 87. in Joan.*

ver. 19. James was called our Lord's brother, after the Hebrew phrase of the Jews, by which near kinsmen are called brethren, for they were not brethren indeed, but rather sister's children.

CHAPTER II.

He telleth forth the story begun in the last Chapter, and how he reprehended Peter, 15 and then specially urgeth the ensample of the Christian Jews, who sought unto Christ for Justification, and that by warrant also of their Law itself, as also because otherwise Christ's death had been needless.

1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me. 2 And I went up according to revelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vain I should run, or had run. 3 But neither Titus which was with me, whereas he was a Gentile, was compelled to be circumcised: 4 But because of the false brethren craftily brought in, which craftily came in to espy our liberty that we have in Christ Jesus, that they might bring us into servitude. 5 To whom we yielded not subjection, no not for an hour, that the truth of the Gospel may remain with you. 6 But of them that seemed to be something, what they were sometime, it is nothing to me, God accepteth not the person of man, for to me, they that seemed to be something, added nothing. 7 But contrariwise when they had seen, that to

ANNOTATIONS.

ver. 2. *Conferred with them.* Though Paul were taught his Gospel of God and not of man, and had an extraordinary calling of Christ himself, yet by revelation he was sent to Jerusalem to confer the said Gospel which he preached, with his elders the ordinary Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to join in office, teaching, and society or communion with them. For there is no extraordinary or miraculous vocation that can sever or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinary known society of God's people and Priests. Therefore whosoever he be, upon what pretence soever, that will not have his calling and doctrine tried by the ordinary Governors of God's Church, or disdaineth to go up to the principal place of our religion, to confer with Peter and other pillars of the Church, it is evident that he is a false teacher, a Schismatic, and a Heretic. By which rule you may try all your new teachers of Luther's or Calvin's school: who never did nor ever durst put their preaching to such conference or trial of holy Council or Bishops, as they ought to do, and would do, if it were of God, as Paul's was.

ver. 2. *In vain.* Though Paul doubted not of the truth of the Gospel which he preached, knowing it to be of the Holy Ghost: yet because other men could not, nor would not acknowledge so much, till it were allowed by such as were without all exception known to be Apostles and to have the spirit of truth, to discern whether the vocation, spirit, and Gospel of Paul were of God, he knew he should otherwise without conference with them, have lost his labour, both for the time past and to come. *He had not had,* saith Hierome, *security of preaching the Gospel, if he had not been approved by Peter's sentence and the rest that were with him.* Hiero. epist. 89. c. 2. Tertul. lib. 4. Cont. Marc. num 8. Therefore by revelation he went to confer with the Apostles at Jerusalem, that by them having his Apostleship and Gospel liked and approved, he might preach with more fruit. Wherein we see, this holy Apostle did not as the seditious proud Heretics do now-a-days, which refusing all man's attestation or approbation, will be tried by Scriptures only. As also we may learn, that it is no such absurdity as the adversaries would

CHAPTER 2.

make it, to have the Scriptures approved by the Church's testimony. Seeing the Gospel which Paul preached, being of as much certainty and of the same Holy Ghost that the Scriptures be, was to be put in conference and examination of the Apostles, without all derogation of the truth, dignity, or certainty of the same. And the cavilling of heretics, that we make subject God's Oracles to man's censure, and the Scriptures to have no more force than the Church is content to grant unto them, is vain and false. For to bear witness or to give evidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more than the Goldsmith or touchstone that try and discern which is true gold, make it good gold, but they give evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authority, is superfluous: either giving testimony to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling temple, or subject of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtful questions touching the sense of Scriptures and other controversies in religion, and to punish disobedient persons. Of which judicial power the Scriptures be not capable, as neither the truths and determination of the same can be so evident to men, nor so agreeable and fit for every particular resolution, as diversity of times and persons requireth. Certain is the truth, and great is the authority of both: but in such divers kinds, as they cannot be well compared together. The controversy is much like as if a man touching the ruling a case in law or giving sentence in a matter of question, should ask, whether the judge, or the evidence of the party, be of more authority or credit, which were as frivolous a dispute, as it were a disordered part for any man to say, he would be tried by no other iudge but by his own writings or evidences. With such triflers and seditious persons have we to do now-a-days in divinity, as were intolerable in any profane science or faculty in the world.

ver. 6. *Added nothing.* The Gospel and preaching of Paul were wholly of God, and

me was committed the Gospel of the prepuce, as to Peter of the circumcision. 8 For he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentiles. 9 And when they had known the grace that was given me, James, and Cephas, and John, which seemed to be pillars, gave to me and Barnabas the right hands of society: that we unto

ANNOTATIONS.

therefore though it were put to the Church's probation, as gold is to the touch-stone: yet being found in all points pure, nothing could be altered or amended therein by the Apostles. Even so the Scriptures which are indeed wholly of the Holy Ghost's enditing, being put to the Church's trial, are found, proved, and testified unto the world to be such, and not made true, altered or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were always true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of Augustine, *cont. epi. fund. c. 5.* which troubleth the heretics so much, *I would not believe the Gospel, unless the authority of the Church moved me.*

ver. 7. *To Peter of the circumcision.* We may not think, as the Heretics deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise jurisdiction, but in those several places, or towards those peoples or provinces only, whereunto by God's appointment or their own lot or election, they were specially designed. For, every Apostle might by Christ's commission, *Matt. 28, Go, and teach all nations,* use all spiritual function through the whole world, yet for the more particular regard and care of provinces, and for peace and order sake, some were appointed to one country, and some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for Peter, and Paul, it is plain by this place and other, that to them as to the two chief and most renowned Apostles, the Church of all nations was given, as divided into two parts, that is, Jews and Gentiles, the first and principal being Peter's lot, that herein also he might resemble our Saviour, who was sent namely *to the lost sheep of Israel*, and was properly *the minister of the circumcision*: the second being Paul's, whom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentiles only, whom the Acts of the Apostles report in every place, first to have entered into the Synagogues and preached Christ to the Jews, as he wrote also to the Hebrews, and ever had special regard and honour to them, or Peter so bound to the Jews only, that he could not meddle with the Gentiles: seeing he was the man chosen of God, by whom the Gentiles should first believe, who first baptized them, and first gave order concerning them. Therefore the treachery of Calvin is intolerable, that upon this distinction of the Apostle's charge, would have the simple suppose, that Peter could not be Bishop of Rome, so might he bar John from Ephesus also, nor deal among the Gentiles, as a thing against God's ordinance and the appointment between him and Paul: as though thereby the one had

CHAPTER 2.

bound himself to the other, not to preach or meddle within his fellow's compass. And which is further most seditious, he exhorteth all men to keep fast the foresaid compact, and rather to have respect to Paul's Apostleship, than to Peter's: as though the preaching, authority, and Apostleship of both were not alike true, and all of one Holy Spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proved, and at length, partly by the daily decay of the Jewish state and their incredulity, and partly for that in Christianity the distinction of Jew and Gentile ceased after a season: both went to the chief city of the Gentiles, and there founded the Church common to the Hebrews and all nations, Peter first, and Paul afterward. And therefore Tertullian saith, *de prescript. numer. 14.* *O happy Church, to which the Apostles poured out all doctrine with their blood: Where Peter suffereth like to our Lord's passion, where Paul is crowned with John Baptist's death.*

ver. 9. *Gave the right hands of society.* There is and always ought to be, a common fellowship and fraternity of all Pastors and Preachers of the Church. Into which society whosoever entereth not, but standeth in Schisms and separation from Peter and the chief Apostolic Pastors, what pretence soever he hath, or whence soever he challengeth authority, he is a Wolf, and no true Pastor. Which union and communion together was so necessary even in Saint Paul's case, that notwithstanding his special calling of God, yet the Holy Ghost caused him to go up to his elder Apostles, to be received into their fellowship or brotherhood, for it is to be noted, that Peter, James, and John were not sent to Paul, to join with him to be tried for their doctrine and calling, by him: but contrariwise he was sent to them as to the chief and known ordinary Apostles. They therefore gave Paul their hands, that is to say, took him into their society and not he them. And Hierome's rule concerning this, shall be found true to the world's end, speaking of Peter's successor: *He that gathereth not with thee, scattereth, epist. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communions portum*, the most safe and sure haven of communion or society, *Ep. 16. cap. 3.* And whereas the Heretics by this also would prove that Peter had no pre-eminence above Paul, being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be always equal, or as though there were not order and government, superiority and inferiority, in every society well appointed. And they might perceive by this whole passage, that Peter was the special and in more singular sort, the Apostle of the Jews, though James and John were also: as Paul is also called in more singular sort the Apostle and Doctor of the Gentiles than Bar-

the Gentiles, and they unto the circumcision: 10 Only that we should be mindful of the poor: the which same thing also I was careful to do. 11 And when Cephas was come to Antioch, I resisted him in face, because he was reprehensible. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. 13 And to his simulation consented the rest of the Jews, so that Barnabas also was led of them into that simulation. 14 But when I

ANNOTATIONS.

nabas, and yet they were both alike taken here into this society, as they were both at once and alike segregated into this ministry, and ordered together, Acts 13. It is a poor reason then to say or think Peter not to be above Barnabas neither, because of this society and fellowship unto which he was received together with Paul.

ver. 11. *I resisted him.* Wicked Porphyry, as Hierome writeth, chargeth Paul of envy and malapert boldness, and Peter of error. *Præm. Comment. in Galat.* Even so the like impious sons of Cham, for this, and for other things, gladly charge Peter, as though he had committed the greatest crimes in the world, for it is the property of Heretics and ill men, to be glad to see the saints reprehended and their faults discovered, as we may learn in the writings of Augustine against Faustus the Manichee, who gathered out all the acts of the holy Patriarchs, that might seem to the people to be worthy of blame. When the said holy Doctor defendeth at large against him, as both he, and before him Cyprian, find here upon this Apostle's reprehension, much matter of praising both their virtues: Paul's great zeal, and Peter's wonderful humility: that the one in the cause of God would not spare his superior, and that the other, in that excellent dignity, would not take it in ill part, nor by allegation of his supremacy disdain or refuse to be controlled by his junior, which of the two they count the greater grace and more to be imitated. *For neither Peter, saith Cyprian, whom our Lord chose the first, and upon whom he built the Church, when Paul disputed with him of circumcision, challenged insolently or arrogantly took any thing to himself, saying that he had the Primacy, and therefore the latter disciples ought rather to obey him,* ep. 71. ad Quintum. nu. 2. And Augustine. ep. 19. c. 2. in fine. *That which was done of Paul profitably by the liberty of charity, the same Peter took in good part by holy and benign godliness of humility, and so he gave unto posterity a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected of their juniors, than Paul, for to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charity always preserved.* By which notable speeches of the Doctors we may also see, how frivolously the Heretics argue hereupon, that Peter could not be superior to Paul, being so reprehended of him: whereas the Fathers make it an example to the superiors, to bear with humility the correction or controlment even of their inferiors. Namely by this example, Augustine, lib. 2. de Bapt. cap. 1. excellently declareth, that blessed Martyr Cyprian, who walked away touching the rebaptizing of them that were christened of Heretics, could not, nor would not have

CHAPTER 2.

been offended to be admonished and reformed in that point by his fellows or inferiors, much less by a whole council. *We have learned, saith he, that Peter the Apostle, in whom the Primacy of the Apostles by excellent grace is so pre-eminent, when he did otherwise concerning circumcision than the truth required, was corrected of Paul the later Apostle, I think, without any reproach unto him, Cyprian the Bishop may be compared to Peter the Apostle. Howbeit I ought rather to fear lest I be injurious to Peter. For who knoweth not that the principality of Apostleship is to be preferred before any dignity of bishop whatsoever? But if the grace of the chairs or sees differ, yet the glory of the martyrs is one.* And who is so dull that cannot see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correction, may reprehend his superior? Did ever any man wonder that a good Priest, or any virtuous person should tell the pope, or any other great prelate or greatest prince in earth, their faults? Popes may be reprehended, and are justly admonished of their faults, and ought to take it in good part, and so they do, and ever have done, when it cometh of zeal and love, as of Paul, Ireneus, Cyprian, Hierome, Augustine, Bernard: but of Simon Magus, Novatus, Julian, Wickliffe, Luther, Calvin, Beza, that do it of malice, and rail no less at their virtues, then their vices, of such, I say, God's prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproaches of the malicious Jews, and as David did the malediction of Semei, 2 Reg. 16.

ver. 11. *Reprehensible.* The Heretics hereof again infer, that Peter then did err in faith, and therefore the popes may fail therein also. To which we answer, That howsoever other popes may err in their private teachings or writings, whereof we have treated before in the annotation upon these words, *That thy faith fail not:* it is certain that Peter did not here fail in faith, nor err in doctrine or knowledge. For it was *conversacionis non prædicationis vitium*, as Tertulian saith, de præscript. nu. 7. It was a default in conversation, life, or regiment, which may be committed of any man, be he never so holy, and not in doctrine. Augustine, and whosoever make most of it, think no otherwise of it. But Hierome and many other holy Fathers deem it to have been no fault at all, nor any other thing than Paul himself did upon the like occasion: and that the whole combat was a set thing agreed upon between them. It is a school point much debated between Hierome and Augustine, Epist. 9. 11. 19. apud August.

ver. 11. *In face.* That is, in presence, before them all, as Beza, himself expoundeth it. Yet the English Bezites to the more disgracing of Peter, translate, to his face. No. test. an. 1580.

saw they walked not rightly to the verity of the Gospel, I said to Cephas before them all : If thou being a Jew, livest Gentile-like and not Judaically : how dost thou compel the Gentiles to Judaize. 15 We are by nature Jews, and not of the Gentiles sinners. 16 But knowing that man is not justified by the works of the Law, but by the faith of Jesus Christ : we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the Law, for the which cause, by the works of the Law no flesh shall be justified. 17 But if seeking to be justified in Christ ourselves also be found sinners : is Christ then a minister of sin ? God forbid. 18 For if I build the same things again which I have destroyed, I make myself a prevaricator. 19 For I by the Law am dead to the Law, that I may live to God : with Christ I am nailed to the Cross. 20 And I live, now not I : but Christ liveth in me. And that that I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me. 21 I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

CHAPTER III.

By their own conversion at the first, 6 and by the example of Abraham, and promise made to him, he sheweth that the way to obtain the benediction, is to seek unto God by faith in Christ. 10 Seeing also that the Law curseth every one that hath not evermore kept the Law. 15 And, that the Law was not given to alter God's Testament. 19 But to convince the Jews of sin. 23 And so to be their pedagogue or leader unto Christ. 25 And then to cease.

1 O senseless Galatians, who hath bewitched you, not to obey the truth, before whose eyes Jesus Christ was proscribed, being crucified among you ? 2 This only I would learn of you, By the works of the Law, did you receive the Spirit, or by the hearing of the faith ? 3 Are you so foolish, that whereas you began with the spirit, now you will be consummate with the flesh ? 4 Have you suffered so great things without cause ? if yet without cause. 5 He therefore that giveth you the Spirit and worketh miracles among you : by the works of the Law, or by the hearing of the faith doth he it ? 6 As, Abraham believed God, and it was reputed to him unto justice. 7 Know ye therefore that they that are of faith, the same are the children of Abraham. 8 And the scripture foreseeing that God justifieth the Gentiles by faith, showed unto Abraham before, *That in thee shall all nations be blessed.* 9 Therefore they that are of faith, shall be blessed with the faithful Abraham. 10 For whosoever are of the works of the Law, are under curse. For it is written : *Cursed be every one that abideth not in all things that be written in the book of the Law to do them.* 11 But that in the Law no man is justified with God, it is manifest, because *The just liveth by faith.* 12 But the Law is not by faith : but *He that doth those things shall live in them.* 13 Christ hath redeemed us from the curse of the Law, being made a curse for us, because it is written, *Cursed is every one that hangeth on a tree.* 14 That on the Gentiles the blessing of Abraham might be made in Christ Jesus : that we may receive the promise of the Spirit by faith. 15 Brethren, I speak according to man, yet a man's testament being confirmed, no man despiseth, or further disposeth. 16 To Abraham were the promises said, and to his seed. He saith not, *And to seeds*, as in many : but as in one, *And to thy seed*, which is Christ. 17 And this I say, the testament being confirmed of God, the Law which was made after four hundred and thirty years, maketh not void to frustrate the promise. 18 For if the inheritance be of the Law,

ANNOTATIONS.

ver. 16. *Of the Law.* By this and by the discourse of this whole epistle, you may perceive, that when justification is attributed to faith, the works of charity be not excluded, but the works of Moses' law : that

CHAPTER 2.

is, the ceremonies, sacrifices and sacraments thereof principally, and consequently all works done merely by nature and free will, without the faith, grace, spirit, and aid of Christ.

ANNOTATIONS.

ver. 1. *Bewitched you.* For any people or person to forsake the faith of their first Apostles and Conversion at the voice of a few novellaries, seemeth to wise men a very bewitching and senseless brutishness. Such is the case of our poor country, Germany, and others.

ver. 7. *Of faith, the same.* This faith whereby Abraham was justified, his children the Gentiles believing in Christ, implieth all Christian virtues, of which the first is faith, the ground and foundation of all the rest, and therefore here and elsewhere often named of the Apostles.

ver. 10. *Cursed be.* By this place the Heretics would prove that no man is just truly before God, all being guilty of damnation and God's curse, because they keep not of every iota of the law, where indeed the Apostle meaneth not such as offend venially as it is plain by

CHAPTER 3.

the place of Deuteronomy whence he reciteth this text, but only such as commit great and damnable crimes, and so by grievous and mortal transgressions wholly break God's precepts, and thereby incur the curse of the law, from which the said Law could not deliver them of itself, by any other means, but by the faith, and grace of CHRIST JESUS.

ver. 11. *Lively by faith.* It is neither the Heretics' special presumption and confidence, nor the faith of Devils, nor faith without works which is dead in himself as James saith, that can give life to the just, for that which is dead, cannot be the cause of life, but it is the Catholic faith, as Augustine writeth, which worketh by charity, according to the Apostle's own explication of this whole passage, by which the just liveth, *Lib. 3. c. 5. cont. duas ep. Pelag.* Annot. upon the same words Rom. 1.

now not of promise. But God gave it to Abraham by promise. 19 Why was the law then? It was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediator. 20 And a mediator is not of one: but God is one. 21 Was the Law then against the promises of God? God forbid. For if there had been a Law given that could justify, undoubtedly justice should be of the Law. 22 But the Scripture hath concluded all things under sin: that the promise by the faith of Jesus Christ might be given to them that believe. 23 But before the faith came, under the Law we were kept shut up, unto that faith which was to be revealed. 24 Therefore the Law was our Pedagogue in Christ: that we may be justified by faith. 25 But when the faith came, now we are not under a pedagogue. 26 For you are all the children of God by faith in Christ Jesus. 27 For as many of you as are baptized in Christ, have put on Christ. 28 There is not Jew nor Greek, there is not bond nor free, there is not male nor female. For all you are one in Christ Jesus. 29 And if you be Christ's, then are you the seed of Abraham, heirs according to promise.

CHAPTER IV.

That the Law was fit for the time of nonage: but being now come to full age, to desire such servitude is absurd specially for Gentiles. 12 And that he writeth this not of any displeasures, but to tell them the truth, remembering how passingly they honoured him when he was present, and exhorting them therefore not to hearken to the false apostles in his absence. 21 By the allegory also of Abraham's two sons, showing, that the children of the Jews' Synagogue shall not inherit, but we who are the children of the free woman: that is, of the Catholic Church of Christ.

1 And I say, as long as the heir is a little one, he differeth nothing from a servant, although he be lord of all. 2 But is under tutors and governors until the time limited of the fathers. 3 So we also, when we were little ones, were serving under the elements of the world. 4 But

ANNOTATIONS.

ver. 27. *Have put on Christ.* Here the adversaries might have seen, if they were not blinded by contentious striving against God's Church, that when Justification is attributed to faith without mention of good works or other Christian virtues and Sacraments, it is not meant to exclude any of the same from the working of justice or salvation, for here we learn that by the Sacrament of Baptism also

CHAPTER 3.

we put on Christ, which is to put on faith, hope, charity, and all Christian justice. By the same we prove also that the Sacraments of the new law give grace, for that the receivers thereof put on Christ. And the adversaries' evasion, that it is the faith which worketh in the Sacrament, and not the Sacrament itself, is plainly false: Baptism giving grace and faith itself to the infant that had none before.

ANNOTATIONS.

ver. 3. *Serving.* There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they served them as their gods. The Jews of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God under the elements: that is to say, being servilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, gross, and cumbersome offices about creatures. The Christians neither serve elements, as the one, nor be kept in servile thralldom thereby, as the other: but occupy only a few exceeding easy, sweet, seemly and significant for an agreeable exercise both of body and mind. Whereof Augustine saith thus, lib. 3. c. 9. de doct. Christ. *Some few for many, most easy to be done, most honourable for signification, and most clean and pure to be observed and kept, hath our Lord himself and the Apostolical discipline delivered.* And lib. de ver. relig. c. 17. *Of the wisdom of God itself man's nature being taken, whereby we were called into liberty, a few sacraments most wholesome were appointed and instituted, which might contain the society of Christian people, that is, of the free multitude under one God.* And again, cont. Faust. lib. 19. c. 13. *The sacraments are changed, they are made easier, fewer, wholesomer, happier,* the same he hath in the 118. epistle c. 1. and many other places besides. By which you may

CHAPTER 4.

see, it is not all one to use elements, visible sacraments or ceremonies, and to serve them as the Pagans do, or to serve under them as the Jews did, wherewith the Heretics calumniously charge the Christians. And as touching the small number, facility, efficacy and signification, wherein the said holy Father putteth the special difference: who seeth not that for so many busy sacrifices, we have but one: for sacraments well near infinite, but seven: all so easy, so full of grace, so significant, as can be possible, as of every one in their several places is proved.

Here, let the good readers take heed of a double deceit used by the adversaries about Augustine's places alleged, first, in that they say he made but two Sacraments, which is untrue, for, although treating of the difference between the Jewish sacraments and ours, he nameth giveth example in baptism and the eucharist, as sometimes also for example he nameth but one, yet he hath no word nor sign at all that there should be no more, but contrariwise in the foresaid epistle 118. he insinuateth, that besides those two, there be other of the same sort in the scriptures. Yea with water and bread, which be the elements of the two foresaid sacraments, he expressly nameth oil also, lib. 2. cont. lit. Petil. c. 104. the element or matter of the sacrament of confirmation: which in the same place he maketh to be a sacrament as baptism is. So doth he affirm of the sacrament of orders, lib. 1. de bapt. c. 1. and also of

when the fulness of time came, God sent his Son made of a woman, made under the Law. 5 That he might redeem them that were under the Law, that we might receive the adoption of sons. 6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. 7 Therefore now he is not a servant, but a son. And if a son, an heir also by God. 8 But then indeed not knowing God, you served them that by nature are not Gods. 9 But now when you have known God or rather are known of God: how turn you again to the weak and poor elements, which you will serve again? 10 You observe days,

ANNOTATIONS.

matrimony, *lib. de bono conjug.* c. 24. of penance likewise, he speaketh as of baptism which he calleth reconciliation, *lib. 1. de adult. conjug.* c. 28. Lastly, by the book *de visitatione infirmorum* in Augustine, *lib. 2. c. 4.* by *Prosper de prædicationibus* p. 2. c. 29. Innocentius ad Eugubinum to 1 *Conc. ep. ad Eugub.* c. 8. Cyril, *lib. 2. in Leviticum*, and Chrysostom, *lib. 3. de Sacerdotio*, *Extreme unction* is proved to be a sacrament. It is false then that the Heretics affirm of Augustine, by whose doctrine it is plain, that though the elements or sacraments of the new law be but few, and very few in comparison of those in the old law, yet there be no fewer than seven specified by him. Which number of seven the holy councils of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretics. *Acts* 8. 1. *Tim.* 4. *John* 20. *James* 5. *Ephes.* 5.

The other forgery of the adversaries concerning the elements or ceremonies, is, that Augustine, *epist.* 119. *cap.* 19. should affirm, that the Church and Christian people in his days, whereupon they infer that it is so much more now, were so laden with observation of unprofitable ceremonies, that they were in as great servility and subjection to such things as the Jews. He saith so indeed of some particular presumptions, inventions, and usages of certain persons, as that some made it a heinous matter to touch the ground with their bare feet within their own octaves, and such like vanities. Whereby some simple folks might be infected, which this holy Doctor specially disliked, and wisheth, such things, as they may without scandal, to be taken away. But that he wrote or meant so of any ceremony that the Church useth, either appointed by scripture or council, or custom of the Catholic Church, himself denieth it in express terms in the same place, and in sundry other: where he alloweth all the holy ceremonies done in the ministration of the sacraments and elsewhere. Whereby it is clear, that the Church's most comely orders and significant rites pertain not to the yoke of the old law, much less to the superstition of Gentility, as Heretics affirm: but to the sweet yoke of Christ and light burden of his law, to order, decency, and instruction of the faithful, in all liberty, love, faith, grace, and spirit.

ver. 3. *Elements*. That is, the rudiments of religion, wherein the carnal Jews were trained up: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

ver. 9. *Weak and poor*. Whether he mean of the creatures which the Gentiles served, as it may seem by the words before of serving strange gods, so the elements were most base and beggarly or of the Judaical ceremonies

CHAPTER 4.

and sacraments, as most expound it, even so also their elements were weak and poor in themselves, not giving life, salvation, and remission of sins, nor being instruments or vessels of grace, as the seven sacraments of the new law be.

ver. 10. *You observe days*. That which Paul speaketh against the Idolatrical observation of days, months, and times, dedicated by the Heathen to their false gods, and to wicked men or spirits, as to Jupiter, Mercury, Janus, Juno, Diana, and such like, or against the superstitious differences of days, fatal, fortunate, or dismal, and other observations of times for good luck or ill luck in man's actions, gathered either by particular fancy, or popular observation, or curious and unlawful arts, or, lastly, of the Judaical festivities that were then ended and abrogated, unto which notwithstanding certain Christian Jews would have reduced the Galatians against the Apostles' doctrine: all that, I say, do the Heretics of our time falsely and deceitfully interpret against the Christian holydays, and the sanctification and necessary keeping of the same. Which is not only contrary to the Father's exposition, but against the very scriptures, and the practise of the Apostles and the whole Church. *Aug. cont. Adimant*, c. 16. *Ep.* 118. c. 7. *Hier. in hunc locum*. In the Apocalypse, c. 1. there is plain mention of the Sunday, that is, our Lord's day, *Dominicus dies*, unto which the Jews' Sabbath was altered, their Pasch into our Easter, their Pentecost into our Whitsuntide: which were ordained and observed of the Apostles themselves. And the antiquity of the feasts of Christ's Nativity, Epiphany, and Ascension is such, that they can be referred to no other origin, but the Apostles' institution: who, as Clement testifieth, *lib. 8. cont. Apost. cap.* 39 gave order for celebrating their fellow Apostles, Stephen's, and other Martyrs' days after their death: and much more no doubt did they give order for Christ's festivities. According to which, the Church hath kept not only his, but Stephen's and the Innocents', even on the same days they be now solemnly kept, and his Mother's, and other Saints, as the adversaries themselves confess, above 1300 years, as appeareth in the barbarous combats between Westphalus the Lutheran, and Calvin, and by the writings betwixt the Puritans and Protestants.

For which purpose, see also how old the holydays of Polycarp is in *Eusebius*, *lib. 4. c.* 14. of the assumption of our lady, or her dormition in Athanasius, Augustine, Hierome, Damascene, and both of that feast and of her nativity in Bernard, who professeth *he received them of the Church, and that they ought to be most solemnly*

and months, and times, and years. 11 I fear you, lest perhaps I have laboured in vain among you. 12 Be ye as I, because I also am as you: brethren, I beseech you, you have hurt me nothing. 13 And you know that by infirmity of the flesh I evangelized to you heretofore. 14 And your tentation in my flesh you despised not, neither rejected, but as an Angel of God you received me, as Christ Jesus. 15 Where is then your blessedness? for I give you testimony that if it could be done you would have plucked out your eyes and have given them to me. 16 Am I then become your enemy, telling you the truth? 17 They, emulate you not well: but they would exclude you, that you might emulate them. 18 But do you emulate the good in good always: and not only when I am present with you. 19 My little children, whom I travail with all again, until Christ be formed in you. 20 And I would be with you now and change my voice: because I am confounded in you. 21 Tell me you that will be under the Law, have you not read the law? 22 For it is written that Abraham had two sons: one of the bond-woman, and one of the free-woman. 23 But he that of the bond-woman, was born according to the flesh: and he that of the free-woman, by the promise. 24 Which things are said by an allegory. For these are the two testaments. The one from mount Sina, gendering unto bondage: which is Agar. 25 For Sina is a mountain in Arabia, which hath affinity to that which now is Jerusalem, and serveth with her children. 26 But that Jerusalem which is above, is free: which is our mother. 27 For it is written: *Rejoice thou barren, that bearest not: break forth and cry, that travailest not: because many are the children of the desolate, more than of her that hath a husband.* 28 But we brethren, according to Isaac, are the children of promise. 29 But as then he that was born according to the flesh, persecuted him that was after the spirit: so now also. 30 But what saith the scripture? *Cast out the bond-woman and her son, for the son*

ANNOTATIONS.

kept, epist. 174. Wherein we cannot but wonder at the new Church of England, that, though against the pure Calvinist's will and doctrine, keep other saints and Apostles' days of their death, and yet have abolished this special feast of our lady's departure, which they might keep, though they believed not her assumption in body, whereof yet Denis giveth so great testimony, being assured she is departed at the least: except they either hate her, or think her worthy of less remembrance than any other saint, herself prophesying the contrary of all Catholic generations, that they should bless her. And indeed the assumption is her proper day, as is the feast of her nativity: the other of the purification and the annunciation, which they keep in England, being not so peculiar to her, but belonging rather to Christ's presentation in the temple, and his conception. To conclude, we may see in Cyprian, *ep. 34.* Origin, *ho. 3. in divers.* Tertullian, *de cor. mil.* Gregory Nazianzen, *De amore pauperum*, the council of Gangres, yea and in the council of Nice itself, giving order for Easter and the certain celebrating thereof, that Christian festivities be holy, ancient, and to be observed on prescript days and times, and that this is not Judaical observation of days, as Arius taught, for which he was condemned of heresy, as Epiphanius witnesseth. But of holydays Augustine sheweth both the reason, and his liking, in these memorable words. First for the feasts belonging to our Lord, thus: *We dedicate and consecrate the memory of God's benefits with solemnities, feasts, and certain appointed days, lest by tract of times there might creep in ungrateful and unkind oblivion.* Of the festivities of Martyrs, thus: *Christian people celebrate the memories of Martyrs with religious solemnity, both to move themselves to imitation of them, and that they may be partakers of their merits, and be holpen with their prayers.* Cont. Faust. lib. 20. c. 21. And of all Saints' days, thus: *Keep ye and celebrate with sobriety the Nativities of Saints, that we may imitate them which have gone before us, and*

CHAPTER 4.

they may rejoice of us which pray for us. In Ps. 88, Conc. 2. in fine.

And as it is said of prescript days of feasts, so the like is to be said of fasts, which elsewhere we have showed to be of the Apostles' ordinance. And so also of the Ecclesiastical division of the year into Advent, Septuagesima, &c. the week into so many Ferics, the day into Hours of prayers, as the Prime, the Third, the Sixth, the None, &c. whereof see Cyprian, who deriveth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretics reprove, to be full of mystery. Like unto this also is it, that the holy Scriptures were so disposed of, and divided, that certain pieces, as is always observed and practised until this day, should be read at one time, and others at other times and seasons, throughout the year, according to the diversity of our Lord's actions and benefits, or the Saint's stories then recorded. Which the Puritan Calvinists also condemn of superstition, desiring to bring in hellish horror and all disorder. Conc. Carthag. 3. c. 47. and pag. 283. of this book.

ver. 14. *As an Angel.* So ought all Catholic people receive their teachers in religion, with all duty, love and reverence.

ver. 24. *By an allegory.* Here we learn that the holy Scriptures have beside the literal sense, a deeper spiritual and more princely meaning: which is not only to be taken of the holy words, but of the very facts and persons reported: both the speeches and the actions being significative over and above the letter. which pregnancy of manifold senses if Paul had not signified himself in certain places, the Heretics had been less wicked and presumptuous in condemning the holy Fathers' allegorical expositions almost wholly: who now show themselves to be mere brutish and carnal men, having no sense nor feeling of the profundity of the Scriptures, which our holy fathers the Doctors of God's Church saw.

ver 29. This mutual persecution, is a figure

of the bond-woman shall not be heir with the son of the free-woman. 31 Therefore, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

CHAPTER V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision, 13 and testifieth, that they are called to liberty. But yet lest any misconstrue Christian liberty, he telleth them that they shall not inherit the kingdom, unless they abstain from the works of the flesh, which are all mortal sins: and do the fruitful works of the Spirit, fulfilling all the Commandments of Law by Charity.

1 Stand, and not be holden in again with the yoke of servitude. 2 Behold I Paul tell you that if you be circumcised, Christ shall profit you nothing. 3 And I testify again to every man circumcising himself, that he is a debtor to do the whole Law. 4 You are evacuated from Christ, that are justified in the Law: you are fallen from grace. 5 For we in spirit, by faith, expect the hope of justice. 6 For in Christ Jesus neither circumcision availeth aught, nor prepuce: but faith that worketh by charity. 7 You ran well, who hath hindered you not to obey the truth? 8 The persuasion is not of him that calleth you. 9 A little leaven corrupteth the whole paste. 10 I have confidence in you in our Lord: that you will be of no other mind: but he that troubleth you, shall bear the judgment, whosoever he be. 11 And as for me, brethren, if as yet I preach circumcision, why do I yet suffer persecution? then is the scandal of the cross evacuated. 12 I would they were also cut off that trouble you. 13 For you, brethren, are called into liberty: only make not this liberty an occasion to the flesh, but by charity serve

ANNOTATIONS.

also of the Church justly persecuting Heretics and contrariwise of Heretics, which be the children of the bondwoman, unjustly persecuting the Catholic Church. *Aug. ep. 48. Isa. 54. 1. Ro. 9. 8. Gen. 21. 10.*

ver. 31. *Freedom.* He meaneth the liberty and discharge from the old ceremonies, sacraments, and the whole bondage of the law, and from the servitude of sin, and the devil, to

ANNOTATIONS.

ver. 6. *Faith.* This is the faith working by charity, which Paul meaneth elsewhere when he saith that faith doth justify. And note well, that by these terms Circumcision and Prepuce, not available to justification, it is plain, that in other places he meaneth the works of the Circumcision and Prepuce, that is, of the Jews and the Gentiles, without faith, which avail not, but faith working by charity: as who should say, faith and good works, not works without faith.

Again note here, that if the Protestants would pretend conference of places to be the best or only way to explicate hard speeches of the holy Scriptures, had followed but their own rule, this one text would have interpreted and cleared unto them all other, whereby justice and salvation might seem to be attributed to faith alone: the Apostle here so expressly setting down the faith which he commendeth so much before, not to be alone, but with charity, not to be idle, but to be working by charity: as Augustine noteth, *de fid. et op. c. 14.* Further the good reader must observe, that whereas the Protestants some of them confess that charity and good works be joined and requisite also, and that they exclude them not, but commend them highly, yet so that the said charity or good works are no part of our justice, or any cause of justification, but as fruits and effects of faith only, which they say doth all, yea though the other be present: this false gloss also is reprov'd evidently by this place, which teacheth us clean contrary: to wit, that faith hath her whole activity and operation toward justice and salvation, of charity, and not

CHAPTER 4.

such as obey him: but not liberty to do what every man list, or to be under no obedience of spiritual or temporal laws and governors: not a license never to pray, fast, keep holyday or workday, but when and how it seemeth best to every man's fantasy. Such a dissolute licentious state is far from the true liberty which Christ purchased for us.

CHAPTER 5.

contrariwise: without which it cannot have any act meritorious or agreeable to God for our salvation, for which cause Augustine saith, *lib. 15. de Trin. c. 18. Fidem non facit utilem nisi charitas. Nothing maketh faith profitable but charity.* But the Heretics answer, that where the Apostle saith, *faith worketh by charity*, he maketh charity to be the instrument only of faith in well working, and therefore the inferior cause at the least, but this also is refuted by the Apostle's plain testimony, affirming that charity is the greater virtue, and that if a man had all faith and lacked charity, he were worth nothing. And again, that charity is the perfection and accomplishment of the Law, as faith is not, which cannot agree to the instrumental or inferior cause. And therefore, when it is said that faith worketh by charity, it is not by an instrument, but as the body worketh by the soul, the matter by the form, without which they have no activity. Whereupon the Schools call Charity the former or life of faith, that is to say, the force, activity, and operative quality thereof, in respect of merit and justice. Which James doth plainly insinuate, when he maketh faith without charity to be as a dead corpse without soul or life, and therefore without profitable operation, *c. 2. v. 26.*

ver. 13. *Liberty an occasion.* They abuse the liberty of the Gospel to the advantage of their flesh, that under pretence thereof, shake off their obedience to the laws of man, to the decrees of the Church and Councils, that will live and believe as they list, and not be taught by their superiors, but fornicate with every sect-

one another. 14 For all the Law is fulfilled in one word: *Thou shalt love thy neighbour as thyself.* 15 But if you bite and eat one another: take heed you be not consumed one of another. 16 And I say, walk in the spirit, and the lusts of the flesh you shall not accomplish. 17 For the flesh lusteth against the spirit: and the spirit against the flesh, for these are adversaries one to another: that not what things soever you will, these you do. 18 But if you be led by the spirit, you are not under the Law. 19 And the works of the flesh be manifest, which are, fornication, uncleanness, impudicity, lechery, 20 Serving of Idols, witchcrafts, enmities, contentions, emulations, angers, brawls, dissensions, sects, 21 Envies, murders, ebrieties, commensations, and such like, which I foretell you, as I have foretold you, that they which do such things, shall not obtain the kingdom of God. 22 But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, 23 Mildness, faith, modesty, continency, chastity. Against such there is no law. 24 And they that be Christ's, have crucified their flesh with the vices and concupiscences. 25 If we live in the spirit, in the spirit also let us walk. 26 Let us not be made desirous of vain glory, provoking one another, envying one another.

CHAPTER VI.

If any do sin, the rest that do the work of the Holy Ghost, must not therefore take pride in themselves, but rather make humility of it, partly by fearing their own fall, partly by looking straitly to their own works. 6 He exhorteth earnestly to good works, assuring them that they shall reap none other than here they sow. 11 With his own hand he writeth, telling them the true cause why those false Apostles preach circumcision, to be only to please the Jews: 17 and a plain argument that he preacheth it not, to be this, that he is persecuted of the Jews.

1 Brethren, and if a man be preoccupied in any fault, you that are spiritual, instruct such a one in the spirit of lenity, considering thine own self, lest thou also be tempted. 2 Bear ye one another's burdens: and so you shall fulfil the law of Christ. 3 For if any man esteem himself to be something, whereas he is nothing, he seduceth himself. 4 But let every one prove his own work, and so in himself only shall he have the glory, and not in another. 5 For every one shall bear his own burden. 6 And let him that is catechised in the word, communicate to him that catechiseth him, in all his goods. 7 Be not deceived, God is not mocked. 8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption, but he that soweth in the spirit, of the spirit shall reap life everlasting. 9 And doing good, let us not fail. For in due time we shall reap, not failing. 10 Therefore whiles we have time, let us work good to all, but especially to the domesticals of the faith. 11 See with what manner of letters I have written to you with mine own hand. 12 Whosoever will please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the Cross of Christ. 13 For neither they that are circumcised do keep the Law: but they will have you to be circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, saving in the Cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision availeth aught, not prepuce, but a new creature. 16 And whosoever shall follow this rule, peace unto them, and mercy, and upon the Israel of God. 17 From henceforth let no man be

ANNOTATIONS.

master that teacheth pleasant and licentious things, and all this under pretence of spirit, liberty, and freedom of the Gospel: such must learn, that all heresies, schisms, and rebellions against the Church and their lawful Prelates, be counted here among the works of the flesh.

Augustine de fid. et op. c. 24. 25.

ver. 17. *That not what things.* Here men think, saith Augustine, the Apostle denieth

CHAPTER 5.

that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the spirit, and not accomplish the concupiscences of the flesh, in 5. c. Gal.

ver. 21. *Such things.* Augustine sheweth hereby, that not only infidelity is a damnable sin.

ANNOTATIONS.

ver. 6. *Communicate.* The great duty and respect that we ought to have to such as preach or teach us the Catholic faith, and not in regard only of their pains taken with us, and well deserving of us by their doctrine: but that we may be partakers of their merits, we ought specially to do good to such, or, as the Apostle speaketh, communicate with them in all our temporal goods, that we may be partakers of their spiritual. *Aug. lib. 2. Evang. quest. q. 8.*

ver. 9. *Reap not.* The works of mercy be the seed of life everlasting, and the proper cause thereof, and not faith only.

ver. 10. *Especially.* In giving alms, though we may do well in helping all that are in necessity, as far as we can, yet we are more bound

CHAPTER 6.

to succour Christians, than Jews or Infidels: and Catholics, than Heretics. Hierome q. 1. *ad Hedibiam.*

ver. 14. *God Forbid.* Christ, saith Augustine, chose a kind of death, to hang on the Cross, and to fix or fasten the same cross in the foreheads of the faithful, that the Christian may say, God forbid that I should glory saving in the Cross of our Lord Jesus Christ. *Expos. in Evang. John tract. 43.*

ver. 15. *A new creature.* The Apostle calleth that here a new creature, which in the last chapter he termed *faith working by charity*, and 1. Cor. 7. 19, *the observation of the commandments of God.* Whereby we may learn that under the name of faith is contained the whole refor-

troublesome to me, for I bear the marks of our Lord JESUS in my body. 18 The grace of our Lord JESUS CHRIST be with your spirit, brethren, Amen.

ANNOTATIONS.

CHAPTER 6.

mation of our souls, and our new creation in good works, and also that Christian justice is a very quality, condition and state of virtue and grace resident in us, and not a fantastical apprehension of Christ's justice only imputed to us. Lastly, that the faith which justifieth,

joined with the other virtues, is properly the formal cause, and not the efficient or instrumental cause of justification, that is to say, these virtues put together, being the effect of God's grace, be our new creature, and our justice in Christ.

THE ARGUMENT OF THE EPISTLE OF PAUL TO THE EPHESIANS.

Of Paul's first coming to Ephesus, and short abode there, we read Acts 18. And immediately Acts 19, of his returning thither according to his promise, what time he abode there *three months, speaking to the Jews in the Synagogue*, Acts 19, ver. 8. And afterward apart from them, because they were obstinate, *two years in a certain school, so that all that dwelt in Asia, heard the word of our Lord, Jews and Gentiles*, Acts 19, ver. 10. The whole time himself calleth *three years*, in his exhortation at Miletum to the Clergy at Ephesus, Acts 20, ver. 31.

After all this he writeth in this Epistle to them from Rome, as it is said, being then *prisoner and in chains*, and that as it seemeth not the first time of his being in bonds there, whereof we read, Acts 28, but the second time, whereof we read in the Ecclesiastical Stories afterward : because he saith in this Epistle, cap. 6, ver. 21. *Tychicus will certify you of all things, whom I have sent to you.* Of whom again in the 2 to Tim. cap. 4. ver. 12, he saith, *Tychicus I have sent to Ephesus.* And the said second Epistle to Timothy, no doubt, was written very little before his death : for in it thus he saith : *I am even now to be sacrificed, and the time of my resolution is at hand*, 2 Tim. 4. 6.

In the three first chapters, he commendeth unto them the grace of God, in calling of the Gentiles no less than the Jews, and making one blessed Church of both. Wherein his intention is to move them to persevere, for otherwise they should be passing ungrateful, and specially not to be moved with his trouble, who was the Apostle, knowing, belike, that it would be a great temptation unto them, if they should hear soon after, that he were executed, therefore also arming them in the end of the Epistle, as it were in complete harness.

In the other three chapters he exhorteth them to good life, in all points, and all states, as it becometh Christians : and afore all other things, that they be most studious to continue in the unity of the Church, and obedience of the Pastors thereof ; whom Christ hath given to continue, and to be our stay against all Heretics, from his Ascension, even to the full building up of his Church in the end of the world.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAPTER I.

He magnifieth the grace of God's eternal predestination and temporal vocation, 11 both of the Jews, 13 and also of the Ephesians being Gentiles, 13 for whose excellent faith and charity, he rejoiceth, and continually prayeth for their increase, that they may see more clearly the greatness, both of the inheritance in heaven, and also of God's might which helpeth them thereunto : 20 An example of which might, they may behold in the supereminent exalting of Christ.

1 Paul an Apostle of JESUS Christ by the will of God : to all the Saints that are at Ephesus : and to the faithful in Christ JESUS. 2 Grace to you, and peace from God our Father, and our Lord JESUS Christ. 3 Blessed be God, and the Father of our Lord JESUS Christ, which hath blessed us in all spiritual blessing, in celestials, in Christ : 4 As he chose us in him before the constitution of the world, that we should be holy and immaculate in his sight in charity. 5 Who hath predestinated us unto the adoption of sons, by JESUS Christ, unto himself : according to the purpose of his will : 6 Unto the praise of the glory of his grace, wherein he hath gratified us in his beloved Son. 7 In whom we have redemption by his blood, the remission of sins, according to the riches of his grace. 8 Which hath superabounded in us in all wisdom and prudence, 9 That he might make known unto us the Sacrament of his will, according to his good pleasure, which he purposed in himself. 10 In the dispensation of the fulness of times, to perfect all things in Christ, that are in heaven and in earth, in him. 11 In whom we also are called by lot : predestinate according to the purpose of him that worketh all things, according to the counsel of his will : 12 That we may be unto the praise of his glory, which before have hoped in Christ : 13 In whom you also, when you had heard the word of truth, the Gospel of your salvation : in which also believing you were signed with the Holy Spirit of promise, 14

ANNOTATIONS.

CHAPTER I.

ver. 4. *In his sight.* We learn here, that by God's grace men be holy and immaculate, not only in the sight of men, nor by imputation, but

truly and before God : contrary to the doctrine of the Calvinists.

ver. 13. *Signed with the.* Some refer this to

Which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory. 15 Therefore I also hearing your faith that is in our Lord JESUS, and love toward all the Saints: 16 Cease not to give thanks for you, making a memory of you in my prayers. 17 That God of our Lord JESUS Christ, the Father of glory, give you the spirit of wisdom, and of revelation, in the knowledge of him. 18 The eyes of your heart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glory of his inheritance in the Saints. 19 And what is the passing greatness of power toward us that believe: according to the operation of the might of his power, 20 Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celesticals, 21 Above all Principality and Potestate and Power, and Domination, and every name that is named not only in this world but also in that to come. 22 And he hath subdued all things under his feet: and hath made him head over all the CHURCH. 23 Which is his body, the fulness of him which is filled all in all.

CHAPTER II.

He putteth them in mind of their unworthiness before they were Christians: that all the praise may be given to the grace of God: 11 *And of the enmity that was then between the Jews and the Gentiles:*

13 *until now that Christ by his cross hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of all, in his Catholic Church.*

1 And you, when you were dead by your offences and sins, 2 Wherein sometime you walked according to the course of this world, according to the prince of the power of this air of the spirit that now worketh on the children of diffidence. 3 In whom also we all conversed

ANNOTATIONS.

the grace of Baptism: but to many learned, it seemeth that the Apostle alludeth to the giving of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the sign of the Cross and holy Chrism. For that was the use in the Apostles' time, as elsewhere we have proved. Annot. Acts 8.

ver. 21. *All Principality.* The Fathers upon this, and other places of the Old and New Testament, where they find the orders of the holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the epistle to the Colossians, the order of Thrones is specific, which maketh five: to which if we add these four, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writ, in all there be nine. *Denis. cæl. Hiero. cap. 7. 8. 9. and Ec. Hier. cap. 1. Athanas. lib. de Communi essent. in fine. Georg. Moral. liber, 32. cap. 18.* Therefore, good Reader, make no account of Calvin's and others' infidelity, which blasphemously blame and condemn the holy Doctors' diligence in this point, of curiosity and impiety. The whole endeavour of these heretics is, to bring all into doubt, and to corrupt every article of our Religion.

ver. 22. *Head.* It maketh a high proof among the Protestants, that no man can be head of the Church, because it is a calling and dignity proper to Christ. But in truth by as good reason there should be no King or Lord, because, *He is King and Lord.* Neither should there be Bishop or Pastor, because he is *the Bishop and Pastor of our souls*: nor Pontifex nor Anostle, for by those titles Paul termeth him, *Heb. 3.* none should be Pillar, Foundation, Rock, Light, or Master of the Church or Truth, because Christ is properly all these. And yet our new Doctors, though they be exceeding seditious, and would for the advantage of their sect be gladly rid of Kings and all other Superiors Temporal, if they feared not the sword more than God, and would find as good Scriptures to be delivered

CHAPTER I.

of them, as they now find to discharge themselves of obedience to Popes: yet, I say, they will not deny, all the former titles and dignities, notwithstanding Christ's sovereign right in the same, to be given and communicated to the Princes and Magistrates of the earth, both Spiritual and Temporal. Though Christ in a more divine, ample, absolute, excellent, and transcendent sort, have all these things attributed or appropriated to himself. So then, though he be the head of the Church, and the only head in such sovereign and principal manner, as no earthly man or mere creature ever is or can be, and is joined to the Church in a more excellent sort of conjunction, than any King is to his subjects or country, or any Pope or Prelate to the Church whereof he is Governor, even so far, that it is called his body Mystical: life, motion, spirit, grace issuing down from him to it and the members of the same, as from the head to the natural body though in this sort, we say, no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the Ministerial head, that is to say, the chief Governor, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part which is in earth, as Hierome calleth Damasus the Pope, *Summum Sacerdotem, the chief and highest Priest*: and the Apostle saith of this ministerial head, *The head cannot say to the feet, You are not necessary for me.* For therein also is a great difference between Christ and every mortal Prelate, that, as the Apostle here saith, he is head of the whole Church, meaning of the Triumphant, and of all Angels also, though in other sort, no less than of the Church militant. So Peter was not, nor any Pope, nor any man can be: where you must observe, that for this sovereign pre-eminence of Christ in this case, the Church is not called the body mystical of any Governor, Peter, Paul, or what Prelate or Pope soever.

ver. 23. *Fulness of.* Christ is not full, whole, and perfect without the Church, no more than the head without the body.

sometime in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature the children of wrath, as also the rest: 4 But God, which is rich in mercy, for his exceeding charity wherewith he loved us, 5 Even when we were dead by sins, quickened us together in Christ, by whose grace you are saved, 6 And raised us up with him, and hath made us sit with him in the celestials in Christ Jesus. 7 That he might show in the worlds succeeding, the abundant riches of his grace, in bounty upon us in Christ Jesus. 8 For by grace you are saved through faith, and that not of yourselves, for it is the gift of God. 9 Not of works, that no man glory: 10 For we are his work, created in Christ Jesus in good works, which God hath prepared that we should walk in them. 11 For the which cause be mindful that sometime you were Gentiles in the flesh, who were called prepuce, of that which is called circumcision in the flesh, made with hand: 12 We were at that time without Christ, alienated from the conversation of Israel, and strangers of the Testaments, having no hope of the promise, and without God in this world. 13 But now in Christ Jesus, you that sometime were far off, are made nigh in the blood of Christ. 14 For he is our peace, who hath made both one, and dissolving the middle wall of the partition, the enmities in his flesh: 15 Evacuating the law of commandments in decrees: that he may create the two in himself into one new man, making peace. 16 And may reconcile both in one body to God by the Cross, killing the enmities in himself. 17 And coming, he evangelized peace to you that were far off, and peace to them that were nigh. 18 For by him we have access both in one Spirit to the Father. 19 Now then you are not strangers and foreigners: but you are citizens of the Saints and the domesticals of God. 20 Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the highest corner stone: 21 In whom all building framed together, groweth into a holy temple in our Lord. 22 In whom you also are built together into a habitation of God in the Holy Ghost.

CHAPTER III.

For witnessing the vocation of the Gentiles, as being the Apostle of the Gentiles, he is in prison. 13 Wherein the Gentiles therefore have cause to rejoice, rather than to shrink. So he saith. 14 And also prayeth to God, who is Almighty, to confirm their inward man, though the outward be infirmed by persecutions.

1 For this cause, I Paul the prisoner of Jesus Christ, for you Gentiles: 2 If yet you have heard the dispensation of the grace of God, which is given me toward you. 3 Because according to revelation the Sacrament was made known to me, as I have written before in brief. 4 According as you reading may understand my wisdom in the mystery of Christ. 5 Which unto other generations was not known to the sons of men, as now it is revealed to his holy Apostles and Prophets in the Spirit. 6 The Gentiles to be co heirs and concorporate and participiant of his promise in Christ Jesus by the Gospel: 7 Whereof I am made a Minister according to the gift of the grace of God, which is given me according to the operation of his power. 8 To me, the least of all the Saints, is given this grace among the Gentiles to evangelize the unsearchable riches of Christ. 9 And to illuminate all men what is the dispensation of the Sacrament hidden from worlds in God, who created all things: 10 That the manifold wisdom of God, may be notified to the Princes and Potestates in the celestials by the Church, 11 According to the prefiguration of worlds, which he made in Christ Jesus our Lord. 12 In whom we have affiance and access in confidence, by the faith of him. 13 For the which cause I desire that you faint not in my tribulations for you, which is your glory. 14 For this cause I bow my knees to the Father of our Lord Jesus Christ. 15 Of whom all paternity in the heavens and in earth is named, 16 That he give you according to the riches of his glory, power to be fortified by his Spirit in the inner man. 17 Christ to dwell by faith in your hearts, rooted and founded in charity. 18 That you may be able to comprehend with all the Saints, what is the breadth, and length, and height, and depth. 19 To know also the charity of Christ, surpassing knowledge, that you may be filled unto all the fulness of God. 20 And to him that is able to do all things more abundantly than we desire or understand, according to the power that

ANNOTATIONS.

ver. 8. *By grace you are saved through faith.* Our first justification is of God's grace, and not of our deservings: because that none of all our actions that were before our justification, could merit or justly procure the grace of justification. Again, he saith, *through faith*: for that faith is the beginning, foundation, and root of all justification, and the first of all other virtues, without which it is impossible to please God.

ver. 9. *Not of works.* It is said, not of works as thine, of thyself being unto thee, but as those

CHAPTER 2.

in which God hath made, formed, and created thee, *August. de gr. and lib. arbit, cap. 8, and seq.*

ver. 20. *Built upon the foundation.* Note against the Heretics that think it dishonourable to Christ, to attribute his titles or callings to mortal men, that the faithful, though builded first, principally, and properly upon Christ, yet are said here to be built also upon the Apostles and Prophets. Why may not the Church then be builded upon Peter?

ANNOTATIONS.

ver. 17. *To dwell by faith.* Christ dwelleth in us by his gifts, and we be just by those gifts remaining, and resident in us, and not by Christ's

CHAPTER 3.

proper justice only, as the Heretics affirm.

ver. 17. *In Charity.* Not faith only must be in us, but charity which accomplisheth all virtues.

worketh in us: 21 To him be glory in the CHURCH, and in Christ Jesus, unto all generations, world without end, Amen.

CHAPTER IV.

He exhorteth them to keep the unity of the Church most carefully with all humility, bringing them many motives thereunto: 7 and answering that even the diversity itself of offices is not for division, as being the gift of Christ himself, but to build up the Church, and to hold all in the unity thereof against the subtle circumventions of Heretics: that under Christ the head, in the Church being the body, every member may prosper. 17 Neither, as touching life, must we live like the Heathen, but as it becometh Christians, laying off our old corrupt manners, and increasing daily in all goodness.

1 I Therefore prisoner in our Lord, beseech you, that you walk worthy of the vocation in which you are called 2 With all humility and mildness, with patience, supporting one another in charity. 3 Careful to keep the unity of the spirit in the bond of peace. 4 One body and one spirit: as you are called in hope of your vocation. 5 One Lord, one faith, one baptism. 6 One God and Father of all, which is over all, and by all and in all us. 7 But to every one of us is given grace according to the measure of the donation of Christ. 8 For the which he saith, *Ascending on high he led captivity captive: he gave gifts to men.* 9 And that he ascended, what is it, but because he descended, also first into the inferior parts of the earth? 10 He that descended, the same is also he that is ascended above all the heavens, that he might fill all things. 11 And he gave, some Apostles, and some Prophets, and other some Evangelists, and othersome pastors and doctors, 12 To the consummation of the Saints, unto the work of the ministry, unto the edifying of the body of Christ: 13 Until we meet all into

ANNOTATIONS.

ver. 5. *One faith.* As rebellion is the bane of civil Commonwealths and kingdoms, and peace and concord the preservation of the same: so is Schism, division, and diversity of faiths or fellowship in the service of God, the calamity of the Church: and peace, unity, uniformity, the special blessing of God therein, and in the Church above all Commonwealths, because it is in all points a Monarchy tending every way to unity, but one God, but one Christ, but one Church, but one hope, one faith, one baptism, one head, one body. Whereof Cyprian, *lib. de unit Eccl. nu. 3.* saith thus: *One Church the Holy Ghost in the person of our Lord designeth and saith, One is my dove. This unity of the Church, he that holdeth not, doth he think he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peter's chair upon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle Paul also sheweth this Sacrament of unity, saying, One body and spirit, &c. Which unity we Bishops specially that rule in the Church, ought to hold fast and maintain, that we may prove the Bishoply function also itself to be one and undivided, &c. There is one God, and one Christ, and one Church, and one Chair, by our Lord's voice founded upon Peter. Another altar to be set up, or a new Priesthood to be made, besides one altar, and one Priesthood is impossible. Whosoever gathereth elsewhere, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man's fury to the breach of God's divine disposition. Get ye far from the contagion of such men, and flee from their speeches as a cancer and pestilence, our Lord having premonished and warned beforehand, They are blind, leaders of the blind, &c. Whereby we learn that the unity of the Church commended so much unto us, consisteth in that mutual fellowship of all Bishops with the See of Peter. Hilary also, *lib. ad Constantium Augustum*, thus applieth this same place of the Apostle against the Arians, as we may do against the Calvinists, *Perilous, and miserable it is*, saith he, *that there are now so**

CHAPTER 4.

many faiths as wills, and so many doctrines as manners, whiles either faiths are so written as we will, so are understood: and whereas according to one God, and one Lord, and one baptism, there is also one faith, we fall away from that which is the only faith, and whiles more faiths be made, they begin to come to that, that there is none at all.

ver. 9. *Inferior parts.* He meaneth specially of his descending into hell.

ver. 11. *Some Apostles.* Many functions that were even in the Apostle's time are not here named: which must be noted, against the Adversaries that call here for Popes, as though the names of Bishops, Priests, or Deacons were not as well left out as Popes: whom yet they cannot deny to have been in use in Paul's days. And therefore they have no more reason, out of this place to dispute against the Pope, than against the rest of the Ecclesiastical functions. Neither is it necessary to reduce such as be not specified here, to these here named: though indeed both other Bishops, and Prelates, and specially Popes may be contained under the names of Apostles, Doctors, and Pastors. Certes the room and dignity of the Pope is a very continual Apostleship, and Bernard calleth it, *Apostolatum. Bernard. ad Eugen. lib. 14. c. 4. and c. in fine.*

ver. 13. *Until we meet.* The Church of God shall never lack the spiritual functions, or such as be answerable to them according to the time and state of the Church till the world's end. Whereby you may prove, the Catholic Church, that is to say, that visible company of Christians which hath ever had, and by good records can prove they have had, a continual ordinary succession of Bishops, Pastors, and Doctors, to be the only true Church: and these other good fellows that for many worlds or ages together cannot show that they had any one Bishop, or ordinary, yea, or extraordinary officer for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of

the unity of faith and knowledge of the son of God, to a perfect man, into the measure of the age of the fulness of Christ: 14 That now we be not children wavering, and carried about with every wind of doctrine in the wickedness of men in craftiness to the circumvention of error. 15 But doing the truth in charity, let us in all things grow in him, which is the head Christ: 16 Of whom the whole body being compact and knit together by all juncture of ministration, according to the operation in the measure of every member, maketh the increase of the body unto the edifying of itself in charity. 17 This therefore I say and testify in our Lord: that now you walk not as also the Gentiles walk in the vanity of their sense, 18 Having their understanding obscured with darkness, alienated from the life of God by the ignorance that is in them, because of the blindness of their heart. 19 Who desparing, have given up themselves to impudicity, unto the operation of all uncleanness, unto avarice. 20 But you have not so learned Christ: 21 If yet you have heard him, and have been taught in him, as the truth is in Jesus. 22 Lay you away, according to the old conversation the old man, which is corrupted according to the desires of error. 23 And be renewed in the spirit of your mind: 24 And put on the new man which according to God is created in justice, and holiness of the truth. 25 For the which cause laying away lying, speak ye truth every one with his neighbour, because we are members one of another. 26 Be angry and sin not, let not the sun go down upon your anger. 27 Give not place to the Devil. 28 He that stole, let him now not steal: but rather let him labour in working with his hands that which is good, that he may have whence to give unto him that suffereth necessity. 29 All naughty speech let it not proceed out of your mouth: but if there be any good to the edifying of faith, that it may give grace to the hearers. 30 And contristate not the holy Spirit of God: in which you are signed unto the day of redemption. 31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you with all malice. 32 And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

CHAPTER V.

He continueth his exhortation to good life, 5 assuring them against all deceivers, that no committer of mortal sin shall be saved: considering that for such sins it is that the Heathen shall be damned: 8 and that Christians must rather be the light of all others. 22 Then he cometh in particular and exhorteth husbands and wives to do their duty one towards the other by the example of Christ and his obedient and beloved spouse the Church.

1 Be ye therefore followers of God, as most dear children: 2 And walk in love, as Christ also loved us, and delivered himself for us an oblation and host to God in an odour of sweetness. 3 But fornication and all uncleanness, or avarice, let it not so much as be named among you, as it becometh saints. 4 Or, filthiness, or foolish talk, or scurrility, being to no purpose: but rather giving of thanks. 5 For understanding know you this: that no fornicator, or unclean or covetous person, which is the service of idols, hath inheritance in the kingdom of Christ and of God. 6 Let no man seduce you with vain words. For, for these things cometh the anger of God upon the children of diffidence. 7 Become not therefore partakers with them, 8 For you were sometime darkness, but now light in our Lord. Walk as children of the light, 9 For the fruit of the light is in all goodness, and justice, and verity, 10 Proving what is well pleasing to God: 11 And communicate not with the unfruitful works of darkness, but rather reprove them. 12 For the things that are done of them in secret, it is shame even to speak. 13 But all things that are reprov'd, are manifested by the light, for all that is manifested is light. 14 For the which cause he saith: *Rise thou that sleepest, and arise from the dead: and Christ will illuminate thee.* 15 See therefore, brethren, how you walk warily, not as unwise, but as wise: 16 Redeeming the time, because the days are evil. 17 Therefore become not unwise, but understanding what is the will of God, 18 And be not drunk with wine, wherein is riotousness, but be filled with the Spirit, 19 Speaking to yourselves in Psalms and Hymns,

ANNOTATIONS

Pastors, and Apostles, or their successors, warranted the holy fathers to try all Heretics by the most famous succession of the Popes of Rome. So did Ireneus, *lib. 3, c. 3.* Tertulian, in *prescrip.* Optatus, *lib. 2. cont. Parm.* Augustine, in *ps. cont. part. Donat. and cont. ep. Manich. cap. 4. and ep. 165.* Epiph. *hær. 27. and others.*

ver. 14. *With every wind.* The special use of the spiritual Governors is, to keep us in unity and constancy of the Catholic faith, that we be not carried away with the blast or wind of every heresy. Which is a very proper note of sects and new doctrines that trouble the

CHAPTER 4.

infirm weaklings of the Church, by certain seasons of divers ages: as sometimes the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Calvinists, and such like: who at divers times in divers places have blown divers blasts of false doctrine.

ver. 23 *Be renewed.* The Apostle teacheth us not to apprehend Christ's justice by faith only, but to be renewed in ourselves truly, and to put on us the new man formed and created in justice and holiness of truth. By the which, free will also is proved to be in us, to work with God, or to consent unto him in our sanctification.

ANNOTATIONS.

CHAPTER 5.

ver. 5. *The service.* The heretical corruption of this place. *Annotations, Col. 3. v. 5*

and spiritual canticles, chanting and singing in your hearts to our Lord: 20 Giving thanks always for all things, in the name of our Lord Jesus Christ to God and the Father. 21 Subject one to another in the fear of Christ. 22 Let women be subject to their husbands, as to the Lord: 23 Because the man is the head of the woman: as Christ is the head of the Church. Himself, the saviour of his body. 24 But as the Church is subject to Christ, so also the women to their husbands in all things. 25 Husbands, love your wives, as Christ also loved the Church, and delivered himself for it: 26 That he might sanctify it, cleansing it by the laver of water in the word, 27 That he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it may be holy and unspotted. 28 So also men ought to love their wives as their own bodies. He that loveth his wife, loveth himself. 29 For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the Church. 30 Because we be the members of his body, of his flesh, and of his bones. 31 *For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.* 32 This is a great sacrament, but I speak in Christ and in the Church. 33

ANNOTATIONS.

ver. 23. *Church.* In the first English Bibles there is not once the name of Church in all the Bible, but instead thereof, *Congregation*, which is so notorious a corruption, that themselves in the later Bibles correct it for shame, but yet suffer the other to be read and used still. *Bible printed in the year 1562.*

ver. 23. *Saviour of his body.* None hath salvation or benefit by Christ, that is not of his body the Church. And what Church that is, Augustine expresseth in these words. *The Catholic Church only is the body of Christ, whereof he is head, out of this body the Holy Ghost quickeneth no man.* And a little after, *He that will have the Spirit, let him beware he remain not out of the Church, let him beware he enter not into it feignedly.* Aug. ep. 50. ad Bonafacium Comitum in fine.

ver. 24. *Subject to Christ.* The Church is always subject to Christ, that is not only under him, but ever obedient to his words and commandment. Which is an evident and invincible demonstration that she never rebelleth against Christ, never falleth from him by error, Idolatry, or false worship, as the Heretics now, and the Donatists of old did teach.

ver. 25. *Loved the Church.* Lo Christ's singular love of the Church: for which only and the members thereof he effectually suffered his passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptism, and other Sacraments: that at length in the next life it may become without all spot, wrinkle, or blemish, for, in this world, by reason of the manifold infirmities of divers her members, she cannot be wholly without sin, but must say always, *Dimitte Nobis debita nostra, Forgive us our debts.* Aug. lib. 2. Tract. c. 18.

ver. 29. *Christ the Church.* It is an unspeakable dignity of the Church: which the Apostle expresseth often elsewhere, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed and imbrued with water and blood issuing out of his holy side, to be nourished with his own body, for so doth Ireneus expound lib. 5. in principio, to be his members: to be so joined unto him, as the body and members of the same flesh, bone and substance of the head, to be loved and cherished of him as wife of husband, yea to be his wife and most dear spouse, taken

CHAPTER 5.

and formed, as Augustine often saith, out of his own side upon the cross, as Eve our first father Adam's spouse was made of his rib. In *Psal. 126. and in Psal. 127. and tract. 9. in Joan. 120.* In respect of which great dignity and excellency, the same holy father affirmeth the Church to be the principal creature, and therefore named in the Creed next after the Holy Ghost, and he proveth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the Confession of our faith. Of which incomparable excellency of the Church, so beloved of Christ, and so inseparately joined in marriage with him, if the Heretics of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious spouse of our Lord, nor teach that the Church may err, that is to say, may be divorced from her spouse for Idolatry, superstition, heresy, or other abomination: whereupon one of these absurdities would ensue, that either Christ may sometimes be without a Church and spouse in earth, as he was all the while there were no Calvinists, if their Church be the spouse of Christ, or else if the Catholic Church only is and hath been his wife, and the same hath such errors as the Heretics falsely pretend, that his wife so dear and so praised here, is notwithstanding a very whore. Which horrible absurdities prove and convince to any man of common sense, both that the Catholic Church always is, and that it teacheth truth always, and to honour God truly and sincerely always: whatsoever the adulterous generation of Heretics think or blaspheme.

ver. 32. *This is a great Sacrament.* Marriage a great Sacrament of Christ and his Church prefigured in the first parents. Adam, saith Augustine, *tract. 15. in Jo. who was a form or figure of him that was to come, yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his rib his wife was made unto him: because of Christ sleeping on the cross the Church was to be made out of his side.* In another place he maketh Matrimony a Sacrament of Christ and his Church: in that, that as the married man must forsake father and mother, and cleave unto his wife, so Christ as it were left his Father, exanating himself by his incarnation, and left

Nevertheless you also every one, let each love his wife as himself: and let the wife fear her husband.

CHAPTER VI.

Likewise children and parents he exhorteth. 5 Item, servants and masters. 10 Then, that all take courage in the might of God but so, that withal they arm themselves, considering what mighty enemies they have, with all pieces of spiritual armour, 18 praying always fervently, and for him also.

1 Children, obey your parents in our Lord, for this is just. 2 Honour thy father and thy mother, which is the first commandment in the promise. 3 That it may be well with thee, and thou mayst be long lived upon the earth. 4 And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord. 5 Servants, be obedient to your Lords, according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: 6 Not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart. 7 With a good will serving, as to our Lord, and not to men. 8 Knowing that every one what good soever he shall do, that shall he receive of our Lord, whether he be bond or free. 9 And you masters, do the same things to them, remitting threatenings: knowing, that both their Lord and yours is in heaven: and acceptance of persons is not with him. 10 Henceforth, brethren, be strengthened in our Lord, and in the might of his power. 11 Put you on the armour of God, that you may stand against the deceits of the devil. 12 For our wrestling is not against flesh and blood: but against Princes and Potestates, against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials. 13 Therefore take the armour of God, that you may resist in the evil day, and stand in all things perfect. 14 Stand therefore having your loins girded in truth, and clothed with the breastplate of justice. 15 And having your feet shod to the preparation of the Gospel of peace? 16 In all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one. 17 And take unto you the helmet of salvation: and the sword of the spirit, which is the word of God, 18 In all prayer and supplication praying at all time in spirit and in the same watching all in all instance and supplication for all the saints. 19 And for me, that speech may be given me in the opening of my mouth with confidence, to make known the mystery of the Gospel. 20 For the which I am a legate in this chain, so that in it I may be bold, according as I ought to speak. 21 And that you also may know the things about me, what I do: Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things. 22 Whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort your hearts. 23 Peace to the brethren and charity with faith from God the Father, and our Lord Jesus Christ. 24 Grace with all that love our Lord Jesus Christ in incorruption.

ANNOTATIONS.

the Synagogue his mother, and joined himself to the Church, *Lib. 12. c. 8. cont. Faustum.* In divers other places he maketh it also a sacrament, specially in that it is an inseparable band betwixt two, and that can never be dissolved but by death: signifying Christ's perpetual and indissoluble conjunction with the Church his one only spouse, *de gen. ad lit. lib. 9. c. 7. Cont. Pelag de pec. orig. lib. 2. c. 34. Defid. et op. c. 7. De bono conjug. c. 7. et 18.* And in another place, *the good of Marriage, saith he, among the people of God, is in the holiness of a Sacrament. De bono conjugali c. 24.*

Who would have thought such mysteries and Sacraments to be in Marriage, that the joining of man and wife together, should represent so great a mystery, if the Apostle himself, and after him this holy father and others, had not noted it? or who can marvel that the holy Church taketh this to be a Sacrament, and to give grace of sanctification to the parties married, that they may live together in mutual fidelity, bring up their children in faith and fear of God, and possess their vessel, as the Apostle speaketh, in sanctification and honour, and not

ANNOTATIONS.

ver. 14. *Clothed with.* If a man could not be truly just or have justice in himself, how could he be clothed with justice?

CHAPTER 5.

in passion of lust and ignominy, as the Heathen do which know not God, and as our brutish new Masters seem to do that commend marriage above all things so far as it feedeth their concupiscences, but for grace, Sacrament, mystery, or sanctification thereby, they care no more than the heathen or brute beasts do? And thus we gather that Matrimony is a Sacrament, and not of the Greek word *Mystery* only, as Calvin falsely saith, not of the Latin word *Sacrament*, both which we know have of their nature a more general signification, and that in the Scriptures also: but whereas these names are here given to Matrimony by the Apostle, and are not given in the Scriptures to Baptism and the Eucharist, let them tell us why they also apply these words from their general signification to signify specially and peculiarly these two Sacraments never so named expressly in Scripture, and do not likewise follow the Catholic Church in calling Matrimony by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

CHAPTER 6.

ver. 23. *Charity.* Augustine noteth in sundry places upon this same text, that faith without charity serveth not to salvation. *lib. 50 hom. 7.*

THE ARGUMENT OF THE EPISTLE OF PAUL TO THE PHILIPPIANS.

How Paul was called by a vision into Macedonia, we read Act. 16, and how he came to Philippi, being the first city thereof, and of his preachings, miracles, and suffering there, and again, Act. 19. *Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.* Which purpose he executed, Act. 20, taking his leave at Ephesus. And being afterward come into Achaia, *he had counsel to return through Macedonia*, and so at length from Philippi he began his navigation toward Jerusalem, and from Jerusalem being carried prisoner to Rome, Act. 28, he wrote from thence this Epistle to the Philippians: or rather in his second reprehension, about ten years after the first.

In it he confirmeth them, as he did the Ephesians also about the same time, against the temptation that they might have in hearing that he were executed: therefore he first saith: *And I will have you know, brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in all the Court, &c.* Secondly, he signifieth that his desire is, *to be dissolved and to be with Christ*: but yet, lest they should be discomforted, that he hopeth to come again to them. Whereof notwithstanding that he hath yet no certainty, he signifieth in saying: *I hope to send Timothy unto you, immediately as I shall see the things that concern me.* Thirdly, therefore he prepareth them against the worst, saying: *I hope to come again to you: but and if I be immolated upon the sacrifice and service of your faith, I rejoyce and congratulate with you all, and the selfsame thing do you also rejoyce and congratulate with me.*

Moreover he partly warneth them, as he had done before; of those Judaical false apostles who preached circumcision and Moses' law to the Christian Gentiles: partly he exhorteth them to suffer persecution, to live well, and specially to humble themselves one to another, rather than by any pride to break the peace and unity of the Church.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAPTER I.

Having signified that he useth to thank God for their virtue, 9 and also to pray for their increase: 12 he certifieth them, for their confirmation and comfort, what good was come through his trouble at Rome, 24 and that he doubteth not, though he rather desire martyrdom, but to come again unto them, 27 exhorting them to live as they ought to do, 28 and namely not to shrink for persecution.

1 Paul and Timothy, the servants of Jesus Christ: to all the Saints in Christ Jesus that are at Philippi, with the Bishops and Deacons. 2 Grace to you and peace from God our Father, and our Lord Jesus Christ. 3 I give thanks to my God in all memory of you. 4 Always in all my prayers for all you, with joy making petition. 5 For your communicating in the Gospel of Christ from the first day until now. 6 Trusting this same thing, that he which hath begun in you a good work, will perfect it unto the day of Christ Jesus. 7 As it is reason for me, this to think for all you, for that I have you in heart, and in my bands, and in the defence, and the confirmation of the Gospel, all you to be partakers of my joy. 8 For God is my witness, how I covet you all in the bowels of Jesus Christ. 9 And this I pray, that your charity may more and more abound in knowledge and in all understanding: 10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ. 11 Replenished with the fruit of justice by Jesus Christ, unto the glory and praise of God. 12 And I will have you know, brethren, that the things above me are come to the more furtherance of the Gospel: 13 So that my bands were made manifest in Christ in all the court, and in all the rest, 14 That many of our brethren in our Lord, having confidence in my bands, were bold more abundantly without fear to speak the word of God. 15 Some indeed even for envy and contention: but some also for good will preach Christ. 16 Some of charity: knowing that I am set unto the defence of the Gospel. 17 And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18 But what? So that by all means, whether by occasion or by truth, Christ be preached: in this also I rejoyce, yea and will rejoyce. 19 For I know that this shall fall out to me unto salvation by your prayer and the subministration of the Spirit of Jesus Christ. 20 According to my expectation and hope, because in nothing shall I be confounded, but in all confidence as always, now also shall Christ be magnified in my body, whether it be by life, or by death. 21 For unto me, to live is Christ: and to die is gain. 22 And if to live in the flesh, this unto me be the fruit of the work, and what I shall choose I know not. 23 And I am straitened of the two: having desire to be dissolved

ANNOTATIONS.

ver. 2. *Bishops and Deacons.* Wickliffe and other Heretics would prove by this that priests are not here named, and for that there could not be many bishops of this one town, that there is no difference betwixt a bishop and a priest, which was the old heresy of Arius, of which matter, in other places: for this present

CHAPTER 1.

it is enough to know that in the Apostles' time there were not observed always proper distinct names of either function, as they were quickly afterward, though they were always divers degrees and distinct functions. *Chrysostom, Oecumenius, Theophylactus, and the rest of the Grecians upon this place.*

and to be with Christ, a thing much more better. 24 But to abide in the flesh, is necessary for you. 25 And trusting this, I know that I shall abide and continue with you all, unto your furtherance and joy of the faith: 26 That your gratulation may abound in Christ Jesus in me. by my coming again to you. 27 Only converse ye worthy of the Gospel of Christ: that whether when I come and see you, or else be absent, I may hear of you that you stand in one spirit, of one mind labouring together to the faith of the Gospel. 23 And in nothing be ye terrified of the adversaries, which to them is cause of perdition: but to you of salvation, and this is of God: 29 For to you it is given for Christ, not only that you believe in him, but also that you suffer for him, 30 Having the same combat like as you have seen in me, and now have heard of me.

CHAPTER II.

He exhorteth them most instantly to keep the unity of the Church, and to humble themselves for that purpose one to another, 5 by the example of the marvellous humility of Christ, 9 specially seeing how marvellously he is now exalted for it. 12 Item to obedience, fear, and perseverance. 17 Insinuating, lest it should afterwards trouble them, that he may be martyred at this time. 19 Timothy he hopeth to send, whom he highly commendeth: 25 as also Epaphroditus, whom he presently sendeth.

1 If therefore there be any consolation in Christ, if any solace of charity, if any society of spirit, if any bowels of commiseration: 2 Fulfil my joy, that you be of one meaning, having the same charity of one mind, agreeing in one. 3 Nothing by contention, neither by vain glory: but in humility, each counting other better than themselves: 4 Every one not considering the things that are their own, but those that are other men's. 5 For this thing in yourselves, which also in Christ Jesus, 6 Who when he was in the form of God, thought it no robbery, himself to be equal to God, 7 But he exinamited himself, taking the form of a servant, made into the similitude of men, and in shape found as man. 8 He humbled himself, made obedient unto death: even the death of the cross. 9 For the which thing God also hath exalted him, and hath given him a name which is above all names: 10 That in the name of Jesus, every knee bow of the celestials, terrestrials, and infernals: 11 And every tongue confess that our Lord Jesus Christ is in the glory of God the father. 12 Therefore my dearest, as you have always obeyed, not as in the presence of me only, but much more now in my absence, with fear and trembling work your salvation. 13 For it is God that worketh in you both to will and to accomplish, according to his good will. 14 And do ye all things without murmurings and staggerings: 15 That you may be without blame, and the simple children of God, without

ANNOTATIONS.

ver. 9. *For the which.* Calvin doth so abhor the name of merit in Christian men toward their own salvation, that he wickedly and unlearnedly denieth Christ himself to have deserved or merited any thing for himself: though these words, which he shamefully writeth from the proper and plain sense, to signify a sequel and not a cause of his exaltation, and divers other in holy writ, prove that he merited for himself, according to all learned men's judgment, Apoc. 5. *The Lamb that was slain, is worthy to receive power and divinity.* Hebrews 2 *We see Jesus for the passion of death, crowned with glory and honour.* Augustine upon these words of the Psalm 109. *propterea exaltabit caput.*

ver. 10. *Name of Jesus.* By the like wickedness they charge the faithful people for capping or kneeling when they hear the name of Jesus, as though they worshipped not our Lord God therein, but the syllables or letters, or other material elements, whereof the word written or spoken consisteth, and all this, by sophistications to draw the people from due honour and devotion toward CHRIST JESUS, which is Satan's drift, by putting scruples into poor simple men's minds about his sacraments, his saints, his cross, his name, his image, and such like, to abolish all true religion out of the world, and to make them plain Atheists. But the Church knoweth Satan's cogitations, and therefore by the scriptures and reason, warranteth and teacheth all her children to do reverence whensoever Jesus is named, because

CHAPTER 2.

Catholics do not honour these things, nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they have to our Saviour, bringing us to the remembrance and apprehension of Christ, by sight, hearing, or use of the same signs, else why make we not reverence at the name of JESUS the son of Sirach, as well as of JESUS CHRIST? And it is a pitiful case to see these profane subtleties of Heretics to take place in religion, which were ridiculous in all other trade of life. When we hear our Prince or Sovereign named, we may without these scruples do obeisance, but towards Christ it must be superstitious.

ver. 12. *With fear and trembling.* Against the vain presumption of Heretics, that make men secure of their predestination and salvation, he willeth the Philippians to work their salvation with fear and trembling, according to that other scripture, *Blessed is the man that always is fearful,* Proverbs 23. v. 14.

ver. 13. *Worketh in you.* Of this thus saith Augustine, *Not because the Apostle saith, it is God that worketh in you both to will and work, must we think he taketh away our free will. For if it were so, then would he not a little before have willed them to work their own salvation with fear and trembling. For when they be commanded to work, their free will is called upon: but, with trembling and fear, is added, lest by attributing their well working to themselves, they might be proud of their good deeds, as though they were of themselves,* August. de gratia et lib. arbit. c. 9.

reprehension in the midst of a crooked and perverse generation, among whom you shine as lights in the world: 16 Containing the word of life to my glory in the day of Christ, because I have not run in vain, nor in vain laboured. 17 But and if I be immolated, upon the sacrifice and service of your faith, I rejoice and congratulate with you all. 18 And the selfsame thing do you also rejoice and congratulate with me. 19 And I hope in our Lord Jesus to send Timothy unto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20 For I have no man so of one mind that with sincere affection is careful for you. 21 For all seek the things that are their own: not the things that are Jesus Christ's. 22 And know ye an experiment of him, that as a son the father, so hath he served with me in the Gospel. 23 This man therefore I hope to send unto you, immediately as I shall see the things that concern me. 24 And I trust in our Lord that myself also shall come to you quickly. 25 But I have thought it necessary to send to you Epaphroditus my brother and coadjutor and fellow soldier, but your apostle and minister of my necessity. 26 Because indeed he had a desire toward you all; and was pensive, for that you had heard that he was sick. 27 For indeed he was sick even to death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow. 28 Therefore I sent him the more speedily: that seeing him, you may rejoice again, and I may be without sorrow. 29 Receive him therefore with all joy in our Lord: and such entreat with honour. 30 Because for the work of Christ, he came to the point of death: yielding his life, that he might fulfil that which on your part wanted toward my service.

CHAPTER III.

He warneth them of the false Apostles, 4 showing that himself had much more to brag of in Judaism than they: but that he maketh price of nothing but only of Christ, and of Christian justice, and of suffering with him, 12 wherein yet he acknowledgeth his imperfection, 17 exhorting them to bear Christ's Cross with him, and not to imitate those belly gods.

1 From henceforth my brethren, rejoice in our Lord. To write the same things unto you, to me surely is not tedious, and to you it is necessary. 2 See the dogs, see the evil workers, see the concision. 3 For we are the circumcision, which in spirit serve God: and we glory in Christ Jesus, and not having confidence in the flesh, 4 Albeit I also have confidence in the flesh. 5 If any other man seem to have confidence in the flesh, I more, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews: according to the Law, a Pharisee: 6 According to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame. 7 But the things that were gains to me, those have I esteemed for Christ, detriments. 8 Yea but I esteem all things to be detriment for the passing knowledge of Jesus Christ my Lord: for whom I have made all things as detriment, and do esteem them as dung, that I may gain Christ: 9 And may be found in him, not having my justice which is of the Law, but that which is of the faith of Christ, which is of God justice in faith: 10 To know him, and the virtue of his resurrection, and the society of his passions, configured to his death, 11 If by any means I may come to the resurrection which is from the dead. 12 Not that now I have received, or now am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ Jesus. 13 Brethren, I do not

ANNOTATIONS.

ver. 16. *My glory.* Such as have by their preaching gained any to Christ, shall joy and glory therein exceedingly at the day of our Lord.

ver. 17. *Immolated.* Pastors ought to be so zealous of the salvation of their flock, that with Paul they should offer themselves to death for the same

ver. 17. *The sacrifice.* The obedience of

CHAPTER 2.

faith and martyrdom be so acceptable acts to God, when they be voluntarily referred to his honour, that by a metaphor they be called sacrifice and pleasant hosts to God.

ver. 21. *All seek.* Many forsake their teachers when they see them in bands and prison for their faith, because most men prefer the world before Christ's glory.

ANNOTATIONS.

ver. 2. *Concision.* By allusion of words, he calleth the eternal Christian Jews, that yet boasted in the circumcision of the flesh, *concision*: and himself and the rest that circumcised their heart and senses spiritually, the true *circumcision*. Chrysost. Theophylact.

ver. 9. *My justice.* Divers Lutherans in their translations do shamefully mangle this sentence, by transposing the words, and false pointing of the parts thereof, to make it have this sense, that the Apostle would have no justice of his own, but only that justice, which is in Christ. Which is a false and heretical sense of the words, and not meant by Paul: who calleth that a man's own justice, which he

CHAPTER 3.

challengeth by the works of the Law or nature, without the grace of Christ: and that God's justice, as Augustine expoundeth this place, not which is in God, or by which God is just, but that which is in man from God and by his gift. *Lib. 3. cont. 2. ep. Pelag. c. 7. de Sp. and lit. c. 9.*

ver. 11. *If by any means.* If Paul ceased not to labour still, as though we were not sure to come to the mark without continual endeavour: what security may we poor sinners have of Heretics' persuasions and promises of security and salvation by only faith?

ver. 12. *Not that now.* No man in this life can attain to absolute perfectness either of jus-

account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth myself to those that are before. 14 I pursue to the mark, to the price of the supernal vocation of God in Christ Jesus. 15 Let us therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. 16 Nevertheless, whereunto we are come, that we be of the same mind, let us continue in the same rule. 17 Be followers of me brethren: and observe them that walk so as you have our form. 18 For many walk whom often I told you of, and now weeping also I tell you, the enemies of the Cross of Christ: 19 Whose end is destruction: whose God, is the belly and their glory in their confusion, which mind worldly things. 20 But our conversation is in heaven: whence also we expect the Saviour, our Lord Jesus Christ, 21 Who will reform the body of our humility, configured to the body of his glory, according to the operation whereby also he is able to subdue all things to himself.

CHAPTER IV.

He exhorteth them to perseverance, 2 and certain by name to unity, 5 to modesty, 6 to peace without solicitude or careful unquiet, 8 to all that good is, 9 to such things as they see in himself: 10 that he rejoiced in their contribution, not for his own need, but for their merits.

1 Therefore, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. 2 Euchodia I desire and Syntyche I beseech to be of one mind in our Lord. 3 Yea and I beseech thee my sincere companion, help those women that have laboured with

ANNOTATIONS.

tice or of that knowledge which shall be in heaven: but yet there is also another perfectness, such as according to this state a man may reach unto, which in respect of the perfection in glory, is small, but in respect of other lesser degrees of man's justice and knowledge in this life, may be called perfectness. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectness in heaven, he saith here, he is not yet perfect, nor hath yet attained thereunto.

ver. 15. *Otherwise minded.* When Catholic men now-a-days charge Heretics with their horrible divisions, dissensions, combats, contentions, and diversities among themselves, as the Catholics of all other ages did challenge their adversaries most truly and justly for the same, both because where the Spirit of God is not, nor any order or obedience to superiors, there can be no peace nor unity, and specially for that it is, as Augustine saith, *lib. de agone Christ. c. 29.* the just judgment of God, that they which seek nothing else but to divide the Church of Christ, should themselves be miserably divided among themselves, therefore, I say, when men charge the Protestants with these things, they flee for their defence to this: that the old Fathers were not all of one judgment in every point of religion: that Cyprian stood against others, that Augustine and Hierome wrote earnestly in a certain matter one against another, that our Dominicans and Franciscans, our Thomists and Scotists be not all of one opinion in divers matters, and therefore divisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themselves: but ridiculously and against the rule of Paul here, acknowledging, that in this imperfection of men's science in this life, every one cannot be free from all error, or think the same that another thinketh: whereupon may rise differences of understanding, opinion, and judgment, in certain hard matters, which God hath not revealed, or the Church determined, and therefore that such diversity is tolerable and agreeable to our human condition and the state of

CHAPTER 3.

the way that we be in: always provided, that the controversy be such and in such things as be not against the set known rule of faith, as he here speaketh, and such as break not mutual society, fellowship, and communion in Prayer, Service, Sacraments, and other offices of life and religion; for such divisions and differences come never but of schism or heresy, and such are among the Heretics, not only in respect of us Catholics, but among themselves: as they know that be acquainted with the writings of Luther against Zuinglius, or Westphalus against Calvin, or the Puritans against the Protestants, not only charging one another with heresy, idolatry, superstition, and atheism, but also condemning each other's ceremonies or manner of administrations, till it come to excommunication, and banishment, yea sometimes burning one of another. Thus did not Cyprian, Augustine, Hierome, the Dominicans, Franciscans, Thomists, Scotists, who all agree in one rule of faith, all of one communion, all most dear one to another in the same, all, thanks be God, come to one holy Mass, and receive the same sacraments, and obey one head throughout all the world. Augustine, *lib. 2. de bapt. c. 5.* shall make up this matter with this notable sentence: *We are men*, saith he, *and therefore to think somewhat otherwise than the thing is, is a human temptation: but by loving our own sentence too much, or by envying our betters, to proceed unto the sacrilege of dividing the mutual society and of making schism or heresy, is devilish presumption: in nothing to have other opinion than the truth is, that is angelical perfection.* And a little after, *If you be any otherwise minded, this God will reveal: but to them only*, saith he, *that walk in the way of peace, and that stray aside into no division or separation.* Which saying would God all our dear countrymen would mark, and come into the Church, where only God revealeth truth.

ver. 17. *Of me brethren.* It is a goodly thing when the pastor may so say to his flock. Neither is it any derogation to Christ, that the people should imitate their Apostle's life and doctrine, and other holy men, *Augustine, Benedict Dominic, Francis.*

me in the Gospel with Clement, and the rest my coadjutors, whose names are in the book of life. 4 Rejoice in our Lord always : again I say rejoice. 5 Let your modesty be known to all men. Our Lord is nigh. 6 Be nothing careful : but in every thing by prayer and supplication with thanksgiving let your petitions be known with God. 7 And the peace of God which passeth all understanding, keep your hearts and intelligences in Christ Jesus. 8 For the rest brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any virtue, if any praise of discipline, these things think upon. 9 Which you have both learned and received, and heard, and seen in me : these things do ye, and the God of peace shall be with you. 10 And I rejoiced in our Lord exceedingly, that once at the length you have refLOURISHED to care for me, as you did also care : but you were occupied. 11 I speak not as it were for penury, for I have learned, to be content with the things that I have. 12 I know both to be brought low, I know also to abound : everywhere, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer penury. 13 I can all things in him that strengtheneth me. 14 Nevertheless you have done well, communicating to my tribulation. 15 And you also know O Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated unto me in the account of gift and receipt, but you only : 16 For unto Thessalonica also, once and twice you sent to my use. 17 Not that I seek the gift, but I seek the fruit abounding in your account. 18 But I have all things, and abound : I was filled after I received of Epaphroditus the things that you sent, an odour of sweetness, an acceptable Host, pleasing God. 19 And my God supply all your lack according to his riches in glory in Christ Jesus. 20 And to God and our father be glory world without end. Amen. 21 Salute ye every Saint in Christ Jesus. 22 The brethren that are with me, salute you. All the saints salute you : but especially they that are of Cesar's house. 23 The grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS.

ver. 1. *My joy.* He calleth them his joy and crown, for that he expecteth the crown of everlasting life as a reward of his labours towards them. Whereby we may learn also, that besides the essential glory which shall be in the vision and fruition of God, there is other manifold felicity incident in respect of creatures.

ver. 3. *Clement, and the.* This Clement was afterwards the fourth Pope of Rome from Peter, as Hierome writeth, according to the common supputation.

ver. 3. *Sincere companion.* The English Bibles with one consent interpret the Greek words, *faithful yokefellow*, perhaps to signify, as some would have it, that the Apostle here speaketh to his wife : but they must understand that their Masters, Calvin and Beza, mislike that exposition, and all the Greek Fathers almost, much more reject it, and it is against Paul's own words, speaking to the un-

CHAPTER 4.

married, That it is good for them to remain so, even as himself did, 1 Cor. 7. 8. Whereby it is evident he had no wife, and therefore meaneth here some other his coadjutor and fellow labourer in the Gospel.

ver. 10. *RefLOURISHED.* This refLOURISHING is the reviving of their old liberty, which for a time had been slack and dead. *Chrysost.*

ver. 15. *Account.* He counteth it not mere alms, or a free gift, that the people bestoweth on their Pastors, or Preachers, but a certain mutual traffic as it were, and interchange : the one giving spiritual, the other rendering temporal things for the same.

ver. 18. *Acceptable.* How acceptable alms are before God, we see here : namely when it is given for religion to devout persons, for a recompense of spiritual benefits, for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and sweet in his sight.

THE ARGUMENT OF THE EPISTLE TO THE COLOSSIANS.

The Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus, cap. 4. ver. 7. and in it he maketh like mention of his bands and sufferings, cap. 1. ver. 24. and cap. 4. ver. 3. 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had never been, as he signifieth, cap. 2. ver. 1. Therefore although in matters of exhortation he be here briefer than to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Judaical false apostles, who sought to corrupt them with some ceremonies of Moses' Law: and also of the Platonic Philosophers who rejected Christ, who is indeed the head of the Church, and Mediator to bring us to God, and instead of him, brought in certain Angels, as more excellent than he, whom they termed *Minoris dii*, teaching the people to sacrifice unto them, calling that humility, that they might bring them to the great God. With which falsehood the heresy of Simon Magus a long time deceived many, as we read in Epiph. her. 21.

Against such therefore Paul telleth the Colossians, that Christ is the Creator of all Angels, God in person, the head of the Church, the principal in all respects: that he is the Redeemer, Mediator, and Pacifier between God and men, and therefore by him we must go to God, so that whether we pray ourselves, or desire any other on earth, or in heaven to pray for us, all must be done as the Catholic Church in every Collect doth, *Per Christum Dominum nostrum*, that is, *through Christ our Lord*, or *per Dominum nostrum Jesum Christum Filium tuum, quicum vevit et regnat, &c.* Whereby the Church professeth continually against such seduction, both the Mediatorship, and the Godhead of Christ.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAPTER 1.

Saying, that he thanketh God for their excellent faith and charity, and continually prayeth for their increase, he doth withal give witness to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ who is chief above all, and peacemaker by his blood. This is the Gospel not of Epaphras alone, but of the universal Church, and of Paul himself, who also suffereth for him.

1 Paul an Apostle of Jesus Christ by the will of God, and brother Timothy: 2 To them that are at Colossa, Saints and faithful brethren in CHRIST JESUS. 3 Grace to you, and peace from God our Father, and our Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, always for you praying: 4 Hearing your faith in Christ Jesus, and the love which you have toward all the Saints. 5 For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the Gospel, 6 That is come to you, as also in the whole world it is, fructifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth, 7 As you learn of Epaphras our dearest fellow-servant, who is a faithful Minister of Jesus Christ for you. 8 Who also hath manifested to us your love in spirit. 9 Therefore we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: 10 That you may walk worthy of God, in all things pleasing: Fructifying in all good work, and increasing in the knowledge of God: 11 In all power strengthened according to the might of his glory, in all patience and longanimity with joy: 12 Giving thanks to God and the Father, who hath made us worthy unto the part of the lot of the Saints in the light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, 14 In whom we have redemption, the remission of sins: 15 Who is the image of the invisible God, the first-born of all creatures: 16 Because in him were created all things in heaven, and in earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Potestates: all by him, and in him were created: 17 And he is before all, and all consist in him. 18 And he is the head of the body, the Church, who is the beginning, first-born of the dead: that he may be in all things holding the primacy: 19 Because in him it hath well pleased, all fulness to inhabit: 20 And by him to reconcile all things unto himself, pacifying by the blood of his cross, whether the things in earth, or the

ANNOTATIONS.

CHAPTER. 1.

ver. 6. *In the whole world.* He sheweth that the Church and Christ's Gospel should daily grow and be spread at length through the whole world, which cannot stand with the Heretics' opinion of the decay thereof so quickly after Christ's time, nor agree by any means to their obscure conventicles. *Aug. Epist. 80. in fine.*

ver. 10. *All good work.* Many things requisite, and divers things acceptable to God beside faith.

ver. 12. *Worthy unto the.* We are not only by acceptation or imputation partakers of Christ's benefits, but are by grace made worthy thereof, and deserve our salvation condignly.

things that are in heaven. 21 And you whereas you were sometime alienated and enemies in sense, in evil works: 22 Yet now he hath reconciled in the body of his flesh by death, to present you holy and immaculate, and blameless before him: 23 If yet ye continue in the faith, grounded and stable, and unmoveable from the hope of the Gospel which you have heard, which is preached among all creatures that are under heaven, whereof I Paul am made a Minister. 24 Who now rejoicing in suffering for you, and do accomplish those things that want of the passions of Christ, in my flesh for his body, which is the Church: 25 Whereof I am made a Minister according to the dispensation of God, which is given me toward you, that I may fulfil the word of God, 26 The mystery that hath been hidden from worlds and generations, but now is manifested to his Saints, 27 To whom God would make known the riches of the glory of his Sacrament in the Gentiles, which is Christ, in you the hope of glory. 28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 29 Wherein also I labour, striving according to his operation which he worketh in me in power.

ANNOTATIONS.

ver. 24. *Do accomplish that wanteth.* As Christ the head and his body make one person mystical, and one full Christ, the Church being therefore his plenitude, fulness, or compliment, *Ephes. 1.* so the passions of the head, and the afflictions of the body and members make one complete mass of passions. With such difference for all that, between the one sort and the other, as the pre-eminence and the head, and specially such a head, above the body, requireth and giveth. And not only those passions which he suffered in himself, which were fully ended in his death, and were in themselves sufficient for the redemption of the world, and remission of all sins, but all those which his body and members suffer, are his also, and of him they receive the condition, quality, and force to be meritorious and satisfactory, for though there be no insufficiency in the action or passions of Christ the head, yet his wisdom, will and justice requireth and ordaineth, that his body and members should be fellows of his passions, as they look to be fellows of his glory: that so suffering with him, and by his example, they may apply to themselves and other the general medicine of Christ's merits and satisfactions, as it is effectually also applied to us by Sacraments, Sacrifice, and other ways also: the one sort being no more injurious to Christ's death, than the other, notwithstanding the vain clamours of the Protestants, that would under pretence of Christ's passion, take away the value of all good deeds. Hereupon it is plain now, that this accomplishment of the wants of Christ's passions, which the Apostles and other saints make up in the flesh, is not meant but of the Penal and satisfactory works of Christ in his members, every good man adding continually, as special Martyrs, somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Saints, and the society that is not only between the head and the body, but also between one member and another, are not only satisfactory, and many ways profitable for the sufferers themselves, but also

CHAPTER 1.

for other their fellow members in Christ, for though one member cannot merit for another properly, yet may one bear the burden, and discharge the debt of another, both by the Law of God and Nature, and it was a ridiculous heresy of Wickliffe to deny the same. Yea, as we see here, the passions of Saints are always suffered for the common good of the whole body, and sometimes withal by the sufferers' special intention they are applicable to special persons, one or many: as here the Apostle joyeth in his passions for the Colossians, in another place his afflictions be for the salvation of the Corinthians, sometimes he wisheth to be *Anathema*, that is, according to Origen's Exposition, in *lib. num. Hom. 10. and 24.* a sacrifice for the Jews, and he often speaketh of his death, as of a libation, host, or offering, as the Fathers do of all Martyr's passions. All which dedicated and sanctified in Christ's blood and sacrifice, make the plenitude of his Passion, and have a forcible cry, intercession and satisfaction, for the Church and the particular necessity thereof. In which, as some do abound in good works and sanctification, as Paul, who reckoneth up his afflictions, and glorieth in them, *2 Cor. 11.* and Job, who avoucheth that his penalties far surmounted his sins: and our Lady much more, who never sinned, and yet suffered so great dolours, so othersome do want, and are to be holpen by the abundance of their fellow members.

Which intercourse of spiritual offices, and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, whereof is treated before out of Cyprian. Annotations, *2 Cor. 2. ver. 10.* and of all indulgences and pardons, which the Church daily dispenseth with great justice and mercy, by their hands in whom Christ hath put the word of our reconciliation, to whom he hath committed the keys to keep and use, his sheep to feed, his mysteries and all his goods to dispense, his power to bind and loose, his commission to remit and retain, and the stewardship of his family to give every one their meat and sustenance in due season.

CHAPTER II.

He is careful for them, though he were never with them, that they rest in the wonderful wisdom which is in Christian religion, and be not carried away either with Philosophy, to leave Christ, and to sacrifice to Angels, or with Judaism to receive any ceremonies of Moses' Law.

1 For I will have you know, brethren, what manner of care I have for you, and for them that are of Laodicea, and whosoever have not seen my face in the flesh: 2 That their hearts may be comforted, instructed in charity, and unto all the riches of the fulness of understanding, unto the knowledge of the mystery of God the Father of Christ Jesus, 3 In whom be all the treasures of wisdom and knowledge hid. 4 But this I say, that no man deceive you in loftiness of words. 5 For although I be absent in body, yet in Spirit I am with you: rejoicing, and seeing your order, and the constancy of that your faith which is in Christ. 6 Therefore as you have received Jesus Christ our Lord, walk in him, 7 Rooted and built in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving. 8 Beware lest any man deceive you by Philosophy, and vain fallacy, according to the tradition of men, according to the elements of the world, and not according to Christ. 9 For in him dwelleth all the fulness of the Godhead corporally: 10 And you are in him replenished, who is the head in all Principality and Power: 11 In whom all you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, 12 Buried with him in Baptism: in whom also you are risen again by the faith of the operation of God, who raised him up from the dead. 13 And you, when you were dead in the offences and the prepuce of your flesh, did he quicken together with him: pardoning you all offences, 14 Wiping out the hand-writing of decree that was against us, which was contrary to us, and the same he hath taken out of the way, fastening it to the Cross. 15 And spoiling the Principalities and Potestates hath led them confidently in open show, triumphing them in himself. 16 Let no man therefore judge you in meat or in drink, or in part of a festival day, or of the new moon, or of Sabbaths: 17 Which are a shadow of things to come, but the body Christ's. 18 Let no man seduce you, willing in the humility and religion of Angels, walking in the things which he hath

ANNOTATIONS.

ver. 4. *No man deceive.* Heretics do most commonly deceive the people with eloquence; namely, such as have it by the gift of nature, as the Heretics of all ages had, and lightly all seditious persons which draw the vulgar sort to sedition by the allurements of their tongue. Nothing, saith *Hierome, epist. 2. ad Nepotian.* is so easy, as with volubility of tongue to deceive the unlearned multitude, which whatsoever it understandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, *πειθανολογια*, persuasible speech.

ver. 8. *By Philosophy.* Philosophy and all human science, so long as they be subject and obedient to Christ, as they be in the schools of Christian Catholic men, be not forbidden, but are greatly commended, and be very profitable in the Church of God. Otherwise, where secular learning is made the rule of religion, and commandeth faith, there it is pernicious, and the cause of all heresy and infidelity, for the which, *Hierome*, and before him *Tertullian*, call philosophers *the Patriarchs of Heretics*, and declare that all the old heresies rose only by too much admiring of profane philosophy. *Hierome ad Ctesipha. cont. Pelag. cap. 1. Tertul. de præs. and cont. Hermog. and cont. Marcio. lib. 5.* And so do these new sects, no doubt, in many things, for, other arguments have they none against the presence of Christ in the blessed sacrament, but such as they borrow of Aristotle and such like, concerning quantity, accidents, place, position, dimensions, senses, sight, taste, and other straits of reason, to which they bring Christ's mysteries. All philosophical arguments therefore against any articles of our faith be here condemned as deceitful, and are called also here, *the tradition of men, and the elements of the world.* The better to resist the which fallacies and traditions of Hea-

CHAPTER 2.

then men, the school-learning is necessary, which keepeth philosophy in awe, and order of faith, and useth the same to withstand the philosophical and sophistical deceits of Heretics and Heathen. So the great philosophers, *Dennis*, *Augustine*, *Clemens*, *Alexandrinus*, *Justin*, *Lactantius* and the rest, used the same to the great honour of God, and benefit of the Church. So came *Cyprian*, *Ambrose*, *Hierome*, and the Greek Fathers, furnished with all secular learning unto the study of Divinity, whereof *Hierome, Epist. 84. ad Magnum Orationum.*

ver. 16. *In meat.* The Protestants wilfully or ignorantly apply all these kinds of forbearing meats, to the Christian fast: but it is by the circumstance of the text plain, as *Augustine* also teacheth, that the Judaical observation and distinction of certain clean and unclean meats is forbidden to the Colossians, who were in danger to be seduced by certain Jews, under pretence of holiness to keep the law touching meats and festivities, and other like, which the Apostle sheweth were only shadows of things to come: which things are come, and therefore the said shadows to cease. Where he nameth the Sabbaths and feasts of the new moon, that, no man need to doubt, but that he speaketh only of the Jewish days and kinds of fasts and feasts, and not of Christian holydays or fasting-days at all.

ver. 18. *Religion of Angels.* By the like false application of this text, as of the other before, the Heretics abuse it against the invocation or honour of Angels used in the Catholic Church, where the Apostle noteth the wicked doctrine of *Simon Magus* and others, *Chrysostom. Hom. 7. in hunc locum*, and *Epiphanius. hæres. 21.* who taught Angels to be our mediators, and not Christ, *non tenens caput, not holding the head, as*

not seen, in vain puffed up by the sense of his flesh, 19 And not holding the head, whereof the whole body by joints and bands being served and compacted, groweth to the increase of God. 20 If then you be dead with Christ, from the elements of this world: why do you yet decree as living in the world? 21 Touch not, taste not, handle not: 22 Which things are all unto destruction by the very use, according to the precepts and doctrines of men, 23 Which are indeed having a show of wisdom in superstition and humility, and not to spare the body, nor in any honour to the filling of the flesh.

ANNOTATIONS.

the Apostle here speaketh, and prescribed sacrifices to be offered unto them, meaning indifferently as well the ill Angels as the good. Which doctrine the said Heretic had of Plato, who taught that spirits, which he calleth *Dæmons*, were to be honoured as mediators next to God. Against which Augustine disputeth, *lib. 8. 9. and 10. de Civit.* as he condemneth also the same undue worship, *lib. 10. Confess. cap. 42.* Hierome, q. 10. ad. Algasiam, expoundeth this also of ill spirits or devils, whom he proveth, out of Stephen's sermon, *Acts 7*, that the Jews did worship, avouching that they serve them still, so many of them and so often as they observe the Law. Of which idolatry also to Angels, Theodore speaketh upon this place declaring that the Jews defended their superstition towards Angels by that, that the Law was given by them, deceitfully at once inducing the Colossians, both to keep the law, and to honouring of the Angels as the giving of the same. Whereby divers of the faithful were so seduced, that they forsook Christ and his Church and service, and committed idolatry to the said Angels. Against which abominations the council of Laodicea, cap. 35, took order, accursing all that forsook our Saviour and committed idolatry to Angels, and contemning Christ, kept conventicles in the name of spirits and idols, of which kind of worship of Angels and devils, Clement. Alexand. Strom. 3. Tertulian, *lib. 5. cont. Marcion.* expoundeth this place of the false teachers that feigned themselves to have revelation of Angels, that the Law should be kept touching difference of clean, and unclean meats. Which is very agreeable to 1 Tim. 4. 1, where Paul calleth abstaining from meats after the Jewish or Heretical manner, *the doctrine of devils*: whereof see more in the annotation upon that place. Haimo a godly ancient writer, upon this place saith further, that some philosophers of the Gentiles and some of the Jews also taught, that there were four Angels presidents of the four elements of man's body, and that in feigned hypocrisy, which the Apostle here calleth humility, they pretend to worship by sacrifice the said Angels. Theophylact expoundeth this feigned humility, of certain Heretics, that pretending the mediatorship to be a derogation to Christ's majesty, worshipped Angels as the only mediators. All which we set down with more diligence, that the Heretics may be ashamed to abuse this place against the due reverence and respect of prayers made to the holy Angels. Whom the scriptures record so often to offer our prayers up to God, and to have been lawfully revered of the Patriarchs, never as gods, but as God's ministers and messengers. *Jos. 5, 14. Tob. 12, 12. Gen. 48, 16. Angelus qui*

CHAPTER 2.

eruit me. 1 Tim. 5. 21. And that that they may be prayed unto, and can help and hear us, Hierome, in cap. 10. *Danielis.* Ambrose, in *Psa.* 118. ser. 1. August. *lib. 10. de civit. Dei.* c. 12. Beke, *lib. 4. in Cantica,* c. 24.

ver. 13. *Willing.* That is, wilful, or self-willed in voluntary religion, for that *ἑλεωκεν ἐν θρησκίᾳ*, whereof cometh the word following *ἑλεωρησκία*, *Superstition.* ver. 23. *Annot. verse 21.*

ver. 19. *Not holding the head.* Because he hath much ado with such false preachers as taught the people to prefer the Angels which gave the law, or other whatsoever, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far above all creatures, angels, potestates, principalities, or whatsoever.

ver. 20. *Why do you.* A marvellous impudent translation of these words in the English Bible, thus, *Why are you burdened with traditions?* Whereas the Greek hath not that signification: but to make the name of tradition odious, here they put it of purpose, not being in the Greek: and in other places where traditions are commended, 1 Cor. 11. and 2 Thes. 2, and where the Greek is most flatly, *παράδοσις*, they translate it, *Instructions, ordinances, &c.*

ver. 21. *Touch not.* The Heretics, as before and always, very vainly allege this against the Catholic fastings: when it is most clear that the Apostles reprehendeth the foresaid false teachers that thought to make the Christians subject to the observation of the ceremonies of the old Law, of not eating hogs, conies, hare's flesh, and such like, not to touch a dead corpse, nor any place where a woman in her flowers had sitten, and other infinite doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people of God, or, as many things were, voluntarily taken up by themselves, sometime clean against God's ordinance, and often frivolous and superstitious. Which sort as Christ in the Gospel, so here Paul calleth the precepts and doctrines of men, and superstition, and, as the Greek word signifieth, voluntary worship, that is invented by Heretics of their own head, without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authority of such whom Christ commandeth us to obey. Against such sect-makers therefore as would have yoked the faithful again with the Jewish or Heretical facts of Simon Magus and the like, Paul speaketh, and not of the Church's fasts or doctrines.

ver. 23. *Having a show.* Again the Heretics of our time object, that these foresaid false teachers pretended holiness, wisdom, and chastisement of their bodies, for so Paul saith,

CHAPTER III.

He exhorteth to mortify and put off all corrupt manners of the old man, and to put on such virtues as are for the new man. 18 In particular also, wives and husbands, children and parents, servants and masters, each sort to do their duty.

1 Therefore if you be risen with Christ, seek the things that are above: where Christ is sitting on the right hand of God. 2 Mind the things that are above, not the things that are upon the earth. 3 For you are dead: and your life is hid with Christ in God. 4 When Christ shall appear, your life: then you also shall appear with him in glory. 5 Mortify therefore your members that are upon the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is the service of idols. 6 For which things the wrath of God cometh upon the children of incredulity. 7 In which you also walked sometime, when you lived in them. 8 But now lay you also all away: anger, indignation, malice, blasphemy, filthy talk out of your mouth. 9 Lie not one to another: spoiling yourselves of the old man with his acts. 10 And doing on the new, him that is renewed unto knowledge, according to the image of him that created him. 11 Where there is not, Gentile and Jew, circumcision and prepuce, Barbarous and Scythian, bond and free: but all, and in all Christ. 12 Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience, 13 Supporting one another: and pardoning one another, if any have a quarrel against any man: as also our Lord hath pardoned us: so you also. 14 But above all these things have charity, which is the band of perfection: 15 And let the peace of Christ exult in your hearts, wherein also you are called in one body: and be thankful. 16 Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing your own selves, with psalms, hymns, and spiritual canticles, in grace, singing in your hearts to God. 17 All whatsoever you do in word, or in work, all things in the name of our Lord Jesus Christ, giving thanks to God and the Father by him. 18 Women, be subject to your husbands, as it behooveth in our Lord. 19 Men, love your wives: and be not bitter toward them. 20 Children, obey your parents in all things: for that is well pleasing to our Lord. 21 Fathers, provoke not your children to indignation: that they become not discouraged. 22 Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. 23 Whatsoever you do, work it from the heart as to our Lord, and not to men: 24 Knowing that you shall receive of our Lord the retribution of inheritance. Serve our Lord Christ. 25 For he that doth injury, shall receive that which he hath done unjustly: and there is not acception of persons with God.

ANNOTATIONS.

by forbidding certain meats according to the Jews' observation, even as the Catholics do. It is true they did so, and so do most vices imitate virtues, for if chastising of men's bodies and repressing their concupiscences and lusts were not godly, and if abstinence from some meats were not laudably and profitably used in the Church for the same purpose, no Heretics, to induce the abolished observations and differences of meats of the Jews, or the condemnation of certain meats and creatures as abominable according to others, would have falsely pretended the chastisement of their flesh, or made other show of wisdom and piety, to found

ANNOTATIONS.

ver. 5. *Avarice which is the service of Idols.* Here is a marvellous impudent and foolish corruption in the vulgar English bible printed the year 1577, and, as it seemeth, most authorized. Where for their error against the images of Christ and his Saints, and to make image and idol, all one: the translator, for that which the Apostle saith in Greek, *Covetousness is idolatry*, maketh him to say in English, *Covetousness is worshipping of images*, as also, *Ephes. 5. 4*, he translateth thus, *The covetous person is a worshipper of images*: for that which the Apostle saith, *The covetous man is an idolator*, meaning spiritual idolatry, because he maketh money his god. In which sense to call this spiritual idolatry, worshipping of images, is too ridicu-

CHAPTER 2.

their unlawful Heretical or Judaical superstition concerning the same. The Catholic Church and her children, by the example of Christ, John Baptist, the Apostles, and other blessed men, do that lawfully, godly, religiously, and sincerely indeed to the end aforesaid, which these false Apostles only pretended to do. So Paul did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawful and was true wisdom and piety indeed. The foresaid Heretics not so, but to induce the Colossians to Judaism and other abominable errors, did but pretend these things in hypocrisy.

CHAPTER 3.

lous, and must needs proceed of blind heresy.

ver. 10. *Doing on the new.* By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with all virtues: we may see our justice in Christ to be a very quality and form inherent in our soul, adorning the same, and not an imputation only of Christ's righteousness, or a hiding only of our sins and wickedness, which the Heretics falsely affirm to remain in us after baptism and always during life. Augustine, *de pec. mer. and remis. lib. 2. c. 7. et cont. Julian. lib. 6. c. 7.*

ver. 24. *Retribution of.* Retribution or reward for good works: *ἀνταπόδοις*, which signifieth rendering one for another.

CHAPTER. IV.

He exhorteth to instance in prayer, 5 and to wisdom in behaviour. 7 He sendeth Tychicus. 10 He doth commendations, 15 and enjoineeth to be done.

1 You Masters, that which is just and equal, do to your servants: knowing that you also have a Master in heaven. 2 Be instant in prayer: watching in it thanksgiving. 3 Praying withal for us also, that God may open unto us the door of speech to speak the mystery of Christ, for the which also I am bound. 4 That I may manifest it, so as I ought to speak. 5 Walk with wisdom toward them that be without redeeming the time. 6 Your talk always, in grace let it be seasoned with salt, that you may know how you ought to answer every man. 7 The things that are about me, Tychicus our dearest brother, and faithful minister, and fellow-servant in our Lord, will make you understand all. 8 Whom I have sent to you for this same purpose, that he may know the things that concern you, and may comfort your hearts, 9 With Onesimus the most dear and faithful brother who is of you. All things that are done here, shall they do you to understand. 10 Aristarchus my fellow-prisoner saluteth you, and Mark the cousin-german of Barnabas, concerning whom you have received commandments, If he come to you receive him, 11 And Jesus that is called Justus: who are of the Circumcision, these only are my coadjutors in the kingdom of God: which have been a comfort to me. 12 Epaphras saluteth you who is of you, the servant of Christ Jesus, always careful for you in prayers, that you may stand perfect and full in all the will of God. 13 For I give him testimony that he hath much labour for you, and for them that be at Laodicea, and that are at Hierapolis. 14 Luke the most dear physician saluteth you: and Demas. 15 Salute the brethren that are at Laodicea: and Nymphas and the Church that is in his house. 16 And when the Epistle shall be read with you, make that it be read also in the Church of the Laodiceans: and that you read that which is of the Laodiceans. 17 And say to Archippus, See the ministry which thou hast received of our Lord, that thou fulfil it. 8 1 The salutation: with mine own hand Paul's. Be mindful of my bands. Grace be with you. Amen.

ANNOTATIONS.

ver 13. *Labour for you.* He did not only pray, but took other great pains to procure God's grace for the Colossians: perhaps by watching, fasting, and doing

CHAPTER 4.

other penance of body: that God would suffer them to fall from their received faith to the sect of Simon Magus or the Judaizing christians.

THE ARGUMENT OF THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

How Paul with Silas, or Silvanus, and Timothy according to a vision calling him out of Asia, into Macedonia, came to Philippi being the first city thereof, we read Acts 16. And how again from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head city of that country, we read Acts 17, where after three weeks preaching, the Jews stirred the city against them, and pursued them also to Berea: so that Paul was conveyed from thence to Athens, where he expected the coming of Silas and Timothy from the foresaid Berea in Macedonia, but received them, as we have Acts 18, at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to return unto them, as he signifieth in the 2. chapter of this Epistle v. 17. But as he there addeth, *Satan hindered us*, therefore tarrying himself at Athens, he sendeth Timothy unto them, at whose return understanding their constancy, he is much comforted, as he declareth, cap. 3. So then they are all three together at the writing of this Epistle, as also we have in the title of it: *Paul and Silvanus and Timothy to the Church of the Thessalonians.* And therefore it seemeth to have been written at Corinth, not at Athens: because after sending of Timothy to Thessalonica, they meet not at Athens again, but at Corinth.

The first three chapters of it are, to confirm and comfort them against the temptations of those persecutions. The other two are of exhortation, to live according to his precepts, namely, in sanctification of their bodies, and not in fornication: to love one another: to comfort one another about their friends departed, with the doctrine of the Resurrection, and with continual preparations to die: the laity to obey, and the Clergy to be diligent in every point of their office.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conversion was with divine power, and they on the other side received it with all joy, notwithstanding the great persecution that was raised against them.

1 Paul and Silvanus and Timothy to the Church of the Thessalonians in God the Father and our Lord Jesus Christ. Grace to you and peace. 2 We give thanks to God always for all you: making a memory of you in our prayers without intermission. 3 Mindful of the

work of your faith and labour, and of the charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father. 4 Knowing brethren beloved of God, your election. 5 That our Gospel hath not been to you in word only, but in power and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. 6 And you became followers of us, and of our Lord: receiving the word in much tribulation, with joy of the Holy Ghost. 7 So that you were made a pattern to all that believe in Macedonia and in Achaia. 8 For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but in every place, your faith which is to Godward, is proceeded so that it is not necessary for us to speak any thing. 9 For they themselves report of us what manner of entering we had to you: and how you are turned to God from Idols, to serve the living and true God, 10 And to expect his Son from heaven, whom he raised up from the dead, Jesus, who hath delivered us from the wrath to come.

CHAPTER II.

He calleth even themselves to witness, that his preaching unto them was as he said, in most commendable manner. 13 And again on the other side he thanketh God for their manner of receiving it: *that is, with all joy, notwithstanding the persecution of their own citizens.*

1 For yourselves know, brethren, our entrance unto you, that it was not vain: 2 But having suffered before and been abused with contumelies, as you know, at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulness. 3 For our exhortation was not of error, nor of uncleanness, nor in deceit: 4 But as we were approved of God that the Gospel should be committed to us, so we speak: not as pleasing men, but God, who proveth our hearts. 5 For neither have we been at any time in the word of adulation, as you know: nor in occasion of avarice, God is witness: 6 Nor seeking glory of men, neither of you nor of others. 7 Whereas we might have been a burden to you, as the Apostles of Christ: but we became children in the midst of you, as if a nurse should cherish her children: 8 So having a desire to you, we would gladly deliver unto you not only the Gospel of God, but also our own souls: because you are become most dear unto us. 9 For you are mindful, brethren, of our labour and toil, day and night working, lest we should charge any of you, we preached among you the Gospel of God. 10 You are witnesses and God, how holily and justly, and without blame, we have been to you that did believe. 11 As you know in what manner we, desiring and comforting you, have adjured every one of you, as a father his children, that you would walk worthy of God, who hath called you into his kingdom and glory. 12 Therefore we also give thanks to God without intermission: because that when ye had received of us the word of the hearing of God, you received it not as the word of men, but, as it is indeed, the word of God who worketh in you that have believed. 13 For you, brethren, are become followers of the Churches of God that be in Jewry, in Christ Jesus: for you also have suffered the same things of your own lineage, as they also of the Jews, 14 Who both killed our Lord Jesus, and the Prophets, and have persecuted us, and please not God, and are adversaries to all men. 15 Prohibiting us to speak to the Gentiles that they may be saved, to make up their sins always: for the wrath of God is come upon them even to the end. 16 But we, brethren, deprived of you for a short time, in sight, not in heart: have hastened the more abundantly to see your face with much desire. 17 For we would have come to you, I Paul certes, once and again: but Satan hath hindered us. 18 For what is our hope, or joy, or crown of glory? Are not you before our Lord Jesus Christ in his coming. 19 For you are our glory and joy.

ANNOTATIONS.

ver. 6. *Followers of us.* Paul is bold to commend them for imitation of him, yea and to join himself in that point with Christ, to be their pattern to walk after. Where without curiosity he nameth himself first, and our Lord afterward, because he was a more near and ready object than Christ, who was not nor could not be followed but through the preaching and conversation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so

CHAPTER I.

many religious men of divers orders and rules, all tending to the better imitation of Christ our Lord. 1 *Corin.* 11. 1, and *Philippi* 3. 17.

ver. 9. *From Idols.* In this and the like places the Heretics maliciously and most falsely translate, construe, and apply all things meant of the Heathens idols, to the memories and images of Christ and his saints, namely the English Bibles of the years, 1562, 1577. Annotation 1 Jo. 5. 21.

ANNOTATIONS

ver. 12. *The word of God.* The adversaries will have no word of God, but that which is written and contained in the Scripture: but here they might learn that all Paul's preaching before he wrote to them, was the very word of God. They might also learn, that whatsoever the lawful Apostles, Pastors, and Priests of God's Church preach in the unity of the same Church, is to be taken for God's own word, and ought not to be reputed of them for doctrines

CHAPTER 2.

of men or Pharisaical traditions, as they falsely call canons, precepts, and decrees of holy Church.

ver. 18. *Are not you before.* If the Apostle without injury to God, in right good sense call his scholars the Thessalonians, his hope, joy, glory: why blaspheme the Protestants the Catholic Church and her children for terming our Lady or other Saints, their hope, for the special confidence they have in their prayers?

CHAPTER III.

Because he could not come himself as he desired, he sent Timothy. 6 At whose return now understanding that they stand still stedfast, notwithstanding all those persecutions, he rejoiceth exceedingly: 10 praying that he may see them again, 12 and for their increase in charity.

1 For the which cause forbearing no longer, it pleased us to remain at Athens, alone. 2 And we sent Timothy our brother, and the minister of God in the Gospel of Christ to confirm you and exhort you for your faith, 3 That no man be moved in these tribulations, for yourselves know, that we are appointed to this. 4 For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know. 5 Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vain. 6 But now Timothy coming unto us from you, and reporting to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also you: 7 Therefore we are comforted, brethren, in you, in all our necessity and tribulation, by your faith. 8 Because now we live, if you stand in our Lord, 9 For what thanksgiving can we render to God for you, in all joy wherewith we rejoice for you before our God, 10 Night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith. 11 And God himself and our Father, and our Lord Jesus Christ direct our way to you. 12 And our Lord multiply you, and make your charity abound one to another, and toward all men: as we also in you. 13 To confirm your hearts without blame, in holiness, before God and our Father in the coming of our Lord Jesus Christ with all his Saints. Amen.

CHAPTER IV.

He exhorteth them to live as he taught them: and namely to abstain from all fornication, 9 to love one another, 11 to meddle only with their own matters, 12 to behave themselves well toward the Infidels. 13 Touching their friends departed, he comforteth them, showing that they shall meet again at the Resurrection, and be with Christ forever.

1 For the rest therefore, brethren, we desire and beseech you in our Lord Jesus, that as you have received of us how you ought to walk, and to please God, as also you do walk, that you abound more. 2 For you know what precepts I have given to you by our Lord Jesus. 3 For this is the will of God, your sanctification: that ye abstain from fornication, 4 That every one may know to possess his vessel in sanctification and honour: 5 Not in the passion of lust, as also the Gentiles that know not God, 6 And that no man overgo, nor circumvent his brother in business: because our Lord is revenger of all these things, as we have foretold you, and have testified. 7 For God hath not called us into uncleanness: but into sanctification. 8 Therefore he that despiseth these things, despiseth not man but God, who also hath given his Holy Spirit in us. 9 But concerning the charity of the fraternity, we have no need to write to you: For yourselves have learned of God to love one another. 10 Yea and you do it toward all the brethren in all Macedonia. But we desire you brethren, that you abound more: 11 And that you employ your endeavour to be quiet, and that you do your own business, and work with your own hands, as we have commanded you: 12 And that you walk honestly toward them that are without: and need nothing of any man's. 13 And we will not have you ignorant, brethren, concerning them that sleep, that you be not sorrowful, as also others that have no hope. 14 For if we believe that Jesus died and rose again, so also God them that have slept by Jesus will bring with him. 15 For this we say to you in the word of our Lord, that we which live, which are remaining in the advent of our Lord, shall not prevent them that have slept. 16 For our Lord himself in commandment and in the voice of an Archangel and in the trumpet of God will descend from heaven: and the dead that are in Christ shall rise again first. 17 Then we that live, that are left, with all shall be taken up with them in the clouds to meet Christ, into the air, and so always we shall be with our Lord. 18 Therefore comfort ye one another in these words.

CHAPTER V.

To talk of the time of the Resurrection is not necessary, but to prepare ourselves against that time so sudden and so terrible to the unprepared. 12 He beseecheth the laity to be obedient, 14 and the Clergy to be vigilant, with many short precepts more.

1 And of the times and moments, brethren, you need not that we write to you. 2 For yourselves know perfectly that the day of our Lord shall so come, as a thief in the night. 3 For when

ANNOTATIONS.

ver. 10. *See your face.* Though letters or Epistles in absence give great comfort and confirmation in faith, yet it is preaching in pre-

CHAPTER 3.

sence by which the faith of Christ and true religion is always both begun and accomplished.

ANNOTATIONS.

ver 8. *Not man but God.* He that despiseth the Church's or her lawful Pastors' precepts, offendeth no less than if he contemned God's express commandments. For they be of the Holy Ghost, and are not to be counted among the commandments of men only.

CHAPTER 4.

ver. 10. *Abound more.* Christian men ought to proceed and profit continually in good works and justification.

ver. 13. *Sleep.* Some heretics perversely inferred of this that the souls did sleep till the day of judgment, where it is meant of the bodies only.

they shall say, peace and security: then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape. 4 But you brethren are not in darkness: that the same day may as a thief overtake you. 5 For all you are the children of light, and children of the day: we are not of the night nor of darkness. 6 Therefore let us not sleep, as also others: but let us watch and be sober. 7 For they that sleep, sleep in the night: and they that be drunk, be drunk in the night. 8 But we that are of the day, are sober, having on the breastplate of faith and charity, and a helmet, the hope of salvation. 9 For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ, 10 Who died for us: that whether we watch, or sleep, we may live together with him. 11 For the which cause comfort one another: and edify one another, as also you do. 12 And we beseech you brethren, that you will know them that labour among you, and that govern you in our Lord, and admonish you: 13 That you have them more abundantly in charity for their work, have peace with them. 14 And we beseech you brethren, admonish the unquiet, comfort the weak-minded, bear up the weak, be patient to all. 15 See that none render evil for evil to any man: but always that which is good pursue towards each other, and towards all. 16 Always rejoice. 17 Pray without intermission. 18 In all things give thanks, for this is the will of God in Christ Jesus in all you. 19 The Spirit extinguish not. 20 Prophecies despise not. 21 But prove all things: hold that which is good. 22 From all appearances of evil refrain yourselves. 23 And the God of peace himself sanctify you in all things: that your whole spirit, soul and body without blame may be preserved in the coming of our Lord Jesus Christ. 24 He is faithful, that hath called you, who also will do it. 25 Brethren pray for us. 26 Salute all the brethren in a holy kiss. 27 I abjure you by our Lord that this Epistle be read to all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

ANNOTATIONS.

ver. 8. *Charity.* A Christian man's whole armour is not faith only, but all the three virtues here named.

ver. 17. *Pray.* To desire eternal life of him that only can give it, is to pray without intermission: but because that desire is often by worldly cares cooled, certain hours and times of vocal prayer were appointed. *Aug. ep. 121. ad Propam. Luk. 18. 1.*

CHAPTER 5.

ver. 21. *But prove.* Though we may not extinguish the Spirit, nor condemn the Prophets, yet we must beware we be not deceived by giving too light credit to every one that vaunteth himself of the Spirit, as Arch-heretics ever did: we must try them by the doctrines of the Apostles, and the spirit of the Catholic Church, which cannot beguile us.

THE ARGUMENT OF THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

The second to the Thessalonians hath in the title as the first: *Paul and Silvanus and Timothy, &c.* And therefore it seemeth to have been written in the same place, to wit, at Corinth, where they remained *a year and six months*, and straightway upon their answer to the first Epistle.

First, he thanketh God for their increase and perseverance, comforting them again in those persecutions, and prayeth for their accomplishment. Secondly, he assureth them, that the day of judgment is not at hand, putting them in remembrance what he told them thereof by word of mouth, when he was present, as therefore he biddeth them afterward to hold his Traditions unwritten, no less than the written, to wit, that all these persecutions and heresies, raised then, and afterward against the Catholic Church, were but the mystery of Antichrist, and not Antichrist himself, but that there should come at length a plain Apostacy, and then, the whole forerunning mystery being once perfectly wrought, should follow the revelation of Antichrist himself in person, as after all the mysteries of the Old Testament, Christ Jesus our Lord came himself in the fulness of time. And then at length after all this, the day of judgment and second coming of Christ shall be at hand, and not before, whatsoever pretence of vision, or of some speech of mine, saith Paul, any make to seduce you withal, or of my former Epistle, or any other. For which cause also, in the end of this Epistle, he biddeth them to know his hand, *which is a sign in every Epistle.*

Lastly, he requesteth their prayers, and requireth them to keep his commandments and traditions, namely, that the poor which are able, get their own living with working, as he also gave them example, though he were not bound thereto.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

He thanketh God for their increase in faith and charity, and constancy in persecution, assuring them, that they merit thereby the kingdom of God, as their persecutors do damnation: 11 and also prayeth for their accomplishment.

1 Paul and Silvanus and Timothy: to the Church of the Thessalonians in God our Father and our Lord Jesus Christ. 2 Grace to you and peace from God our Father and our Lord

JESUS CHRIST. 3 We ought to give thanks always to God for you brethren, so as mete is, because your faith increaseth exceedingly, and the charity of every one of you aboundeth towards each other: 4 So that we ourselves also glory in you in the Churches of God, for your patience, and faith in all your persecutions and tribulations, which you sustain. 5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for the which also you suffer. 6 If yet it be just with God to repay tribulation, to them that vex you: 7 And to you that are vexed, rest with us in the revelation of our Lord Jesus from heaven with the Angels of his power, 8 In flame of fire, giving revenge to them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 9 Who shall suffer eternal pains in destruction, from the face of our Lord, and from the glory of his power: 10 When he shall come to be glorified in his Saints, and to be made marvellous in all them that have believed, because our testimony concerning you was credited in that day. 11 Wherein also we pray always for you, that our God make you worthy of his vocation, and accomplish all the good pleasure of his goodness and the work of faith in power, 12 That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Jesus Christ.

CHAPTER II.

He requireth them, in no case to think that Domesday is at hand, 3 repeating unto them, that there must before come first a revolt, secondly the revelation also of Antichrist himself in person, and that Antichrist shall not permit any God to be worshipped but only himself: that also with his lying wonders he shall win to him the incredulous Jews. But Christ shall come then immediately in majesty, and destroy him and his. 13 Therefore he thanketh God for the faith of the Thessalonians, 15 and biddeth them stick to his traditions both written and unwritten, and prayeth God to confirm them.

1 And we desire you, brethren, by the coming of our Lord Jesus Christ, and of our congregation into him: 2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our Lord were at hand. 3 Let no man seduce you by any means, for unless there come a revolt first, and the

ANNOTATIONS.

ver. 5. *You may be.* Note that by constant and patient suffering of afflictions for Christ, men are made worthy, so the Greek signifieth, as the adversaries themselves translate, v. 11. of the crown or kingdom of heaven, and so do merit and deserve the same. *Anno. Luk. 20. 35.* And the Apostle here saith, that it is God's justice no less to repay glory to the afflicted, than to render punishment to them that afflict,

ANNOTATIONS.

ver. 2. *As though the day.* The curiosity of man fed by Satan's deceits, hath sought to know and to give out to the world such things as God will not impart to him, nor be necessary or profitable for him to know: so far, that both in the Apostle's days, and often afterward, some have feigned revelations, some falsely gathered out of the Scriptures, some presumed to calculate and conject by the stars, and given forth to the world a certain time of Christ's coming to judgment. All which seducers be here noted in the person of some that were about to deceive the Thessalonians therein. *Augustine, in his 80. Epistle, ad Hesychium,* proveth, that no man can be assured by the Scriptures of the day, year, or age, that the end of the world or the second advent shall be.

ver. 3. *Unless there come a revolt first.* Though we cannot be assured of the moment, hour, or any certain time of our Lord's coming, yet he warranteth us that it will not be before certain things be fulfilled, which must come to pass by the course of God's providence and permission, before which are divers, whereof in other places of Scriptures we be forewarned. Here he warneth us of two specially, of a revolt, defection, or an Apostacy, and of the coming or revelation of Antichrist. Which two pertain in effect both to one, either de-

CHAPTER 1.

because of their contrary deserts or merits.

ver. 10. *Glorified in his Saints.* Christ shall be glorified in his Saints, that is, by the great and unspeakable honour and exaltation of them he shall be honoured, as now he is: the honour which the Church doth to them, not diminishing Christ's glory, as the adversaries foolishly pretend, but exceedingly augmenting the same.

CHAPTER 2.

pending of the other, and shall fall, as it may be thought, near together, and therefore Augustine maketh them but one thing.

This Apostacy or revolt, by the judgment in manner of all ancient writers, is the general forsaking and fall of the Roman Empire. *Tertullian, lib. de. resur. carnis.* Hierome, q. 11. *ad Algasiam* Chrysostom, ho. 8. and Ambrose upon this place, *Augustine, De Civit. Dei, lib. 20. c. 19.* All which Fathers and the rest, Calvin presumptuously condemned of error and folly herein, for that their exposition agreeth not with his and his fellows' blasphemous fiction that the Pope should be Antichrist. To establish which false impiety, they interpret this revolt or apostasy to be a general revolt of the visible Church from God, whose house or building, they say, was suddenly destroyed, and lay many years ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch-heretic here, though for the advantage of his defence, and as the matter elsewhere requireth, he seemeth, as all their fashion is, to speak in other places quite contrary: but with such colour and collusion of words, that neither other men nor himself can tell what he would have or say. And his fathers Wickliffe and Luther, his fellows and followers Illyricus, Beza, and the rest, are, for the time of the

man of sin be revealed, the son of perdition, 4 Which is an adversary, and is extolled above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as though he were God. 5 Remember you not, that when I was yet with you, I told you these things? 6 And now what letteth, you know: that he may be revealed in his time.

ANNOTATIONS.

Church's falling from Christ, so various among themselves, and so contrary to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man will follow such companions to evident perdition.

But concerning this error and falsehood of the Church's defection or revolt, it is refuted sufficiently by Augustine against the Donatists in many places. Where he proveth, that the Church shall not fail to the world's end, no not in the time of Antichrist: affirming them to deny Christ, and to rob him of his glory and inheritance bought with his blood, which teach that the Church may fail or perish. *Lib. de unit. Eccl. c. 12. 13. De Civit. lib. 20. cap. 8. In Psal. 85. ad illud. Tu solus Deus magnus, Ps. 70. Conc. 2. and Psal. 60. De util. Cred. cap. 8.* Hierome refuteth the same wicked Heresy in the Luciferians, proving against them, that they make God subject to the devil, and a poor miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world, both of them answer to the Heretic's arguments grounded on Scriptures falsely understood, which were too long here to rehearse. It is enough for the Christian reader to know, that it is an old deceit and excuse of all Heretics and Schismatics, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only, and in those places where they and their followers dwell: to know also, that this is reproved by the holy Doctors of the Primitive Church, and that it is against Christ's honour, power, providence, and promise.

If the adversaries had said that this revolt which the Apostle foretelleth shall come before the world's end, is meant of great numbers of Heretics and Apostates revolting from the Church, they had said truth of themselves and such others, whom John calleth Antichrists. And it is very like, be it spoken under the correction of God's Church, and all learned Catholics, that this great defection and revolt shall not be only from the Roman Empire, but specially from the Roman Church, and withal from most points of Christian religion. Not that the Catholic Christians, either in the time of Antichrist or before shall refuse to obey the same, but for that near the time of Antichrist and the consummation of the world, there is like to be a great revolt of kingdoms, peoples, and provinces from the open external obedience and communion thereof. Which revolt having been begun and continued by Heretics of divers ages, resisting and hating the seat of Peter, which they called *Cathedram pestilentiae, the chair of pestilence*, in Augustine's days, because it is Christ's fort erected against hell gates and all Heretics, and being now wonderfully increased by these of our days' the next precursors of Antichrist as it may seem, shall be fully achieved a little before the end of the

CHAPTER 2.

world by Antichrist himself, though even then also, when for the few days of Antichrist's reign the external state of the Roman Church and public intercourse of the faithful with the same may cease, yet the due honour and obedience of the Christians towards it, and communion in heart with it, and practice thereof in secret, and open confessing thereof if occasion require, shall not cease, no more than it doth now in the Christians of Cyprus and other places where open intercourse is forbidden.

This is certain and wonderful in all wise men's eyes, and must needs be of God's providence, and a singular prerogative, that this seat of Peter standeth, when all other Apostolic sees be gone: that it stood there for certain ages together with the secular seat of the Empire: that the Popes stood without wealth, power, or human defence, the Emperors knowing, writing, and seeking to destroy them, and putting to the sword above thirty of them one after another, yea and being as much afraid of them as if they had been *amuli imperij, Competitors of their Empire*, as Cyprian noteth, *epist. 52. ad Antonianum, num. 3.* of Cornelius, Pope in his days, and Decius then Emperor: again, that the Emperors afterwards yielded up the city unto them, continuing for all that in the Imperial dignity still: that the successors of those that persecuted them, laid down their crowns before their seat and sepulchres, honouring the very memories and relics of the poor men whom their predecessors killed: that now well near these 1600 years this seat standeth, as at the beginning in continual misery, so now of long time for the most part in prosperity: without all mutation in effect, as no other kingdom or state in the world hath done, every one of them in the said space being manifoldly altered. It standeth, we say, all this while, to use Augustine's words, *de util. cred. c. 17. Frustra circumlatrantibus hæreticis, the Heretics in vain barking about it*, not the first Heathen Emperors, not the Goths and Vandals, not the Turk, not any sacks or massacres by Alarius, Gensericus, Attila, Bourbon, and others, not the emulation of secular princes, were they kings or emperors, not the popes' own divisions among themselves and manifold difficulties and dangers in their elections, not the great vices which have been noted in some of their persons, not all these nor any other endeavour of scandal could yet prevail against the see of Rome, nor is ever like to prevail till the end of the world draw near, at which time this revolt, here spoken of by the Apostle, may be in such sort as is said before, and more shall be said in the Annotations next following.

ver. 3. *The man of sin.* There were many even in the Apostles, as we see by the fourth Chapter of John's first Epistle, and in the writings of the ancient Fathers, that were forerunners of Antichrist, and for impugning Christ's

7 For now the mystery of iniquity worketh: only that which he now holdeth, do hold, until he be taken out of the way. 8 And when that wicked one shall be revealed, whom our Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the manifestation of his advent, him, 9 Whose coming is according to the operation of Satan, in all power, and lying

ANNOTATIONS.

truth and Church were called Antichrists, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperors did, or by false teaching and other deceits, as the Heretics of all ages, in which common and vulgar acception Hierome saith, All belonged to Antichrist that were not of the communion of Damasus then Pope of Rome, *Hierome, epist. 57. ad Damasus*, and in another place, all that have new names after the peculiar calling of Heretics, as Arians, Donatists, and as we say now, Calvinists, Zuinglians, &c. all such, saith he, be Antichrists. *Dial. cont. Lucifer. cap. 9.* Yea these latter of our time much more than any of the former, for divers causes which shall afterward be set down. Nevertheless they nor none of them are that great adversary, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, *The Antichrist*, 1 John 2. and the Man of sin, the Son of perdition, the adversary, described here and elsewhere, to oppose himself directly against God and our Lord Jesus Christ. The Heathen Emperors were many, Turks be many, Heretics have been, and now are many, therefore they cannot be that one great Antichrist which here is spoken of, and which by the article always added in the Greek, is signified to be one special and singular man: as his peculiar and direct opposition to Christ's person in the fifth chapter of John's Gospel, verse 43, the insinuation of the particular flock and tribe whereof he should be born, to wit, of the Jews, for of them he shall be received as their Messiah, *John 5. ver. 43.* and of the tribe of Dan. *Ireneus, lib. 5. Hierome, com. in cap. 11. Dan. Augustine, q. in Jos. quest. 22.* the note of his proper name, *Apocal. 13.* the time of his appearing so near the world's end: his short reign, his singular waste and destruction of God's honour and all religion, his feigned miracles, the figures of him and the Prophets and Scriptures of the New and Old Testament: all these and many other arguments prove him to be but one special notorious adversary in the highest degree, unto whom all other persecutors, Heretics, Atheists, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentence also of all ancient fathers. Only Heretics make no doubt but Antichrist is whole order or succession of men, which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradox, that Christ's chief minister is Antichrist, yea the whole order. Wherein Beza specially pricketh so high, that he maketh Antichrist, even this great Antichrist, to have been in Paul's days, though he was not open to the world. Who it should be, except he mean Peter, because he was the first of the order of Popes, God knoweth. And sure it is, except he were

CHAPTER 2.

Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawful successors, both in dignity, and also in truth of Christ's religion. Neither can all the Heretics alive prove, that they or any of them used any other regiment or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, than Peter himself did preach or plant. Therefore if the rest be Antichrist, let Beza boldly say that Peter was so also, and that divers of the ancient Catholic Fathers did serve and work, though unware, towards the setting up of the great Antichrist, for so doth that blasphemous pen boldly write in his Annotations upon this place: and an English printed book of late coming forth out of the same school, hath these words. *As for Leo and Gregory Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mystery of iniquity having wrought in the seat near five or six hundred years before them, and then greatly increased, they were deceived with the long continuance of error.* Thus writeth a malapert scholar of that impudent school, placing the mystery of Antichrist as working in the See of Rome even in Peter's time, and making these two holy Fathers great workers and furtherers of the same. Whereas another English Rabbine doubted not at Paul's cross to speak of the selfsame Fathers as great Doctors and patrons of their new Gospel, thus: *O Gregory, O Leo, if we be deceived, you have deceived us.* Whereof we give the good Christian reader warning more diligently, to beware of such damnable books and masters, carrying many unadvised people to perdition.

ver. 4. *Above all that is.* How then can the Pope be Antichrist, as the Heretics fondly blaspheme, who is so far from being exalted above God, that he prayeth most humbly not only to Christ, but also to his B. mother and all his saints.

ver. 4. *Extolled.* The great Antichrist which must come near the world's end, shall abolish the public exercise of all other religions true and false, and pull down the blessed Sacrament of the Altar, wherein consisteth specially the worship of the true God, and also all Idols of the Gentiles, and Sacrifices of the Jews, generally all kinds of religious worship saving that which must be done to himself alone, which was partly prefigured in such Kings as published that no God nor man but themselves should be prayed unto for certain days, as Darius and such like. How can the Protestants then for shame and without evident contradiction, avouch the Pope to be Antichrist, who, as we say honoureth Christ the true God with all his power, or, as they say, honoureth Idols, and challengeth no divine honour to himself, much less to himself only, as Antichrist shall do? He humbly prayeth to God, and lowly kneeleth down in every Church at divers Al-

signs and wonders, 10 And in all seducing of iniquity to them that perish, for that they have not received the charity of the truth, that they might be saved. 11 Therefore God will send them the operation of error, to believe lying: 12 That all may be judged which have not believed the truth, but have consented to iniquity, 13 But we ought to give thanks to God

ANNOTATIONS.

CHAPTER 2.

tars erected to God in the memories of his Saints, and prayeth to them. He saith or heareth Mass duly, with all devotion, he confesseth his sins to a Priest, as other poor men do, he adoreth the holy Eucharist, which Christ affirmed to be his own body, the Heretics call it an Idol, no marvel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol. These religious duties doth the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

ver. 4. *In the Temple.* Most ancient Writers expound this of the Temple in Jerusalem, which they think Antichrist shall build up again, as being of the Jews stock, and to be acknowledged of that obstinate people, according to our Saviour's prophecy, Job 5. for their expected and promised Messias. *Iren. lib. 5. in fine Hyppolyt. de consum. mundi. Cyril, Hieros. Catech. 15. Author. op. imp. ho. 49. in Matt. Hierome, in 11. Dan. Greg. lib. 31. Moral. cap. 11.* Not that he shall suffer them to worship God by their old manner of sacrifices, all which he will either abolish, or convert to the only adoration of himself: though at the first, to apply himself to the Jews, he may perhaps be circumcised, and keep some part of the law, for it is here said that he shall sit in the Temple as God that is, he shall be adored there by sacrifice and divine honour, the name and worship of the true God wholly defaced. And this they think to be *the abomination of desolation* foretold by Daniel, mentioned by our Saviour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God, by profanation of that temple, specially by abrogating the daily sacrifice, which was a figure of the only Sacrifice and continual oblation of Christ's holy body and blood in the Church, as the abolishing of that was a figure of the abolishing this, which shall be done principally and universally by Antichrist himself, as now in part by his forerunners, throughout all Nations and Churches of the world, though then also Mass may be had in secret, as it is now in Nations where the secular force of some Princes prohibited it to be said openly. For although he may have his principal seat and honour in the Temple and City of Jerusalem, yet he shall rule over the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper adversary of Christ's Person, Name, Law and Church, the profanation and desolation of which Church by taking away the sacrifice of the Altar, is the abomination of desolation, and the work of Antichrist only.

Augustine therefore, *lib. 20. de Civit. cap. 19.* and Hierome, *q. 11. ad Algasiam*, do think, that this sitting of Antichrist in the Temple, doth signify his sitting in the Church of Christ, rather than in Solomon's Temple. Not as though

he should be a chief member of the Church of Christ, or a special part of his body Mystical, and be Antichrist, and yet withal continuing within the Church of Christ, as the Heretics feign, to make the Pope Antichrist, whereby they plainly confess, and agnise, that the Pope is a member of the Church, *and in ipso sinu Ecclesie; and in the very bosom of the Church*, say they: for that is ridiculous, that all Heretics whom John calleth Antichrist's as his precursors, should go out of the Church, and he great Antichrist himself should be of the Church, and in the Church, and continue in the same, and yet to them that make the whole Church revolt from God, this is no absurdity. But the truth is, that this Antichristian revolt here spoken of, is from the Catholic Church: and Antichrist, if he ever were of, or in the Church, shall be an Apostata and renegade out of the Church, and shall usurp upon it by tyranny, and by challenging worship, religion, and government thereof, so that himself shall be adored in all the Churches of the world, which he list to leave standing for his honour. And this is to sit in the Temple, or against the Temple of God, as some interpret. If any Pope did ever this, or shall do, then let the Adversaries call him Antichrist.

And let the good Reader observe, that there be two special causes, why this great man of sin is called Antichrist. The one is, for impugning Christ's kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the form of government ordained therein, applying all to himself by singular tyranny and usurpation, in which kind Athanasius, *ep. ad Solit. vit. degentes*, is bold to call the Emperor Constantius, being an Arian Heretic, Antichrist, for making himself *Principem Episcoporum, Prince over the Bishops, and President of Ecclesiastical Judgments, &c.* The other cause is, for impugning Christ's Priesthood, which is only or most properly exercised in earth by the sacrifice of the Holy Mass, instituted for the commemoration of his death, and for the external exhibition of godly honour to the blessed Trinity, which kind of external worship by sacrifice, no lawful people of God ever lacked. And by these two things you may easily perceive, that the Heretics of these days do more properly and nearly prepare the way to Antichrist, and to extreme desolation, than ever any before, their special heresy, being against the spiritual Primacy of Popes and Bishops, and against the sacrifice of the Altar, in which too the sovereignty of Christ in earth consisteth.

ver. 6. *What letteth.* Augustine, *lib. 20. cap. 19. de Civ. Dei.* professeth plainly that he understandeth not these words, nor that hat followeth of the mystery of iniquity, and least of all that which the Apostle addeth, *On'y that he*

always for you, brethren, beloved of God, that he hath chosen you first-fruits unto salvation, in sanctification of spirit and faith of the truth: 14 Into the which also he hath called you by our Gospel, unto the purchasing of the glory of our Lord Jesus Christ. 15 Therefore brethren stand: and hold the traditions which you have learned, whether it be by word, or by our

ANNOTATIONS.

which holdeth now, do hold, &c. Which may humble us all, and stay the confident rashness of this time, namely of Heretics, that boldly feign hereof whatsoever is agreeable to their heresy and fantasy. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not utter in writing, and therefore referreth them to his former talk. The mystery of iniquity is commonly referred to Heretics, who work to the same, and do that, that Antichrist shall do, but yet not openly, but in covert, and under the cloak of Christ's name, the Scriptures, the word of the Lord, show of holiness, &c. Whereas Antichrist himself shall openly attempt and achieve the foresaid desolation, and Satan now serving his turn by Heretics understand, shall toward the last end utter, reveal, and bring him forth openly, and that is here, *to be revealed* that is, to appear in his own person. These other words, *Only that he which now holdeth, hold:* Some expound of the Emperor, during whose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be wholly desolate, destroyed, and taken away before, or by his coming: which is more than a defection from the same, whereof was spoken before: for there shall be a revolt from the Church also, but it shall not be utterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith, and not to be beguiled by such as under the name of Christ or Scriptures seek to deceive them, till they that now pretend Religion and the Gospel, end in a plain breach, revolt, and open apostacy by the appearance of Antichrist, whom all Heretics serve in mystery, that is, covertly and in the Devil's meaning, though the world seeth it not, nor themselves at the beginning, thought it, as now every day more and more all men perceive they tend to plain Atheism and Antichristianism.

ver. 9. *In all power.* Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall assist Antichrist in all manner of signs, wonders, and false miracles, whereby many shall be seduced, not only Jews, but all such as be deceived and carried away by vulgar speech only, of Heretics that can work no miracles, much more shall follow this man of sin doing so great wonders. And such both now do follow Heretics, and then shall receive Antichrist, that deserve so to be forsaken of God, by their forsaking of the unity and happy fellowship of saints in the Catholic Church, where only is the *Charity of truth*, as the Apostle speaketh.

ver. 11. *God will send them.* *Deus mittet,* saith August. lib. 20. de Civ. c. 19. *quia Deus Diabolum facere ista permittet: God will send, because God will permit the Devil to do these things* Whereby we may take a general rule, that

CHAPTER 2.

God's action or working in such things in his permission. *Annot. Ro. 1, 24.*

ver. 15. *Traditions.* Not only the things written and set down in the holy Scriptures but all other truths and points of religion uttered by word of mouth, and delivered or given by the Apostles to their scholars by tradition, be so here approved, and elsewhere in the Scripture itself, that the Heretics purposely, guilefully, and of ill conscience, that belike reprehendeth them, refrain in their translations, from the ecclesiastical and most usual word, *Tradition*, evermore when it is taken in good part, though it express most exactly the signification of the Greek word: but when it soundeth in their fond fantasy against the traditions of the Church, as indeed in true sense it never doth, there they use it most gladly. Here therefore, and in the like places, that the reader might not so easily like of traditions unwritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and what they can invent else, to hide the truth from the simple or unwary Reader, whose translations have none other end but to beguile such by art and connivance.

But Chrysostom, *ho. 4. in Thes. 2.* and the other Greek schools or commentaries say hereupon, both written and unwritten precepts the Apostles gave by tradition, and both be worthy of observation. Basil, *De Sp. Sancto, c. 29. in principio*, thus, *I account it Apostolic to continue firmly even in the unwritten traditions*, and to prove this he allegeth this place of Paul. In the same book, cap. 17. he saith, *If we once go about to reject unwritten customs as things of no importance, we shall, ere we be aware, do damage to the principal parts of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessary traditions, he nameth the sign of the Cross, praying toward the East, the words spoken at the elevation or showing of the holy Eucharist, with divers ceremonies used before and after the consecration, the hallowing of the font, the blessing of the oil, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciations and exorcisms of the party that is to be baptized, &c. *What Scripture,* saith he, *taught these and such like? none truly, all coming of secret and silent tradition, wherewith our Fathers thought it meet to cover such mysteries.*

Hierome, *Dialog. cont. Lucif. c. 4. et ep. 28 ad Lucinium*, reckoneth up divers the like traditions, willing men to attribute to the Apostles such customs as the church hath received in divers Christian countries. Augustine esteemeth the Apostolic traditions so much, that he plainly affirmeth in sundry places, not only the observation of certain festivities, fasts, ceremonies, and whatsoever other solemnities used in the Catholic Church to be holy, profitable, and Apostolic, though they be not written

Epistle. 16 And our Lord Jesus Christ himself, and God and our Father which hath loved us, and hath given eternal consolation, and good hope in grace. 17 Exhort your hearts, and confirm you in every good work and word.

CHAPTER III.

He desireth their prayers, 4 and inculcath his precepts and traditions, namely, of working quietly for their own living, commanding to excommunicate the disobedient.

1 For the rest, brethren, pray for us that the word of God may have course and be glorified, as also with you: 2 And that we may be delivered from importunate and naughty men, for all men have not faith. 3 But our Lord is faithful, who will confirm and keep you from evil. 4 And we have confidence of you in our Lord, that the things which we command, both you do, and will do. 5 And our Lord direct your hearts in the charity of God, and patience of Christ. 6 And we denounce unto you, brethren, in the name of our Lord Jesus Christ, that

ANNOTATIONS.

at all in the Scriptures: but he often also writeth that many of the Articles of our religion and points of highest importance, are not so much to be proved by Scriptures, as by tradition, namely avouching, that in no wise we could believe, that children in their infancy should be baptized, *if it were not an Apostolic tradition. De Gen. ad lit. lib. 10. cap. 23.* Tradition caused him to believe, that the baptized of Heretics should not be rebaptized, notwithstanding Cyprian's authority and the manifold Scriptures alleged by him, though they seemed never so pregnant. *De Bapt. lib. 2. c. 7.* By tradition only, he and others condemned Helvidius the heretic for denying the perpetual virginity of our Lady. And without this, be the Scriptures never so plain, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yield. *We must use tradition, saith Epiphanius, hæ. 61. Apostolicorum.* For the Scripture hath not all things: and therefore the Apostle delivered certain things in writing, certain by tradition, and for that he allegeth this place also of Paul. And, *hæ. 55. Melchised.* There be bounds set down for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way fenced.

Ireneus, *lib. 3. c. 4.* hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles: teaching us withal, that the way to try an Apostolical tradition, and to bring it to the fountain, is by the Apostolic succession of Bishops, but specially by the Apostolic See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancy in their faith most wise, which never had Scriptures, but learned only by tradition. Tertullian, *lib. de corona militis, num. 3.* reckoneth up a great number of Christian observations or customs, as Cyprian in many places doth in manner the same, whereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleged the author, custom the confirmer, and faith the observer.* Origen also of this matter writeth in plain terms, that there be many things done in the Church, which he there nameth, whereof there is no easier reason to be given than tradition from Christ and the

CHAPTER 2.

Apostles, *ho. 5. in Num.* Dionysius Areopagita, referreth the praying and oblation for the dead in the Liturgy of the Mass, to an Apostolical tradition, *in fine Ec. Hierac. c. 7. parte 3.* Tertullian, *De Coron. militis.* Augustine, *De cura pro mortuis, c. 1.* Chrysostom, *hom. 3. in ep. ad Philip. in Moral.* Damascene, *Ser. de defunctis in initio.*

We might add to all this, that the Scriptures themselves, even all the books and parts of the holy Bible, be given us by tradition: else we should not, nor could not take them, as them be indeed, for the infallible word of God, no more than the works of Ignatius, Clement, Denis, and the like. The true sense also of the Scriptures, which Catholics have and Heretics have not, remaineth still in the Church by tradition. The creed is an Apostolic tradition. *Ruffin, in expo. Symb. in principio.* Hierome, *epist. 61. cap. 9.* Ambros *Serm. 38.* August. *de Symb. ad Catechum. lib. cap. 1.* And what Scriptures have we to prove that we must accept nothing not expressly written in Scripture? We have to the contrary, plain Scriptures, all the fathers, most evident reasons, that we must either believe traditions or nothing at all. And they must be asked whether, if they were assured that such and such things, which be not expressed in Scriptures, were taught and delivered by word of mouth from the Apostles, they would believe them or no: If they say no, then they be impious that they will not trust the Apostles' preaching: if they say they would, if they were assured that the Apostles taught it: then to prove unto them this point, we may bring them such as lived in the Apostles' days, and the testimonies of so many fathers before named near to those days, and the whole Church's practice and asseverations descending down from man to men to our time, which is a sufficient proof, at least for a matter of fact, in all reasonable men's judgment, specially when it is known, Ignatius the Apostles' equal in time, wrote a book of the Apostles' traditions, as Eusebius witnesseth, *lib. 3. Eccl. hist. c. 30.* And Tertullian's book of prescription against Heretics, is to no other effect but to prove that the Church hath this advantage above Heretics, that she can prove her truth by plain Apostolic tradition, as none of them can ever do.

ANNOTATIONS.

ver. 6. Tradition. Here also, as is noted before, 2 Thes. 2. 15, the adversaries in their

CHAPTER 3.

translations avoid the word *Tradition*, being plain in the Greek, lest themselves might

you withdraw yourselves from every brother walking inordinately, and not according to the tradition which they have received of us. 7 For yourselves know how you ought to imitate us: for we have not been unquiet among you: 8 Neither have we eaten bread of any man gratis, but in labour and in toil night and day working, lest we should burden any of you. 9 Not as though we had not authority: but that we might give ourselves a pattern unto you for to imitate us. 10 For also when we were with you, this we denounced to you, that if any will not work, neither let him eat. 11 For we have heard of certain among you that walk unquietly, working nothing, but curiously meddling. 12 And to them that be such we denounce and beseech them in our Lord Jesus Christ, that working with silence, they eat their own bread. 13 But you brethren faint not well-doing. 14 And if any obey not our word, note him by an

ANNOTATIONS.

seem to be noted as men walking inordinately, and not according to Apostolical Tradition, as all Schismatics, Heretics, and rebels to God's Church do.

ver. 10. *Neither let them eat.* It is not a general precept or rule, that every man should live by his hand work, as the Anabaptists argue falsely against Gentlemen, and the Calvinists apply it perversely against the vacant life of the Clergy, specially of Monks and other Religious men. But it is a natural admonition only, given to such as had not wherewith to live of their own, or any right or good cause why to challenge their finding of others, and to such as under the colour of Christian liberty did pass their time idly, curiously, unprofitably, and scandalously, refusing to do such works as were agreeable to their former calling and bringing up. Such as these, were not tolerable, specially there and then, when the Apostles and others, that might lawfully have lived of the altar and their preaching, yet to disburden their hearers, and for the better advancement of the Gospel, wrought for their living: protesting nevertheless continually, that they might have done otherwise, as well as Peter and the rest did, who wrought not, but were found otherwise justly and lawfully, as all sorts of the Clergy preaching or serving the Church and the altar, be and ought to be, by the law of God and nature. Whose spiritual labours far pass all bodily travails, where the duties and function of that vocation be done accordingly: as Augustine affirmeth of his own extraordinary pains incident to the Ecclesiastical affairs and regiment: instead of which, if the use of the Church and his infirmity would have permitted it, he wisheth he might have laboured with his hands some hours of the day, as some of the Clergy did ever voluntarily occupy themselves in teaching, writing, graving, painting, planting, sowing, embroidering, or such like seemly and innocent labours. *Hierome, epist. 114. seu. præfat. in Job. and in vit. Hilario.*

And Monks for the most part in the primitive Church, few of them being Priests, and many taken from servile works and handicrafts, yea oftentimes professed of bondmen, made free by their masters to enter into religion, were appointed by their Superiors to work certain hours of the day, to supply the lacks of their Monasteries: as yet the Religious do, women specially, in many places, which standeth well with their profession. Augustine writeth a whole book, *de opere Monachorum*, tom. 3, against the error of certain

CHAPTER 3.

disordered Monks that abused these words *Nolite esse solliciti, Be not careful, &c.*, and *Respiciite volatilia cæli, behold the souls of the air, &c.* to prove that they should not labour at all, but pray only and commit their finding to God: not only so excusing their idleness, but preferring themselves into holiness, above other their fellows that did work, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to prove they should not be shaven after the manner of Monks. Which letting their heads to grow, he much blameth also in them. *Lib. 2. Retract. cap. 21. and de op. Monach. cap. 31. and Hierome, ep. 48. cap. 3, of Nuns cutting their hair.*

Where by the way you see that the religious were shaven even in Augustine's time, who reproacheth them for their hair, calling them, *Crinitos, Hairlings*, as the Heretics now contrariwise deride them by the word *Rasos, Shavelings*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand labours, as Augustine in the book alleged, would not have religious folk to refuse them, where necessity, bodily strength, and the order of the Church or Monastery permit or require them: so he expressly writeth, that all cannot nor are not bound to work, and that whosoever preacheth or ministereth the Sacraments to the people or serveth the altar, as all religious men commonly now do, may challenge their living of them whom they serve, and are not bound to work, no nor such neither as have been brought up before in state of Gentlemen, and have given away their lands or goods, and made themselves poor for Christ's sake. Which is to be noted, because the Heretics affirm the said Scripture and Augustine to condemn all such for idle persons.

ver. 14. *Obey not.* Our Pastors must be obeyed, and not only secular Princes, and such as will not be obedient to their spiritual governors, the Apostle, as Augustine saith, giveth order and commandment that they be corrected by correction or admonition. *By degradation, excommunication, and other lawful kinds of punishments. Contr. Donatist. post. collat. c. 4. 20.* Read also this holy father's answer to such as said, *Let our Prelates command us only what we ought to do, and pray for us that we may do it: but let them not correct us.* Where he proveth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Li. de correptione et gratia. c. 3.*

ver. 14. *Note him.* Disobedient persons to be excommunicated, and the excommunicated

epistle: 15 And do not company with him, that he may be confounded: and do not esteem him as an enemy, but admonish him as a brother. 16 And the Lord of peace himself give you everlasting peace in every place. Our Lord be with you all. 17 The salutation with mine own hand, Paul's: which is a sign in every Epistle, so I write. 18 The grace of our Lord Jesus Christ be with you all, Amen

ANNOTATIONS.

to be separated from the company of other Christians, and the faithful not to keep any company or have conversation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of re-

CHAPTER 3.

ligion or office of life, except cases of mere necessity and other prescribed and permitted by the Law: all this is here insinuated, and that all the Church's censures be grounded in Scriptures and examples of the Apostles.

THE ARGUMENT OF THE FIRST EPISTLE OF PAUL TO TIMOTHY.

After the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothy, to Titus, who were Bishops: and to Philemon.

Of Timothy we read Acts 16, how Paul in his visitation took him in his train at Lystra, circumcising him before, because of the Jews, he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him, 1 Tim. 4. v. 14, and 2 Tim. 1. v. 6.

He writeth therefore unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: *These things I write to thee, that thou mayst know how thou oughtest to converse in the house of God, which is the Church.* And so he instructeth him, and in him, all Bishops, how to govern both himself and others, and touching himself, to be an example and a spectacle to all sorts, in all virtue as touching other, to prohibit all such as go about to preach otherwise than the Catholic Church hath received, and to inculcate to the people the Catholic faith: to preach unto young and old, men and women: to servants, to the rich, to every sort conveniently. With what circumspection to give orders, and to what persons: for whom to pray. whom to admit to the vow of widowhood, &c.

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at liberty, and thereupon it is, that he might say here, *I hope to come to thee quickly*, to wit unto Ephesus, where he had desired him to remain, although in his voyage to Jerusalem, before his being at Rome, he said at Miletum to the clergy of Ephesus, upon probable fear: *And now behold I know, that you shall no more see my face.*

Where it was written, it is uncertain: though it be commonly said, at Laodicea. Which seemeth not, because it is like he was never there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

He recommendeth unto him, to inhibit certain Jews who jangled of the law, as though it were contrary to his preaching. 11 Against whom he announceth his Ministry, though he acknowledgeth his unworthiness.

1 Paul an Apostle of Jesus Christ according to the commandment of God our Saviour, and of Christ Jesus our hope: 2 To Timothy his beloved son in the faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord. 3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou shouldst denounce to certain not to teach otherwise. 4 Nor to attend to fables and genealogies having no end: which minister questions

ANNOTATIONS

ver 3. *Not to teach otherwise.* The proper mark of Heretics and false preachers, is, to teach otherwise or contrary to that which they found taught and believed generally in the unity of the Catholic Church before their time: all doctrine that is odd, singular, new, differing from that which was first planted by the Apostles, and descended down from them to all nations and ages following without contradiction, being assuredly erroneous. The Greek word which the Apostles here useth, expresseth this point so effectually, that in one compound term he giveth us to wit, that a Heretic is nothing else but an after teacher, or teacher otherwise, which even itself alone is the easi-

CHAPTER 1.

est rule for the simple to discern a false Prophet or preacher by, specially when a heresy first beginneth. Luther found all Christian nations at rest and peace in one uniform faith, and all preachers of one voice and doctrine touching the Sacrament and other articles: so that whatsoever he taught against that which be found preached and believed, must needs be another doctrine, a later doctrine, an after teaching or teaching otherwise, and therefore consequently must needs be false. And by this admonition of Paul, all Bishops are warned to take heed of such, and specially to provide that no such odd teachers arise in their diocesses.

rather than the edifying of God which is in faith. 5 But the end of the precept is charity from a pure heart, and a good conscience, and a faith not feigned. 6 From the which things certain straying, are turned into vain talk, 7 Desirous to be doctors of the Law, not understanding neither what things they speak, nor of what they affirm. 8 But we know that the Law is good, if a man use it lawfully. 9 Knowing this that the Law is not made to the just man, but to the unjust, and disobedient, to the impious and sinners, to the wicked and contaminate, to killers of fathers and killers of mothers, to murderers. 10 To fornicators, to liars with mankind, to man-stealers, to liars, to perjured persons, and what other thing soever is contrary to sound doctrine, 11 Which is according to the Gospel of the glory of the blessed God, which is committed to me. 12 I give him thanks which hath strengthened me, Christ Jesus our Lord, because he hath esteemed me faithful, putting me in the ministry. 13 Who before was blasphemous and a persecutor and contumelious, but I obtained the mercy of God because I did it, being ignorant in incredulity. 14 And the grace of our Lord over abounded with faith and love, which is in Christ Jesus. 15 A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of whom I am the chief. 16 But therefore have I obtained mercy: that in me first of all Christ Jesus might show all patience, to the information of them that shall believe on him unto life everlasting. 17 And to the King of the world's immortal, invisible, only God, honour and glory for ever and ever. Amen. 18 This precept I commend to thee O Timothy: according to the prophecies going before on thee, that thou war in them a good warfare, 19 Having faith and a good conscience, which certain repelling, have made shipwreck about the faith. 20 Of whom is Hymeneus and Alexander: whom I have delivered to Satan, that they may learn not to blaspheme.

ANNOTATIONS.

ver. 4. *To fables.* He speaketh specially of the Jew's after-doctrines and human constitutions, repugnant to the laws of God, whereof Christ giveth warning, *Matt. 23*, and in other places, which are contained in their Cabala and Talmud: generally of all heretical doctrines, which indeed, howsoever the simple people be beguiled by them, are nothing but fabulous inventions, as we may see in the Valentinians, Manichees, and others of old: by the brethren of love, Puritans, Anabaptists, and Calvinists of our time. For which cause Theodore entitleth his book against Heretics, *Hæreticarum fabularum, Of Heretical fables.*

ver. 4. *Questions.* Let our loving brethren consider whether these contentions, and curious questionings and disputes in religion, which these unhappy heresies have engendered, have brought forth any increase of good life, any devotion or edification of faith and religion in our days, and then shall they easily judge of the truth of these new opinions, and the end that will follow of these innovations. In truth all the world now seeth they edify to Atheism and no otherwise.

ver. 5. *A good conscience.* Augustine saith, He that list to have the hope of heaven let him look that he have a good conscience, to have a good conscience let him believe and work well, for that he believeth, he hath of faith, that he worketh, he hath of charity. *Præfat. in Psa. 31.*

ver. 5. *The end Charity.* Here again it appeareth, that charity is the chief of all virtues, and the end, consummation, and perfection of all the law and precepts, and yet the adversaries are so fond as to prefer faith before it, yea to exclude it from our justification. Such obstinacy there is in them that have once in pride and stubbornness forsaken the evident truth. Charity doubtless which is here commended, is justice itself, and the very formal cause of our justification, as the works proceeding thereof, be the works of justice. *Charitas inchoata* saith Augustine, *inchoata justitia:*

CHAPTER 1.

Charitas provecta, provecta justitia: Charitas magna, magna justitia: Charitas perfecta, perfecta justitia, est. Charity now beginning, is justice beginning: Charity grown or increased, is justice grown or increased: great Charity is great justice: perfect Charity is perfect justice. Lib. de nat. and grat. c. 70.

ver. 7. *Desirous to be Doctors.* It is the proper vice both of Judaical and of Heretical false teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of Divinity, even to the admiration truly of the learned that read their books or hear them preach.

ver. 9. *The Law not made to the just.* By this place, and the like, the Libertines of our days would discharge themselves, whom they count just, from the obedience of Laws. But the Apostle's meaning is, that the just man doth well, not as compelled by law, or for fear of punishment due to the transgressors thereof, but of grace and mere love toward God and all goodness, most willingly, though there were no law to command him.

ver. 19. *Which certain repelling.* Evil life and no good conscience is often the cause that men fall to heresy from the faith of the Catholic Church. Again, this plainly reproveth the Heretics' false doctrine, saying, that no man can fall from the faith that he once truly had.

ver. 20. *Delivered to Satan.* Hymeneus and Alexander are here excommunicated for falling from their faith, and teaching heresy: an example unto Bishops to use their spiritual power upon such. In the Primitive Church, corporal affliction through the ministry of Satan was joined to excommunication. Where we see also the devil's readiness to invade them that are cast out by excommunication from the fellowship of the faithful, and the supereminent power of Bishops in that case. Whereof Hierome, *ep. 1. ad Heliod. c. 7.* hath these memorable words: *God forbid, saith he, I should speak sinistrously of them, who succeeding the Apostles in degree*

CHAPTER II.

By his Apostolic authority he appointeth public prayers to be made for all men without exception, 8 also men to pray in all places: 9 and women also in seemly attire, 11 to learn of men, and not to be teachers in any wise, but to seek salvation by that which to them belongeth.

1 I desire therefore first of all things that obsecrations, prayers, postulations, thanksgivings be made for all men, 2 For Kings and all that are in pre-eminence: that we may lead a quiet and a peaceable life in all piety and chastity. 3 For this is good and acceptable before our Saviour God, 4 Who will all men to be saved, and to come to the knowledge of the truth. 5 For there is one God, one also Mediator of God and men, man Christ Jesus: 6 Who gave him-

ANNOTATIONS.

make Christ's body with their holy mouth, by whom we are made Christians: who having the keys of Heaven, do after a sort judge before the day of judgment; who in sobriety and chastity have the keeping of the Spouse of Christ. And a little after, They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Jesus. And in the old Law, whoso-

CHAPTER 1.

ever was disobedient to the Priests, was either cast out of the camp, and so stoned of the people, or laying down his neck to the sword, expiated his offence by his blood: but now the disobedient is cut off with the spiritual sword, or being cast out of the Church, is torn by the furious mouth of Devils. So saith he, Which words would God every Christian man would weigh.

ANNOTATIONS.

ver. 1. *Obsecrations.* This order of the Apostle, Augustine, *ep.* 69. findeth to be fulfilled specially in the holy celebration of the Mass, which hath all these kinds, expressed here in four divers words pertaining to four sorts of prayers, the difference whereof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth us that the first kind of prayers which here be called, *obsecrations*, are those that the Priest saith before the consecration: that the second called *Prayers* be all those which are said in and after the consecration, and about the receiving, including specially the *Pater noster*, wherewith the whole Church, saith he, in manner endeth that part, as Hierome also affirmeth, that Christ taught his Apostles to use the *Pater noster* in the Mass. Sic docuit, &c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, *Pater noster*, &c. *Lib.* 3. *Cont. Pelag.* cap. 5. where he alluded to the very words now used in the Preface to the said *Pater noster* in the said sacrifice, *audemus dicere, Pater noster.* The third sort called here in the text, *Postulations*, be those which are used after the Communion, as it were for dismissing of the people with benediction, that is, with the Bishop's or Priest's blessing. Finally the last kind, which is *Thanksgiving*, concludeth all, when the Priests and people give thanks to God for so great a mystery then offered and received.

Epiphanius also insinuateth these words of the Apostle to pertain to the Liturgy or Mass, when he thus writeth to John Bishop of Jerusalem. *When we accomplish our prayers after the rite of holy Mysteries, we pray both for all others, and for thee also,* *ep.* 60. c. 2. ad Jo. Hierosolym. apud Hieronymum. And most of the other fathers expounded the foresaid words, of public prayers made by the Priest, which are said in all Liturgies or Masses both Greek or Latin, for the good estate of all that be in high dignity, as kings and others. *Chrys. hom.* 6. in 1 *Tim.* and *Ambr. in hunc locum.* *Prosper de vocat. lib.* 1. c. 4. So exactly doth the practice of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly

CHAPTER 2.

do the holy Fathers seek out the proper sense of the Scriptures, which our Protestants do so profanely, popularly, and lightly skim over, that they can neither see nor endure the truth.

ver. 2. *For kings and.* Even for the heathen Kings and Emperors by whom the Church suffereth persecution: much more for all faithful Princes and powers and people both spiritual and temporal, for whom as members of Christ's body, and therefore joining in prayer and oblation with the ministers of the Church, the Priests more properly and particularly offer the holy Sacrifice. Augustine, *de orig. anime lib.* 1. c. 9.

ver. 4. *Who will all men.* The perishing or damnation of men, must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to save all from perishing that will accept it, or that have it applied unto them by his Sacraments, and other means by him ordained, and so would have all saved by his conditional will and ordinance: that is, if men will themselves, by accepting, doing, or having done unto them all things requisite by God's law. For God useth not his absolute will or power towards all in this case. But he that list see the manifold senses, all good and true, that these words may bear; Augustine, *Ad articul. sibi falso impos. resp.* 2. to 7. *Ench.* c. 103. *Ep.* 107. *De cor. et grat.* c. 15. and *Damascene, lib.* 2. *de orthod. fide* c. 29.

ver. 5. *One Mediator.* The Protestants are too peevish and pitifully blind, that charge the Catholic Church and Catholics, with making more Mediators than one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrons, and intercessors before God. We tell them therefore that they understand not what it is to be a Mediator, in this sense that Paul taketh the word, and in which it is properly and only attributed to Christ. For, to be thus a Mediator, is, by nature to be truly both God and man, and to be that one eternal Priest and Redeemer, which by his sacrifice and death upon the cross hath reconciled us to God, and paid his blood as a full and sufficient ransom for all our sins,

self a redemption for all, whose testimony in due time is confirmed. 7 Wherein I am appointed a preacher and an Apostle, I say the truth, I lie not, doctor of the Gentiles in faith and truth. 8 I will therefore that men pray in every place: lifting up pure hands, without anger and alteration. 9 In like manner women also in comely attire: with demureness and sobriety adorning themselves, not in plaited hair, as gold, or precious stones, or gorgeous apparel. 10 But that which becometh women, professing piety by good work. 11 Let a women learn in silence, with all subjection. 12 But to teach I permit not unto a woman, nor to have dominion over the man: but to be in silence. 13 For Adam was formed first: then Eve. 14 And Adam was not seduced: but the woman being seduced, was in prevarication. 15 Yet she shall be saved by generation of children: if they continue in faith and love and sanctification with sobriety.

CHAPTER III.

Of what quality they must be, whom he ordaineth Bishops, 8 and Deacons, 14 and the cause of his writing to be the excellency of the Catholic Church, and of Christ, who is the object of our religion.

1 A faithful saying, If a man desire a Bishop's office, he desireth a good work. 2 It be-

ANNOTATIONS.

himself without need of any redemption, never subject to possibility of sinning: again, to be the singular Advocate and Patron of mankind, that by himself alone and by his own merits procureth all grace and mercy to mankind in the sight of his Father, none making any intercession for him, nor giving any grace or force to his prayers, but he to all: none asking or obtaining either grace in this life, or glory in the next, but by him. In this sort then, as Augustine truly saith, *Cont. ep. Parm. lib. 2. c. 8.* neither Peter nor Paul, no nor our blessed Lady, nor any creature whatsoever, can be our Mediator. The adversaries think so basely of Christ's mediation, if they imagine this to be his only prerogative, to pray for us, or that we might make the saints our Mediators in that sort as Christ is, when we desire them to pray for us: which is so far inferior to the singular mediation of him, that no Catholic ever can or dare think or speak so basely unto him, as to desire him to pray for us: but we say, *Lord have mercy upon us, Christ have mercy upon us*: and not, *Christ pray for us*, as we say to our Lady and the rest. Therefore to invoke Saints in that sort as the Catholic Church doth, cannot make them our Mediators as Christ is, whom we must not invoke in that sort. And as well make we the faithful yet living, our Mediators, by the adversaries' arguments, when we desire their prayers, as the departed Saints.

But now touching the word *Mediator*, though in that singular sense proper to our Saviour, it agreeth to no more creature in heaven or earth, yet taken in more large and common sort by the use of Scriptures, doctors, and vulgar speech, not only the Saints, but good men living, that pray for us and help us in the way of salvation, may and are rightly called Mediators. As Cyril, lib. 12. Thesaur. c. 10. proveth that Moses according to the Scriptures and Jeremiah and the Apostles and others be

CHAPTER 2.

Mediators. Read his own words, for they plainly refute all the adversaries' cavillations in this case. And if the name of Saviour and Redeemer be in the Scriptures given to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why there may not be many Mediators, in an inferior degree to the only and singular Mediator? Bernard saith, *Opus est Mediatore ad Mediatorem Christum, nec alter nobis utilior quam Maria*, that is, *We have need of a Mediator to Christ the Mediator, and there is none more for our profit than our Lady.* Bernard, Ser. qui incipit. *Signum magnum apparuit, &c. post Ser. 5. de Assump.* Basil also in the same sense, writing to Julian the Apostate, desireth the Mediation of our Lady, of the Apostles, Prophets, and Martyrs, for procuring God's mercy and remission of sins. His words are cited in Conc. Nic. 2. Act. 4. pag. 110. 111. Thus did and thus believed all the holy Fathers, most agreeably to the holy Scriptures, and thus must all the children of the Church do; be the adversaries never so importunate and wilfully blind in these matters.

ver. 12. *I permit not.* In times of licentiousness, liberty, and heresy, women are much given to reading, disputing, chatting, and jangling of the holy Scriptures, yea and to teach also if they might be permitted. But Paul utterly forbiddeth it, and the Greek Doctors upon this place, note that the woman taught but once, that was when after her reasoning with Satan, she persuaded her husband to transgression, and so she undid all mankind. And in the Ecclesiastical writers we find, that women have been great promoters of every sort of heresy, whereof see a notable discourse in Hierome, *ep. ad Ctesiph. cont. Pelag. cap. 2.* which they would not have done, if they had according to the Apostle's rule, followed piety and good works, and lived in silence and subjection to their husbands

ANNOTATIONS.

ver. 1. *A good work.* Nothing, saith Augustine, in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly; but nothing before God more miserable, more lamentable, more

CHAPTER 3.

damnable. Again, *There is nothing in this life and specially at this time, harder, more laborious, or more dangerous, than the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they war in such sort as our Captain commendeth.* August. ep. 148.

hooveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of hospitality, a teacher, 3 Not given to wine, no fighter, but modest, no quarreler, not covetous, 4 Well ruling his own house, having his children subject with all chastity. 5 But if a man know not to rule his own house: how shall he have care of the

ANNOTATIONS

ver. 2. *A Bishop.* That which is here spoken of a Bishop, because the words Bishop and Priest in the New Testament be often taken indifferently for both or either of the twain, as is noted in another place, the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop, than in the Priest, according to the difference of their degrees, dignities, and callings.

ver. 2. *Of one wife.* Certain Bishops of Vigilantius' sect, whether upon false construction of this text, or through the filthiness of their fleshy lust, would take none to the clergy, except they would be married first, *not believing*, saith Hierome, advers. Vigilant. cap. 1. *that any single man liveth chastely, showing how holily they live themselves, that suspect ill of every man, and will not give the Sacrament, of order, to the clergy, unless they see their wives have great bellies, and children wailing at their mothers' breasts.* Our Protestants, though they be of Vigilantius' sect, yet they are scarce to come so far, to command every Priest to be married. Nevertheless they mislike them that will not marry, so much the worse, and they suspect ill of every single person in the Church, thinking the gift of chastity to be very rare among them, and they do not only make the state of marriage equal to chaste single life, with the Heretic Jovinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married than single: expressly against Paul, who affirmeth, that the unmarried think of the things that belong to God, and that the married be diversely distracted and entangled with the world.

The Apostle then, by this place we now treat of, neither commandeth, nor counselleth, nor wisheth, nor would have Bishops or Priests to marry, or such only to be received as have been married: but, that such a one as hath been married, so it were but once, and that to a virgin, may be made Bishop or Priest, which is no more than an inhibition that none having twice married or being *Bigamus*, should be admitted to that holy Order. And this exposition only is agreeable to the practice of the whole Church, the definition of ancient councils, the doctrine of all the Fathers without exception, and the Apostle's tradition. Which sense Chrysostom wholly followeth upon the Epistle to Titus, though here he follow not wholly the same sense, *Hom. 2. in Epist. ad Tit.* Ambrose also upon this place, and most plainly and largely in his 82. *Epist. post. med.* giving the cause why *Bigamus* cannot be made a Bishop or Priest, in fine affirmeth, not only the Apostle but the holy council of Nice to have taken order that none should be received into the clergy, that were twice married. Hierome, *epist. 83. ad Oceanum, cap. 2. et epist. 2. cap. 18. epist. 11. cap. 2.* expressly writeth that the cler-

CHAPTER 3.

gy is made of such as have had but one wife, at least after Baptism: for he thought that if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest. But Ambrose, *epist. 82. Augustine, de bono Conjug. cap. 18. Innocentius the first, epist. 2. cap. 5. 6. tom. 1. Concil. Leo, ep. Gregory*, and after them the whole Church, exclude those also which have been twice married whensoever. Whereof Augustine giveth goodly reason and example in the place alleged. Leo, *epist. 87.* addeth further, and proveth that the man is counted *Bigamus*, and not the husband of one wife, in respect of holy Orders, not only if he hath had two wives, but if his own wife were not a virgin. Which being observed in the high Priests of the old law, must needs be much rather kept now. *Ecclesiasticis dogmatibus, c. 72.* in Augustine's works.

And by these few, you may see how shamefully the state of the new heretical clergy of our time is fallen from the Apostolic and all the Fathers' practice and doctrine herein. Who do not only take men once or twice married before, but, which was never heard of before in any person or part of the Catholic Church, they marry after they be Bishops or Priests, once, twice, and as often as their lusts require. Whereas it was never lawful in God's Church to marry after Holy Orders. Neither is there one authentical example thereof in the world. For those whom Nice council speaketh, were married before, and were but tolerated only to use their wives: the Fathers in the same council providing expressly at the same time, that none from thenceforth should marry after they came to the holy Orders, *and that according to the ancient tradition of the Church*, as Socrates and Sozomenus declare in most plain words. Suidas in the word *Paphnutius*. And in what country soever they have been permitted to have carnal dealing even with their wives whom they had before, it was not according to the exact rule of the Apostles' and Church's tradition, by which all that be in holy Orders, should wholly abstain, not only from marrying, but even from their wives before married. Whereof thus writeth Epiphanius, *Hæres. 59. cont. Catharos. The Holy preaching of God receiveth not, after Christ, them that marry again after their wives' departure, by reason of the great dignity and honour of Priesthood. And this the holy Church of God observeth with all sincerity. Yea she doth not receive the once married person that yet useth his wife and begetteth children: but only such a one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his own wife, or is a widower, specially where the holy Canons be sincerely kept. But thou wilt say unto me, that in certain places, Priests, Deacons, and Subdeacons, do yet beget children, belike this holy Father never heard of any Bishop that did so, and therefore he leaveth out that order,*

Church of God? 6 Not a Neophyte: lest puffed into pride, he fall into the judgment of the devil. 7 And he must have also good testimony of them that are without: that he fall not into reproach and the snare of the devil. 8 Deacons in like manner chaste, not double tongued, not given to much wine, not followers of filthy lucre: 9 Having the mystery of faith in a pure

ANNOTATIONS.

which he named with the other in the former part of the sentence, *but that is not done according to order and rule, but according to man's mind, which by time slacketh, and for the great multitude, of Christian people, when they were not found sufficient for the ministry, &c.*

Eusebius, *Evang. demonstr. lib. 1. cap. 9.* saith, that such as be consecrated to the holy Ministry, should abstain wholly from their wives which they had before. Hierome, *Apolog. ad Pammach. cap. 8.* proveth that such of the Apostles as were married, did so, and that the Clergy ought to do the same by their example. Yea in his time he testifieth, *Cont. Vigil. cap. 1.* that they did live single in manner through the world, even in the East Church also. *What, saith he, shall the Churches of the East do, what they of Egypt, of the See Apostolic: which take to the Clergy, either Virgins, or the continent and unmarried, or such as if they have wives, cease to be husbands?* And again he saith, in *Apolog. ad Pammach. cap. 3 and 8.* *If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole company of Priests and Levites, that know they cannot offer sacrifices if they use the act of marriage.* Augustine, *de Adult. Conjug. lib. 2. cap. 20.* maketh it so plain a matter that all Priests should live chaste, that he writeth, that even such as were forced, as many were in the Primitive Church, to be of the Clergy, were bound to live chaste, yea, and did it with great joy and felicity, never complaining of these necessities and intolerable burdens, or impossibility of living chaste, as our fleshly company of new Ministers and Superintendents do now, that think it no life without women, much like to Augustine before his conversion, when he was yet a Manichee, who, as himself reporteth, *Confess. lib. 6. cap. 3.* admiring in Ambrose all other his incomparable excellences, yet counted all his felicities less, because he lacked a woman, without which he thought, in time of his infidelity, no man could live. But after his conversion, thus he said to God of Ambrose: *What hope he had, and against the temptation of his excellency what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his heart what savoury and sweet joys it tasted of thy bread, neither could I conjecture, neither had I tried.*

Tertullian, *lib. 1. ad uxorem.* Cyprian, *de singul. Clericor.* the first Council of Nice, *Can. 3.* *Conc. Tolet. 2. can. 3.* *Conc. Aurelian. 3. can. 3.* of Carthage the second *cap. 2.* of Neocæsarea, *cap. 1.* of Ancyra, *cap. 10.* and you shall find that this was generally the Church's order, even from the Apostles' time, though in some places by the licentiousness of many, it was sometimes not so religiously looked unto. Whereby you may easily refute the impudent clamours of Heretics against Siricius, Gregory the

CHAPTER 3.

Seventh, and others, whom they falsely make the Authors of the Clergy's single life.

ver. 6. *Not a Neophyte.* That which is spoken here properly, and principally of the newly baptized, for so the word Neophyte doth signify, the Fathers extend also to all such as be but newly retired from profane occupations, civil government, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest, though for some special prerogative and excellency, it hath in certain persons been otherwise, as in Ambrose and some other notable men. Tertullian, *lib. de Præscript.* noteth Heretics for their lightness in admitting every one without discretion to the Clergy. *Their Orders are rash, light, inconstant: now they place Neophytes, then secular men, then our apostates, that they may tie them by glory and preferment, whom with the truth they cannot.* No where may a man sooner prosper and come forward, than in the camp of rebels, where to be only, is to deserve much. Therefore one to-day a Bishop, to-morrow somewhat else: to-day a Deacon, to-morrow Lector, that is a Reader: to-day a Priest, to-morrow a Layman, for to Laymen also they enjoin the functions of Priests. Hierom. *Epist. 83. ad Oceanum, cap. 4.* saith of such, *Yesterday a Catechumen or newly converted, to-day a Bishop: yesterday in the Theatre, to-day in the Church: at night in the place of games and masteries, in the morning at the Altar: awhile ago a great patron of Stage-players, now a consecrator of holy Virgins. Out of the bosom of Plato and Aristophanes they are chosen to a Bishopric, whose care is, not how to suck out the marrow out of the Scriptures, but how to sooth the people's ears with flourishing declamations.* Dialog. cont. Lucifer. cap. 5.

ver. 8. *Deacons.* Under the name of Deacons are here contained Subdeacons, as before under the name of Bishop, Priests also were comprehended, for to these four pertaineth the Apostle's precept and order touching one wife, and touching continency and chastity, as by the alleged Councils and Fathers, namely by the words of Epiphanius doth appear: for they only be in holy Orders, as serving by their proper function about the Altar and the blessed Sacrament: in respect whereof the law of chastity pertaineth to them, and not to the four inferior Orders of Acolyti, Exorcistæ, Lectoræ, and Ostiarij, who neither by precept nor vow be bound to perpetual chastity, as the others of the holy and high Orders be bound, both by precept and promise, or solemn assent made when they took Subdeaconship.

All these degrees and orders to have been ever since Christ's time in the Church of God, it may be proved by all antiquity: but forasmuch as the Apostle's purpose is not here to reckon up all the Ecclesiastical Hierarchy, it need not to be treated of in this place. But we wish

conscience. 10 And let these also be proved first: and so let them minister, having no crime. 11 The women in like manner chaste, not detracting, sober, faithful in all things. 12 Let Deacons be the husbands of one wife: which rule well their children, and their houses. 13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus. 14 These things I write to thee, hoping that I shall come to thee quickly. 15 But if I tarry long, that thou mayst know how thou oughtest to converse in the house of God, which is the Church of the living God, the pillar and ground

ANNOTATIONS.

the learned to read the 3. 4. 5. 6. 7. 8. 9. chapters of the fourth Council of Carthage, whereas Augustine was present: where they shall see the express callings, offices, and manner of ordering or creating all the said sorts, and shall well perceive these things to be most ancient and venerable. Let them read also Eusebius' history, the 31. chapter of the sixth book, where, for all these Orders, he reciteth Cornelius' Epistle to Fabius, concerning Novatus. Likewise Cyprian in many places, namely, *Epist. 55. num. 1.* where see the notes upon the same. *Hierome, 2. cap. 6.* Of Subdeacon there is mention in Augustine, *Epist. 74. and Epist. 20 de Epistolis 22. in Edit. Paris. Epiph. hæres. 59.* Cyprian, *epist. 14.* Ignatius, *epist. 9. ad Antiochenos*, and in the 43. Canon of the Apostles. *Conc. Tolet. 2. can. 1. and 3.* *Conc. Laodicean can. 21. Epist. Epiph. apud Hiero. 60. c. 1.*

ver. 15. *In the house of God.* All the world being God's, yet the Church only is his house, the Rector or Ruler whereof at this day, saith Ambrose upon this place, is *Damasus*. Where let our loving brethren note well, how clear a case it was then, that the Pope of Rome was not the Governor only of one particular See, but of Christ's whole house, which is the universal Church, whose Rector this day is Gregory the Thirteenth.

ver. 15. *The pillar of truth.* This place pincheth all Heretics wonderfully, and so it ever did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is clean contrary to the Apostle, some saying, the Church to be lost or hidden: some to be fallen away from Christ these many ages: some to be driven to a corner only of the world: some, that it is become a stew and the seat of Antichrist: lastly, the Protestants most plainly and directly, that it may and doth err, and hath shamefully erred for many hundred years together. And they say, herein like themselves, and for the credit of their own doctrine, which cannot be true in the very deed, except the church err, even the Church of Christ, which is here called the house of the living God.

But the Church which is the house of God, whose Rector, saith Ambrose, in his time was *Damasus*, and now Gregory the Thirteenth, and in the Apostle's time Peter, is the pillar of truth, the establishment of all verity: therefore it cannot err. It hath the Spirit of God to lead it into all truth till the world's end: therefore it cannot err. It is builded upon a rock, hell-gates shall not prevail against it: therefore it cannot err. Christ is in it to the end of the world, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and

CHAPTER 3.

full perfection of the whole body, that in the meantime we be not carried about with every blast of doctrine: therefore it cannot err: He hath prayed for it, that it be sanctified in verity, that the faith of the chief Governor thereof fail not: it is his House, his Spouse, his body, his lot, kingdom and inheritance, given him in this world: he loveth it as his own flesh, and it cannot be divorced or separated from him, therefore it cannot err. The new Testament, Scriptures, Sacraments, and Sacrifice cannot be changed, being the everlasting dowry of the Church, continued, and never rightly occupied in any other Church, but in this our Catholic Church: therefore it cannot err. And therefore all those points of doctrine, faith, and worship, which the Arians, Manichees, Protestants, Anabaptists, other old or new Heretics, untruly think to be errors in the Church, be no errors indeed, but themselves most shamefully are deceived, and so shall be still, till they enter again into the house of God, which is the pillar and ground of all truth: that is to say, not only itself free from all error in faith and religion, but the pillar and stay to lean unto in all doubts of doctrine, and to stand upon against all heresies and errors that ill times yield, without which there can be no certainty nor security. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our Creed, to believe the CATHOLIC and APOSTOLIC CHURCH, which is, not only to acknowledge that there is such a Church, as Heretics falsely say: but that that which is called the Catholic Church, and known so to be, and communicateth with the See Apostolic, is the Church: and that we must believe, hear, and obey the same, as the touchstone, pillar, and firmament of truth. For, all this is comprised in that principle, *I Believe the Catholic Church.* And therefore the Council of Nice said, *I believe in the Church*, that is, I believe and trust the same in all things.

Neither can the Heretics escape the fleeing from the known visible Church, to the hid congregation or company of the Predestinate. For that is that false fantastical apprehension of Wickliffe and his followers. The company of the Predestinate maketh not any one Society among themselves, many of them being yet unborn, and many yet Infidels and Heretics and therefore be not of the one house of God which is here called, *the pillar of truth.* And those of the Predestinate that be already of the Church, make not a several company from the known Catholic Church, but are baptized, houseled, taught, they live and die in the common Catholic visible Church, or else they can neither receive Sacraments, nor salvation. Paul instructeth not Timothy how to teach,

truth. 16 And manifestly it is a great Sacrament of piety, which was manifested in flesh, as justified in spirit, appeared to Angels, hath been preached to Gentiles, is believed in the world, is assumed in glory.

CHAPTER IV.

He prophesieth that certain should depart from the Catholic faith, willing Timothy therefore to inculcate to the people those articles of the said faith. 7 Item to exercise himself in spiritual exercise. 12 to get authority by example of good life, 13 to study, to teach, to increase in the grace given him by holy orders.

1 And the Spirit manifestly saith, that in the last times certain shall depart from the faith attending to spirits of error, and doctrines of devils, 2 Speaking lies in hypocrisy, and having their conscience seared, 3 Forbidding to marry, to abstain meats which God created to receive with thanksgiving for the faithful, and them that have known the truth. 4 For every

ANNOTATIONS.

reach, correct, and converse in the invisible society of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which cannot err.

If any make further question, how it can be that any company or society of men, as the Church is, can be void of error in faith, seeing all men may err: he must know that it is not by nature, but by privilege of Christ's presence, of the Holy Ghost's assistance, of our Lord's promise and prayer. Augustine upon these words of the 118 Psalm, *Conc. 13. Ne useres de ore meo verbum veritatis usquequaque.* Where he hath goodly speeches of this matter. For the same purpose also these words of Iactantius are very notable: *It is the Catholic Church only, that keepeth the true worship of God,*

ANNOTATIONS.

ver. 1. *Shall depart.* It is the proper description of Heretics, to forsake their former faith, and to be Apostates, as the Greek word importeth: to give ear to the particular spirits of error and deception, rather than to the Spirit of Christ in his Church, to follow in hypocrisy, and show of virtue the pernicious doctrine of Devils, who are the suggesters and prompters of all Sects, and are lying spirits in the mouths of all Heretics and false preachers: men that have put their conscience to silence, and made it senseless to the holy Church's admonition: the Apostle noting once before also in the same Epistle, that Heretics have no conscience, which is the cause both of their fall, and of their obduration in heresy.

ver. 3. *Forbidding to marry.* He speaketh, saith Chrysostom, of the Manichees, Encratites, and Marcionists, *hom. 12. in 1 Tim.* Ambrose upon this place, addeth to these the Periclitians also. Irenæus, *lib. 1. cap. 30.* Epiphanius, *hær. 45. 26. 61. 50.* Hierome, *1. cont. Iovin. cap. 1. ep. 50. cap. 1. et 3.* Augustine *æer. 25. 40.* and generally all antiquity affirm the same both of them, and also of the heretics called Apostolici, Ebionitæ, and the like. Their heresy about marriage was, that to marry or to use the act of matrimony, is of Satan, as Irenæus witnesseth, *lib. 1. cap. 22.* And that the distinction of male and female, and the creation of man and woman for generation, came of an ill God. They taught their hearers, saith Augustine, that if they did use women, they should in anywise provide that they might not conceive or bear children. Clement Alexandrinus, *lib. 3. Strom. in princi-*

CHAPTER 3.

this is the fountain of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from which if any man go out, he is an alien and stranger from the hope of everlasting life and salvation. No man must by obstinate contention flatter himself, for it standeth upon life and salvation, &c. Cyprian saith, *The Church never departeth from that which she once hath known. Epist. 55. ad Cornel. num. 3.* Irenæus saith, *That the Apostles have laid up in the Church, as in a rich treasury, all truth. And that she keepeth with most sincere diligence the Apostle's faith, and preaching lib. 3. cap. 4, and 40, and lib. 1. c. 3.* It were an infinite thing to recite all that the fathers say of this matter, all accounting it a most pernicious absurdity to affirm, that the Church of Christ may err in religion.

CHAPTER 4.

pio, writeth, that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer misery and mortality. And this is the damnable opinion concerning marriage, noted here by the Apostle.

For the second point, consisting in the prohibition of meats or use of certain creatures made to be eaten, the said Heretics, or divers of them, for they were not all of one sect touching these points, taught, that men might not eat certain sorts of meats, especially of beasts and living creatures, for that they were not made, say they, of the good God, but of the evil. And wine they called the gall of the Prince of darkness, and not to be drunk at all, and the vine whereof it came, to be of the Devil's creation. And divers other creatures they condemned as things by nature and creation polluted and abominable. *August. hær. Manich. 46. et hær. 25. Tatian. et toto libro de mor. Manich. tom. 1.* Lo these were the Heretics and their heresies which Paul here prophesieth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in divers councils.

Is it not now an intolerable impudency of the Protestants, who for a small similitude of words in the ears of the simple, apply this text to the fasts of the Church, and the chastity of Priests and Religious? As though either by appointing or using some days of abstinence from certain meats, the Church or any Catholic man condemned the said meats, unless the Rechabites, *Hierom. 35.* or the Nazarenes, *Num. 6.* or the Ninevites, *Jon. 3.* or Mo-

creature of God is good, and nothing to be rejected that is received with thanksgiving. 5 For it is sanctified by the word of God and prayer. 6 These things proposing to the brethren,

ANNOTATIONS.

ses, *Exod.* 34. or *Elias*, 3. *Reg.* 19. or holy Anne the widow, *Luke* 2. or John Baptist, *Mat.* 3. and 9. or Christ himself, *Mat.* 4. commending, using and following a prescript number of fasting days, or God himself that in the very beginning in Paradise, prescribed abstinence from the fruit of one certain tree, and after appointed so many fasts in the law, unless he therefore condemned his own creatures, and the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some, or to abstain from some meats: as, for obedience, as in Paradise: for signification, as the Jews: for that they have been offered to Idols, as in the Epistle to the Corinthians: for chastening the body and penance, for health also; and only those causes are unlawful for which the Manichees and other Heretics abstained.

Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the man to marry during his wife's life. and appointing widows that serve the Church, to live unmarried; and not admitting a married woman as well as a widow, nor her that hath had more husbands, as well as her that hath been married but once: as they charge the Church for not admitting married persons to the Altar, and for forcing them and Religious persons to keep their promise of chastity. No, the holy Church is so far from condemning wedlock, that she honoureth it much more than the Protestants, accounting it a holy Sacrament, which they do not, who only use it to lust, as the Heathen do, and not to religion.

But it is an old deceitful practice of Heretics to charge Catholic men with old condemned heresies. The Eutychians slandered the Council of Chalcedon and Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. *Vigilius*, lib. 5. cont. *Eutychen*. Arius charged Alexander his Bishop of Sabellianism, for avouching the unity of substance in Trinity. *Socrat.* lib. 1. c. 3. Julianus accused Augustine of the heresy of Apollinaris, lib. 5. cont. *Julian.* c. 15. Other Pelagians challenged him for condemning marriage. *Retract.* lib. 2. c. 53. And that our Protestants brag not too much of their goodly invention, Jovinian the old Heretic, their Master in this point, accused the holy Doctors and Catholics upon the same place, to be Manichees, and to condemn meats and marriage, as both Hierome and Augustine do testify. And they both answer to the Heretic, that the Church indeed, and Catholics, do abstain from some forever, and some for certain days, and every Christian man lightly all the forty days of Lent fast: and for that they think the meats unclean, abominable, or of an ill creation, as the Manichees do: but for punish-

CHAPTER 4.

ment of their bodies, and taming their concupiscences, *Hiero.* lib. 2. cont. *Jovin.* c. 11. *Aug.* cont. *Adimantum.* c. 14. *Lib. de mor. Cath. Ec.* *Hiero.* in c. 4. ad *Galat.* And as for marriage, the said Doctors answer, that no Catholic man condemneth it for unlawful, as the old Heretics did, but only preferreth virginity and continency before it, as a state in itself more agreeable to God and more meet for the clergy. Augustine against Faustus the Manichee, lib. 30. c. 5, 6. and *hær.* 25. in the name, *Apostolici.* Hierome, ep. 50. c. 1. et 3. All this the Catholics continually tell the Adversaries, and they cannot but see it. Yet, by accustomed audacity and impudency they bear it out still.

ver. 4. *Every creature.* We see plainly by these words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation.

ver. 4. *With thanksgiving.* By the most ancient custom of the faithful both before Christ and since, men use to bless their tables and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in husbandmen's houses where they have no other means, they should at least bless God's gifts and themselves with a *Pater noster* or the sign of the Cross: not only to acknowledge from whom they have their continua. sustenance, but also to bless their meat and sanctify it. For the Greek word used of Saint Paul, by ecclesiastical use, when it concerneth meats, signifieth not only thanksgiving, but blessing or sanctifying the creatures to be received, as being all one with *ευλογία*, and in English we call it grace, not only that after meat, which is only thanks to God, but that before meat, which is always a benediction of the creatures, as it is plain in the prescript and usual forms of grace. For which cause a Priest should ever do it rather than a layman or any of an inferior order in the clergy. Insomuch that Hierome, epist. 85, reprehendeth certain Deacons whom he saw say grace, or bless the meat and the company, in the presence of a Priest. Who also recordeth, in the life of Paul the holy Hermit, the great courtesy and humility of him and Antony, yielding one to the other the pre-eminence of blessing their poor dinner. For to bless is a great thing, and a Priestly prerogative: as the apostle witnesseth, declaring the pre-eminence of Melchisedec in that he blessed Abraham.

ver. 5. *Sanctified.* All creatures be of God's creation, none of the Devil, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are ill, abominable, or unclean by creation, nature, and condition, but all good and made for man's use, though all be not alike holy nor equally sanctified. God made seven days, but he sanctified only one of them, he made all places, but he sanctified none but the Temple and such like deputed to his service, as the Ark, the Altar,

thou shalt be a good minister of Christ Jesus, nourished in the words of the faith and the good doctrine which thou hast attained unto. 7 But foolish and old wives' fables avoid: and exer-

ANNOTATIONS.

and the rest which were by sacred use both holy themselves, and gave also holiness and sanctification to things that touched them or were applied unto them. So our Saviour saith, that the Temple sanctified the gold, and the Altar the gift, and generally all creatures severed from common and profane use, to religion and worship of God, are made sacred thereby. So the places and days of God's apparition are working some special wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christ's Nativity, Passion, Burial, Resurrection, Ascension, which is so plain a case, that the hill where he was transfigured only, is called therefore by Peter, *the holy mount*.

These therefore be holy memories and monuments of all sorts sanctified, besides that creatures, as we see here, be sanctified also by the word of God and prayer, that is to say, by benediction and invocation of our Lord's holy name upon them, especially by the sign of the cross, as Chrysostom noteth on this place, *hom. 12. in 1. ad Tim.* by the which the adversary power of Satan usurping unjustly upon God's creatures through man's sin, and seeking deceitfully in or by the same to annoy man's body or soul, is expelled, and the meats purged from him and made wholesome. Gregory *lib. 1. Dialog. c. 4.* recordeth that the Devil entered into a certain religious woman by eating the herb lettuce unblessed. And Augustine *lib. 18. de civ. Dei c. 18.* sheweth at large, what ways he hath by meats and drinks and other usual creatures of God, to annoy men: though his power be much less than it was before Christ, but still much desire he hath on all sides to molest the faithful by abusing the things most near and necessary unto them, to their hurt both bodily and ghostly, for remedy whereof, this sanctification which the Apostle speaketh of, is very sovereign, pertaining not only to this common and more vulgar benediction of our meats and drinks, but much more, as the propriety of the Greek word used by the Apostle for sanctification, doth import, to other more exact sanctifying and higher applying of some creatures, and blessing them to Christ, honour in the Church of God, and to a man's spiritual and corporal benefits.

For, as Augustine writeth, *lib. 2. de pec. merit. c. 26.* besides this usual blessing of our daily food, the Catechumens, that is, such as were taught toward Baptism, are sanctified by the sign of the Cross, and the bread, saith he, which they receive, though it be not the body of Christ, yet it is holy, and more holy than the usual bread of the table. He meaneth a kind of bread, then hallowed especially for such as were not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, used in the Church of England and France on Sundays. And it was a common use in the primitive Church to bless loaves,

CHAPTER 4.

and send them for sacred tokens from one Christian man to another, and that not among the simple and superstitious, as the Adversaries may imagine, but among the holiest, learnedest and wisest. Such hallowed breads did Paulinus send to Augustine and Alipius, and they to him again, calling them blessings. Hierome, in the life of Hilarion, *post medium*: how Princes and learned Bishops and other of all sorts came to that holy man for holy bread, *panem benedictum*. In the primitive Church the people commonly brought bread to the Priests to be hallowed. *Author. op. imp. hom. 14. in Matt.* The third Council of Carthage, cap. 24. maketh mention of the blessing of milk, honey, grapes, and corn. Fourth Canon of the Apostles. And not only divers other creatures used at certain times in holy Church's service, as wax, fire, palms, ashes, but also the holy oil, Chrism, and the water of Baptism, that also which is the chief of all Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified, for without sanctification, yea, as Augustine affirmeth, *tract. 118. in John.* without the sign of the cross, none of these things can rightly be done.

Can any man now marvel that the Church of God, by the warrant of Paul's word, expounded by so long practise and tradition of the first fathers of our religion, doth use divers elements and bless them for man's use and the service of God, expelling by the invocation of Christ's name, the adversary power from them, according to the authority given by Christ, *Super omnia dæmonia, over all Devils*: and by prayer, which importeth as the Apostle here speaketh, desire of help, as it were by the virtue of Christ to combat with the Devil, and so to expel him out of God's creatures, which is done by holy exorcism, and ever beginneth, *Adiutorium nostrum in nomine Domini*, as we see in the blessing of holy water and the like sanctification of elements. Which exorcisms, namely, of children before they come to Baptism, see in Augustine, *lib. 6. cont. Julian, c. 5. et de Ec. dogmat. c. 31. De nupt. at concupis. lib. 1. c. 20.* and of holy water, that hath been used these fourteen hundred years in the Church by the institution of Alexander I., in all Christian countries, and of the force thereof against Devils, see a famous history in Theodoret, *lib. 5. c. 21.* and in Epiphanius *her. 30. Ebionitarum*. Gregory to Augustine our Apostle, of the use thereof in hallowing the Idolatrous temples to be made the Churches of Christ, *apud Bedam. lib. 1. c. 30. hist. Angl.* Remember how the Prophet Eliseus applied salt to the healing and purifying of waters. 4. *Reg. 2*: how the Angel Raphael used the liver of the fish to drive away the Devil, *Tob. 6, 8*: how David's harp and Psalmody kept the evil spirit from Saul, *1 Reg. 16*: how a piece of the holy earth saved such a man's chamber from infestation of Devils, *August. de Civit. dei. lib. 22. c. 8*: how Christ himself, both in Sacraments,

cise thyself to piety. 8 For corporal exercise is profitable to little : but piety is profitable to all things : having promise of the life that now is, and of that to come. 9 A faithful saying and worthy of all acceptation. 10 For to this purpose we labour and are reviled, because we hope in the living God which is the Saviour of all men, especially of the faithful. 11 Command these things and teach. 12 Let no man contemn thy youth : but be an example of the faithful, in word, in conversation, in charity, in faith, in chastity. 13 Till I come attend unto reading, exhortation, doctrine. 14 Neglect not the grace that is in thee : which is given thee by prophecy, with imposition of the hands of priesthood. 15 These things do thou meditate, be in these things that thy profiting may be manifest to all. 16 Attend to thyself, and to doctrine : be earnest in them. For, this doing, thou shalt save both thyself, and them that hear thee

ANNOTATIONS.

and out of them, occupied divers sanctified elements, some for the health of the body, some for grace and remission of sins, and some to work miracles by. See in Hierome against Vigilantius, c. 2. how holy relics torment them. In the history of Julianus the Apostata, how the sign of the Cross : in the Acts, cap. 19. how the name of Jesus, yea, and of Paul putteth them to flight.

Furnish yourselves with such examples and grounds of Scriptures and antiquity, and you shall contemn the adversaries' cavillations and blasphemies against the Church's practice in such things, and further also find, these sacred actions and creatures, not only by increase of faith, fervour, and devotion, to purge the impurity of our souls, and procure remission of our daily infirmities, but that the chief Ministers of Christ's Church, by their sovereign authority granted of our Lord, may join unto the same their blessing and remission of our venial sins or spiritual debts, as we see in James, remission of all sins to be annexed to the unction with holy oil, which to the Catholics is a Sacrament, but to the Protestants was but a temporal ceremony, and to some of them not of Christ's justification, but of the Apostles only. In their own sense therefore they should not marvel that such spiritual effects should proceed of the use of sanctified creatures, whereas venial trespasses be remitted many ways, though mortal ordinarily by the Sacraments only. Gregory did commonly send his benediction and remission of sins, in and with such holy tokens as were sanctified by his blessing and touching of the Apostles' bodies and Martyrs' Relics, as now his successors do in the like hallowed remembrances of religion. Seventh book, Epist. 126. and book 9. Epist. 60. Thus therefore, and to the effects aforesaid, the creatures of God be sanctified.

If any man object that this use of creatures is like conjuration in Necromancy, he must know the difference is, that in the Church's sanctifications and exorcisms, the Devils be commanded, forced, and tormented by Christ's word and by prayers : but in the other wicked practices, they be pleased, honoured, and covenanted withal, and therefore the first is godly and according to the Scriptures, but Necromancy abominable and against the Scriptures.

ver. 8. *Corporal exercise.* Some, saith Chrysostom, expound this of fasting, but they are deceived, for fasting is a spiritual exercise, Augustine, *lib. de mor. Eccl. Cath.* c. 33.

ver. 14. *The grace.* Augustine declareth this

CHAPTER 4.

grace to be the gift of the Holy Ghost given unto him by receiving this holy Order, whereby he was made fit to execute his office to his own salvation and other mens'. And note withal, that grace is not only given in or with the Sacraments, by the receiver's faith or devotion, but by the Sacrament, *per impositionem, by imposition of hands.* Tim. 1, which is here said, *cum impositione, with imposition.*

ver. 14. *With imposition.* Ambrose upon this place, implieth in the word *Imposition of hands*, all the holy action and sacred words done and spoken over him when he was made Priest. *Whereby, saith he, he was designed to the work, and received authority, that he durst offer sacrifice in our Lord's stead unto God.* So doth the holy Doctor allude unto the words that are said now also in the Catholic Church to him that is made Priest : *Accipe potestatem offerendi pro vivis et mortuis in nomine Domini.* That is, *Take or receive thou authority to offer for the living and the dead in the name of our Lord,* for the which Hierome also, as is noted before, saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice.*

ver. 14. *Of Priesthood.* The practice of the Church giveth us the sense of this place, which the ancient Council of Carthage doth thus set down. *When a Priest taketh orders, the Bishop blessing him and holding his hand upon his head, let all the Priests present lay also their hands on his head by the Bishop's hands, &c.* Who seeth not now, that holy Orders giving grace by an external ceremony and work, is a Sacrament ? So all the old Church counteth it. And Augustine, *cont. ep. Parmen. lib. 2. c. 13.* plainly saith that no man doubteth but it is a Sacrament, and lest any man think that he useth not the word Sacrament properly and precisely, he joineth it in nature and name with Baptism. Again who seeth not by this use of imposition of hands in giving Orders and other Sacraments, that Christ, the Apostles, and the Church may borrow of the Jewish rites, certain convenient ceremonies and Sacramental actions, seeing this same, as the Heretics cannot deny, was received of the manner of Ordering Aaron and the Priests of the old Law, or other heads of the people ? *Exod. 39. Numb. 27, 23.*

ver. 16. *Save both thyself.* Though Christ be our only Saviour, yet the Scriptures forbear not to speak freely and vulgarly, and in a true sense, that man also may save himself and others. But the protestants notwithstanding follow such a captious kind of Divinity that if a man speak any such thing of our Lady or

CHAPTER V.

How to behave himself towards young and old, 3 to bestow the Church's oblations upon the needy widows, 9 and not to admit the said Church's widows under threescore years old. 17 In distribution to respect well the Priests that are painful, 19 and how in his Consistory to hear accusations against Priests, 22 to be straight in examining before he give orders, to be chaste, and to remit somewhat of his drinking water.

1 A senior rebuke not: but beseech as a father: young men, as brethren: 2 Old women, as mothers: young women, as sisters, in all chastity. 3 Honour widows: which are widows indeed. 4 But if any widow have children or nephews, let her learn first to rule her own house, and to render mutual duty to her parents, for this is acceptable before God. 5 But she that is a widow in deed and desolate: let her hope in God, and continue in obsecrations and prayers night and day. 6 For she that is in deliciousness, living is dead. 7 And this command, that they be blameless. 8 But if any man have not care of his own, and specially of his domesticals, he hath denied the faith, and is worse than an infidel. 9 Let a widow be chosen of no less than threescore years, which hath been the wife of one husband. 10 Having testimony

ANNOTATIONS.

any Saint in heaven, or other mean of procuring salvation, they make it a derogation to

CHAPTER 4.

Christ's honour; with such hypocrites have we now-a-days to do.

ANNOTATIONS.

ver. 3. *Widows indeed.* Ambrose calleth them widows and desolate indeed, that might marry, but to make themselves better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating holy Anne, who in fasting and prayers served God night and day, never knowing but one husband. Such professed widows then are to be honoured and succoured. Neither doth he speak of the Church's widows, of whom specially afterward, but of all that by profession kept their widowhood, exhorting them to pass their time in prayer and fasting, ver. 5. Which was a honourable and holy state much written of, and commended in the Primitive Church, namely by Ambrose, and by Augustine, who wrote books entitled thereof, and make it next to virginity. *Ambr. de viduis. Aug. de bono viduitatis.*

ver. 5. *Prayers night.* Because of this continual prayer which standeth not with conjugal and carnal acts of matrimony, as the Apostle signifieth, 1 Cor. 7. 5. therefore were these widows to live in the state of perpetual continency.

ver. 8. *He hath denied.* Not that by this or by any other deadly sin, except incredulity or doubtfulness in belief, they lose their faith: but that their facts be not answerable to their faith and to Christian religion, which prescribeth all such duties.

ver. 9. *Let a widow be chosen.* Now he speaketh more particularly, and specially of such widows as were nourished and founded by the oblations of the faithful and the Alms of the Church, and did withal some necessary services about women that were to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sick and impotent: and withal sometimes they had the charge of the Church goods, or the disposition of them under the Deacons: in respect whereof they also and the like are called *Diaconisse*. Eusebius, lib. 6 cap. 35. reciteth out of Cornelius' Epistle, that in the Church of Rome there is one Bishop, 40. Priests, 6. Deacons, 7. Subdeacons, Acoluthi 42. Exorcistes, Lectors,

CHAPTER. 5.

and Ostiary 52. widows together with the poor 150. all which God nourisheth in his Church. *Act. Apost. cap. 6.* Chrysostom, lib. 3. de Sacerdotio propius fidem. Epiphanius, in *heresi 77. Collyridianorum.* Now then, what manner of women should be taken into the fellowship of such as were found of the Church, he further declareth.

ver. 9. *The wife of one husband.* If you would have a plain pattern of heretical fraud, corruption, and adulteration of the native sense of God's word, and an invincible demonstration that these new Glossers have their consciences seared, and hearts obdurate, willingly perverting the Scriptures against that which they know is the meaning thereof, to the maintenance of their sects: mark well their handling of this place about these widows of the Church. Paul prescribeth such only to be admitted as have been the wives of one husband, that is to say, once only married, not admitting any that hath been twice married. By which words the Catholics prove first, that the like phrase used before of Bishops and Deacons, that they should be the husbands of one wife, must needs signify that they cannot be twice married, nor admitted to these and the like functions, if they were more then once married before. Secondly, we prove by this place against the adversaries, that the state of widowhood is more worthy, honourable, decent, and pure in respect of the service of the Church, and more to be relieved of the revenues thereof, then the state of married folks: and that not only, as the adversaries perhaps may answer, for their greater necessity, to more leisure, freedom, or expedition to serve, in that they be not cumbered with husband and household, but in respect of their vidual continency, chastity, and purity, for else such as were widows with intention and freedom to marry afterward, might have been admitted by the Apostle, as well as those that were never to marry again.

Thirdly, we prove that second marriage not only after admission to the alms or service of the Church, but before also, is disagreeable and a sign of incontinency or more lust and

in good works, if she have brought up her children, if she have received to harbour, if she have washed the Saints' feet, if she have ministered to them that suffer tribulation, if she have followed every good work. 11 But the younger widows avoid. For when they shall be wanton in Christ, they will marry: 12 Having damnation, because they have made void their

ANNOTATIONS.

fleshliness than is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Church's refusing generally *bigamos*, or twice married persons, must needs much more mean that no man twice married should be received to holy Orders: and further, that as none were admitted to be widows of the church, that ever intended to marry again, so none should ever be received to minister the Sacraments, which is a thing infinitely more, and requireth more purity and continency, than the office or state of the said widow, that intended to marry again. To receive the body of Christ, saith Hierome, in *Apolog. pro lib. cont. Jovin. Epist. 50. cap. 6.* is a greater and holier thing than prayer, and therefore Priests that must both continually pray, and also be occupied about the receiving or ministering the holy Sacrament daily, must live continently.

Fourthly, we prove, that it is not lawful to annex by precept or the parties' promise, single life or chastity to a whole state or order of the faithful, because the Apostle and the whole church in his time joined to this state of the church's widows, perpetual continency. Fifthly, we prove hereby, that to refuse and not to accept the twice married, or such as will not live single, into the state of widows or holy Orders, is not to condemn or forbid second marriage, or once and often marrying, with the Manichees according to the doctrine of devils, as the Protestants, and before them the old condemned Jovinianists, do blaspheme the church; for them did Paul allow and teach doctrine of devils, who refuseth a twice married woman, and bindeth others by their entering into this state, never to marry again: as no doubt he did the clergymen much more in the third chapter before. Thus lo, we Catholics confer and conster the scriptures, and for this meaning we have all the Doctors without exception. What shift then have the heretics here? for marry and remarry they must, let the Scriptures and all the Doctors in the world say nay to it. In truth they do not expound the word of God, but flee from the evidence of it, some one way and some another.

And of all other, their extremest and most shameful tergiversation is, that the Apostle here forbiddeth not the admission of such widows as have been twice married, but only them that have had two husbands at once. Which was a very improbable and extorted exposition before, concerning Bishops and Deacons, cap. 3. and, as Hierome saith, ep. 83. *malis nudo malis culcus*: but here that an exception should be made only against widows that had had two husbands together, which was a thing never lawful nor never heard of

CHAPTER 5.

that is a most intolerable impudency, and a construction that never came to any wise man's cogitation before: and yet these their fancies must be God's word, and *bigamus* or *bigamia*, must against their old natures and use of all writers, be all one with *Polygamus*, and *Polygamia*. They gave an example of such widows in women divorced justly from their husbands in the old law. As though Paul here took order for the Jew's widows only, or that had been such a common case among the Jews also that the Apostle needed to take so careful order for it. Finally, they let not to say that if the Apostle should be understood to refuse a widow twice married at sundry times, it were unreasonable and injurious to second marriages, which have no more indecency or sign of incontinency, say they, than the first. Thus bold they are with the Apostles and all antiquity.

ver. 11. *Wanton in Christ*. Widows waxing warm, idle, and well fed by the Church lust after husbands, as also Apostate Priests, and Superintendents marry, specially after they have gotten good Ecclesiastical livings. Which is to wax wanton in Christ, or against Christ, *verso christum*. The Greek word signifieth to cast off the reins or bridle, that is, the bond or promise of continency which they had put upon them.

ver. 11. *They will*. In the chastity of widowhood or virginity, saith Augustine, the excellence of a greater gift is sought for. Which being once desired, chosen, and offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage only to have the will to marry is damnable. Aug. lib. de bono viduit. cap. 9.

ver. 12. *Having damnation*. It signifieth not blame, check, or reprehension of men, as some to make the fault seem less, would have it: but judgment or eternal damnation, which is a heavy sentence. God grant all married Priests and Religious may consider their lamentable case. What a grievous sin it is. Ambrose, *ad virginem lapsam*, cap. 5. and 8.

ver. 12. *Their first faith*. All the ancient fathers that ever wrote commentaries upon this Epistle, Greek and Latin, as Chrysostom, Theodoret, Oecumenius, Theophylactus, Primasius, Ambrose, Bede, Haimo, Anselme, and the rest: also all others that by occasion use this place, as the 4. Council of Carthage cap. 104. and the 4. of Tolet cap. 55. Athanasius, lib. de virginitate. Epiphanius, her. 48. Hierome, cont. Jovinianum, lib. 1. cap. 7. and in cap. 44. *Ezech. prope finem*. Augustine in exceeding many places: all these expound the Apostle's word of the vow of Chastity, or the faith and promise made to Christ to live continently. What is to break their first faith? saith Augustine, that vowed, and performed not. in Ps. 75. *prope finem*. They break their first faith, that stand not in that which they vowed. lib. de Sancta

first faith. 13 And withal idle also they learn to go about from house to house: not only idle, but also full of words and curious, speaking things which they ought not. 14 I will therefore the younger to marry, to bring forth children, to be housewives: to give no occasion to the adversaries for to speak evil. 15 For now certain are turned back after Satan. 16 If any

ANNOTATIONS.

virgin. cap. 33. Again he and all the Fathers with him in Carthage Council, If any widows, how young soever they were left of their husbands deceased, have vowed themselves to God, left their laical habit and under the testimony of the Bishop and Church have appeared in religious weed, and afterward go any more to secular marriage, according to the Apostles' sentence they shall be damned, because they were so bold to make void the faith or promise of chastity which they vowed to our Lord.

And this promise of Chastity is called, *faith*, because the fidelity betwixt married persons is ordinarily called of holy writers, *faith*: and the vow of chastity made to God, joineth him and the persons so vowing, as it were in marriage, so far, that if the said persons break promise, they are counted and called in the last alleged Council, *God's adulterers*. In the third to the Romans also and often elsewhere, *faith* is taken for promise or fidelity. And that it is so taken here, the words *irritum facere*, to frustrate and make void, do prove, for that term is commonly used in matter of vow, promise, or compact. Gen. 17. Num. 30. This promise is called here *prima fides*, the first faith, in respect of the latter promise, which vow-breakers make to them with whom they pretend to marry. So saith Augustine *lib. de bono viduit. cap. 8. and 9.* and Innocentius 1. *Epist. 2. cap. 13. tom. 1. Conc.* And this is the only native, evident, and agreeable sense to the circumstances of the letter. And the vain evasion of the Heretics to save the Apostate Monks, Friars, Nuns, and Priests from damnation for their pretended marriages, is frivolous: to wit, that *first faith* here signifieth the faith of Baptism or Christian belief, and not the promise or vow of Chastity. But we ask them if this faith of Baptism be broken by marriage or no. For the text is plain that by intending to marry, they break their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way soever they writhe themselves to defend their sacrilege or pretended marriages, they lose their labour and struggle against their own conscience and plain Scripture.

ver. 14. *I will the younger.* He speaketh of such young ones as were yet free. For such as had already made vow, neither could they without damnation marry, were they young or old, nor he without sin command or counsel them to it. Neither, as Hierome proveth to Gerontia, and Chrysostom upon this place doth he precisely command or counsel the young ones that were free, to marry, or absolutely forbid them to vow chastity: God forbid, say they. But his speech containeth only a wise admonition to the frailer sort, that it were far better for them not to have vowed at all, but to have married again, than to have fallen to adultery and Apostacy after profes-

CHAPTER 5.

sion. Which is no more but to prefer second marriage before fornication: and a good warning, that they which are to profess, look well that they do. Paul's experience of the fall of some young ones to marriage, caused him to give this admonition here: as also that before, that none should be received to the Church's alms under threescore years of age. Not forbidding the Church for ever, to accept any vows, of widows or virgins till that age, as the Heretics falsely affirm: but showing what was meet for that time, and the beginning of Christianity, when as yet there were no Monasteries built, no prescript rule, no exact order of obedience to Superiors: but the professed, as Paul here noteth, coursed and wandered up and down idly, as now our professed virgins or Nuns do not, neither can do. Of whom therefore, where discipline is observed, there is no cause of such danger. Besides that widows having had the use of carnal copulation before, are more dangerously tempted, than virgins that are brought up from their tender age in piety, and have no experience of such pleasures. Ambrose, *lib. de viduis*, proving by the example of holy Anne, who lived a widow even from her youth till 80 years of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid all young widows to vow, yea he esteemeth that profession in the younger women much more laudable, glorious and meritorious.

ver. 15. *After Satan.* We may here learn, that for those to marry which are professed, is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the Religious that marry, as Luther, Bucer, Peter, Martyr and the rest, Apostates. More we learn, that such young ones have no excuse of their age, or that they be vehemently tempted and burn in their concupiscences, or that they have not the gift of Chastity. For notwithstanding all these excuses, these young professed widows if they marry, go backward after Satan, and be Apostates, and damned, except they repent. For as for the Apostle's words to the Corinthians, *It is better to marry than to burn*, we have before declared out of the Fathers, and here we add, that it pertaineth only to persons that be free and have not vowed to the contrary, as Ambrose, *lib. ad virg. lapse. c. 5.* Augustine *de bono vid. c. 8.* and Hierome, *lib. 1. cont. Jovin. c. 7.* expound it.

The heretics of our time think there is no remedy for fornication or burning, but marriage, and so did Augustine when he was yet a Manichee. *Putabam me miserum, &c. I thought*, saith he, *lib. 6 Confes. c. 11. that I should be an unhappy and miserable man if I should lack the company of a woman, and the medicine of thy mercy to heal the same infirmity I*

faithful man have widows, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widows indeed. 17 The Priests that rule well, let them be esteemed worthy of double honour: especially that they labour in the word and doctrine. 18 For the Scripture saith: *Thou shalt not muzzle the mouth of the ox that treadeth out the corn*, and, *The workman is worthy of his hire*. 19 Against a priest receive not accusation: but under two or three witnesses. 20 Them that sin, reprove before all: that the rest also may have fear. 21 I testify before God and Christ Jesus, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. 22 Impose hands on no man lightly, neither do thou communicate with other men's sins. Keep thyself chaste. 23 Drink not yet water: but use a little wine for thy stomach, and thy often infirmities. 24 Certain men's sins be manifest, going before to judgment: and certain men they follow. 25 In like manner also good deeds be manifest, and they that are otherwise, cannot be hid.

CHAPTER VI.

What to teach servants. 3 If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. But the Catholic Bishop must follow virtue, having his eyes always to life everlasting, and to the coming of Christ. 17 What to command the rich. 20 Finally, to keep most carefully the Catholic Church's doctrine, without mutation.

1 Whosoever are servants under yoke, let them count their masters, worthy of all honour: lest the name of our Lord and his doctrine be blasphemed. 2 But they that have faithful masters, let them not contemn them, because they are brethren, but serve the rather, because they be faithful and beloved, which are partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus

ANNOTATIONS.

thought not upon, because I had not tried it: and imagined that continency was in a man's own power and liberty, which in myself I did not feel: being so foolish not to understand that no man can be continent unless thou give it. Verily thou wouldst give it, if with inward mourning I would knock at thy ears, and with sound faith would cast my care upon thee.

By all which you may easily prove, that chastity is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastisement of men's concupiscence, that it is a thing more grateful to God than the condition of married persons, for else it should not be required either in the Clergy or in the Religious, finally, that it is most abominable to persuade the poor virgins or other professed to such sacrilegious wedlock, which Augustine avoucheth to be worse than adultery. *De bono vidu. c. 4. 11. Jovinian was the first that ever made marriage equal with virginity or chaste life, for which he was condemned of heresy. Aug. in argumento, lib. de bono Conjugali. De pec. merit. lib. 3. c. 7. Lib. de hæres. 82. He was the first that persuaded professed virgins to marry, which Augustine saith was so clearly and without question wicked, that it could never infect any Priest, but certain miserable Nuns. Yea for this strange persuasion he calleth Jovinian a monster, saying of him thus, Lib. 2. Retract. cap. 22. The holy Church that is there, at Rome, most faithfully and stoutly resisted this monster. Hierome calleth the said Heretic and his complices Christian epicures. lib. 2. cont. Jovin. c. 19. Ambrose, ep. 82. ad Vercellensem episcopum in initio. But what would these holy Doctors have said, if they had lived in our doleful time, when the Protestants go quite away with this wickedness and call it God's word?*

ver. 17. *Worthy of double honour.* Double honour and livelihood due to good Priests.

ver. 17. *In word and doctrine.* Such Priests specially and Prelates are worthy of double,

CHAPTER 5.

that is, of the more ample honour, that are able to preach and teach, and to take pains therein. Where we may note, that all good Bishops or Priests, in those days were not so well able to teach, as some others, and yet for the ministry of the Sacraments, and for wisdom and government, were not vancete to be Bishops, and Pastors: for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet all cannot have the like grace therein, and is often recompensed by other singular gifts no less necessary. Augustine laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that gift. *Possid. in vit. Aug. cap. 5.* And some times and countries require preachers more than other. All which we note to discover the pride of Heretics, that contemn some of the Catholic Priests or Bishops, pretending that they cannot preach as they do, with meretricious and painted eloquence.

ver. 19. *Against a Priest.* Here the Apostle will not have every light fellow to be heard against a priest; so Augustine, for the like reverence of the Priesthood, admonisheth Pacarius, that in no wise he admit any testimonies or accusations of heretics against a Catholic Priest. *Epist. 212.*

ver. 22. *No man lightly.* Bishops must have great care, that they give not Orders to any that is not well tried for his faith, learning and good behaviour,

ver. 23. *Water.* You see how lawful and how holy a thing it is, to fast from some meats or drinks, either certain days, or always, as this blessed Bishop Timothy did: who was hardly induced by the Apostle to drink a little wine with his water in respect of his infirmities. And mark withal, what a calumnious and stale cavillation it is, that to abstain from certain meats and drinks for punishment of the body or devotion, is, to condemn God's creatures. Homily of Chrysostom upon these words, *Tom. 5.*

Chr'ist, and to that doctrine which is according to piety: 4 He is proud, knowing nothing, but languishing about questions and strife of words: of which rise envies, contentions, blasphemies, evil suspicions, 5 Conflicts of men corrupted in their mind, and that are deprived of the truth, esteem gain to be piety. 6 But piety with sufficiency is great gain. 7 For we brought nothing unto this world: doubtless, neither can we take away any thing. 8 But having food, and wherewith to be covered, with these we are content, 9 For they that will be made rich, fall into tentation and the snare of the devil, and many desires unprofitable and hurtful, which drown men into destruction and perdition. 10 For the root of all evils is covetousness: which certain desiring have erred from the faith, and have entangled themselves in many sorrows. 11 But thou, O man of God, flee these things: and pursue justice, piety, faith, charity, patience, mildness. 12 Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast confessed a good confession before many witnesses. 13 I command thee before God, who quickeneth all things, and Christ Jesus, who gave testimony under Pontius Pilate a good confession: 14 That thou keep the Commandment without spot, blameless unto the coming of our Lord Jesus Christ. 15 Which in due times the blessed and only Mighty will show, the King of kings and Lord of lords, 16 Who only hath immortality, and inhabiteth light not accessible, whom no man hath seen, yea neither can see, to whom be honour and Empire everlasting. Amen. 17 Command the rich of this world not to be high minded, nor to trust in the uncertainty of riches, but in the living God, who giveth us all things abundantly to enjoy, 18 To do well, to become rich in good works, to give easily, to communicate, 19 To heap unto themselves a good foundation for the time to come, that they may apprehend the true life. 20 O Timothy, keep the *depositum*, avoiding the profane novelties of voices, and oppositions of

ANNOTATIONS.

ver. 4. *Languishing*. Even these be the good disputes of our new Sect-masters, and the world hath too long proved these inconveniences here named, to be the fruits of such endless altercations in religion, as these unhappy Sects have brought forth.

ver. 10. *Certain desiring*. As in the first chapter, lack of faith and good conscience, so here covetousness or desire of these temporal things: and in the end of this chapter, presumption and boasting of knowledge are causes of falling from the faith. Heresy often being the punishment of former sin.

ver. 19. *Foundation*. Alms deeds and good works laid for a foundation and ground, to attain everlasting life.

ver. 20. *Depositum*. The whole doctrine of our Christianity being taught by the Apostles, and delivered to their successors, and coming down from one Bishop to another, is called *Depositum*, as it were a thing laid into their hands, and committed unto them to keep, which because it passeth from hand to hand, from age to age, from Bishop to Bishop, without corruption, change, or alteration, is all one with tradition, and is the truth given unto the holy Bishops to keep, and not to Laymen. Vincentius Lirinensis upon this text, *lib. cont. profan. hæres. Novationes*. And it is for this great, old, and known treasure committed to the Bishops' custody, that Ireneus calleth the Catholic Church *Depositorium dives, the rich treasury of truth*, lib. 3. cap. 4. And as Clemens Alexandrius writeth, *lib. 2. Strom.* this place maketh so much against all Heretics, who do all change this *Depositum*, that for it only such men in his days denied this Epistle. The Heretics of our days challenge also the truth, and say it is the old truth, but they leap fourteen or fifteen hundred years for it over men's heads to the Apostles. But we call for the *Depositum*, and ask them in whose hands, that truth which they pretend, was laid up, and how it came down to them, for it cannot be Apostolical, unless it were *Depositum* in some Timothy's hand,

CHAPTER 6.

so to continue from one Bishop to another, and until our time, and to the end.

ver. 20. *Profane novelties*. *Non dixit antiquitates, saith Vиноensius Lirinensis, non dixit vetustates, sed prophanas novitates. Nam si vitunda est novitas, tenenda est antiquitas: si prophana est novitas, sacrata est vetustas: He said not ANTIQUITIES: he said not ANCIENTNESS: but PROFANE NOVELTIES, for if novelty is to be avoided, antiquity is to be kept: if novelty be profane, ancientness is holy and Sacred.*

We may measure the newness or oldness of words and terms of speaking in Religion, by holy Scriptures only: as though all those, or only those were new and to be rejected, that are not expressly found in holy writ but we must esteem them by the agreeableness or disagreeableness they have to the true sense of Scriptures, to the form of Catholic faith and doctrine, to the praise of the old Christians, to the Apostolic use of speech come unto us by tradition of all ages and Churches, and to the prescription of holy Councils and Schools of the Christian world: which have given out, according to the time and question raised by Heretics and contentious persons, very fit, artificial, and significant words, to discern and defend the truth by, against falsehood.

These terms, *Catholic, Trinity, Person, Sacrament, Incarnation, Mass*, and many more, are not, in that sense wherein the Church useth them, in the Scriptures at all, and divers of them were spoken by the Apostles before any part of the New Testament was written, some of them taken up straight after the Apostle's days in the writings and preachings of holy Doctors, and in the speech of all faithful people, and therefore cannot be counted Novelties of words: Others beside these, as, *Consubstantial, Deipara, Transubstantiation*, and the like, which are neither in express terms found in Scriptures, not yet in sense, if we should follow the judgment of the special sects, against which the said words were first invented, the Arians crying out against Nicene Council, for

falsely called knowledge. 21 Which certain promising, have erred about the faith. Grace be with thee, Amen.

ANNOTATIONS.

the first: the Nestorians against Ephesine Council, for the second; the Lutherans, and Calvinists against the Lateran and the later Councils, for the third. These words also notwithstanding, by the judgment of holy Church and Councils approved to be consonant to God's word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Novelties*.

The words then here forbidden, are the new profane terms and speeches invented, or specially used by Heretics, such as Irene recordeth the Valentinians had a number most monstrous: as the Manichees had also divers, as may be seen in Augustine: The Arians had their *Similis substantiæ*, and Christ to be *ex non existentibus*: the other Heretics after those days had their *Christiparam*, and such like, agreeable to their sects. But the Protestants pass in this kind, as they exceed most Heretics in the number of new opinions: at their *Servum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christ's justice*, their *imputative righteousness*: their horrible terms of terrors, anguishes, distresses, distrust, fear and feeling of hell pains in the soul of our Saviour, to express their blasphemous fiction of his temporal damnation, which they call his descending to hell: *Their marks, tokens, and badges Sacramental*, their *Companation*, *Impanation*, *Circumpanation*, to avoid the true conversion in the Eucharist: their presence in *figure*, in *faith*, *sign*, *spirit*, *pledge*, *effect*, to avoid the real presence of Christ's body. These and such like innumerable which they occupy in every part of their false doctrine, are in the sense that they use them, all false, captious and deceitful words, and are *novitates vocum*, here forbidden.

And though some of the said terms have been by some occasion obiter without ill meaning spoken by Catholics before these Heretics arose, yet now knowing them to be the proper speeches of Heretics, Christian men are bound to avoid them. Wherein the Church of God hath ever been as diligent to resist Novelties of words, as her adversaries are busy to invent them, for which cause she will not have us communicate with them, nor follow their

CHAPTER 6.

fashion and phrase newly invented, though in the nature of the words sometime there be no harm. In Augustine's days, when Christian men had any good befallen them, or entered into any man's house, or met any friend by the way, they used always to say, *Deo gratias*. The Donatists and Circumcellions of that time being newfangled, forsook the old phrase, and would always say, *Laus Deo*: from which the Catholic men did so abhor, as the said Doctor writeth, that they had as lief meet a thief, as one that said to them, *Laus Deo*, instead of *Deo gratias*. As now we Catholics must not say, *The Lord*, but *Our Lord*: as we say, *Our Lady* for his mother, not, *The Lady*. Let us keep our forefathers' words, and we shall easily keep our old and true faith that we had of the first Christian. Let them say, *Amendment*, *abstinence*, *the Lord's supper*, *the Communion table*, *Elders*, *Ministers*, *Superintendent*, *Congregation*, so be it, *praise ye the Lord*, *Morning-prayer*, *Evening-prayer*, and the rest, as they will: Let us avoid those novelties of words, according to the Apostles' prescript, and keep the old terms, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Mass*, *Matins*, *Evensong*, *the B. Sacrament*, *Altar*, *Oblation*, *Host*, *Sacrifice*, *Alleluia*, *Amen*, *Lent*, *Palm-Sunday*, *Christmas*, and the very words will bring us to the faith of our first Apostles, and condemn these new Apostates' new faith and phrase.

ver. 20. *Falsely called knowledge*. It is the property of all Heretics to arrogate to themselves great knowledge, and to condemn the simplicity of their Fathers, the holy Doctors, and the Church, but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deep blindness. Such, saith Ireneus, lib. 5. c. 17, as forsake the preaching of the Church, argue the holy Priests of unskilfulness, not considering how far more worth a religious idiot is, than a blasphemous and impudent Sophister, such as all Heretics be. Vincentius Lirinensis speaking in the person of Heretics, saith, *Come O ye foolish and miserable men, that are commonly called Catholics, and learn the true faith which hath been hid many ages heretofore, but is revealed and showed of late &c.*

THE ARGUMENT OF THE SECOND EPISTLE OF PAUL TO TIMOTHY.

The chief scope of this second to Timothy is, to open unto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would grieve him sore, and also might be a temptation to him. Therefore he talketh of the cause of his trouble, and of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready always to suffer for it, to fulfil his ministry to the end, as himself now had done his.

Whereby it is certain that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words, Chap. 1. *Onesiphorus was not ashamed of my chain, but when he was come to Rome, carefully sought me, &c.* And of his martyrdom thus: *For I am now ready to be offered, and the time of my resolution, or death, is at hand.* cap. 4.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

With his praises he covertly exhorteth him not to be dismayed for his trouble, 6 having grace given in Orders to help him, 8 and knowing for what cause he is persecuted, and namely with the example of Onesiphorus.

1 Paul an Apostle of Jesus Christ by the will of God, according to the promise of the life which is in Christ Jesus. 2 To Timothy my dearest son, grace, mercy, peace from God the Father, and Christ Jesus our Lord. 3 I give thanks to God, whom I serve from my progenitors in a pure conscience, that without intermission I have a memory of thee in my prayers, night and day. 4 Desiring to see thee, mindful of thy tears, that I may be filled with joy. 5 Calling to mind that faith which is in thee not feigned, which also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. 6 For the which cause I admonish thee that thou resuscitate the grace of God: which is in thee by the imposition of my hands. 7 For God hath not given us the spirit of fear: but of power, and love, and sobriety. 8 Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but travail with the Gospel according to the power of God. 9 Who hath delivered and called us by his holy calling, not according to our works, but according to his purpose and grace, which was given to us in Christ Jesus before the secular times: 10 But it is manifested now by the illumination of our Saviour Jesus Christ, who hath destroyed death, and illuminated life and incorruption by the Gospel. 11 Wherein I am appointed a Preacher, and Apostle, and Master of the Gentiles. 12 For the which cause also I suffer these things: but I am not confounded. For I know

ANNOTATIONS.

ver. 5. *In thy grandmother.* Though God show mercy to many that be of incredulous, heretical, or ill parents, yet it is a goodly benediction of God to have good education, and to have good faithful progenitors and Catholic parents. And it is a great sin to forsake the faith of our fathers that be Catholics, or contrary to our education in the Church, to follow strange doctrines, abandoning not only our next natural parents' faith, but the ancient faith and belief of all our progenitors for many hundred years together: And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitors and ages that continued in the same Christian religion which they first received.

Our Protestants in their great wisdom laugh at good simple men when they talk of their fathers' faith. But Hierome, *I am a Christian*, saith he, *and born of Christian parents, and carry the sign of the Cross in my forehead.* And again, ep. 65. c. 3 *Until this day the Christian world hath been without this doctrine, that faith will I hold fast being an old man, wherein I was born a child.* And the holy Scriptures set us often to school to our fathers. *Ask thy fathers, and they will show thee thy ancestors, and they will tell thee.* And again, *Our fathers have showed unto us.*

CHAPTER. 1.

And commonly the true God is called the God of the faithful and of their forefathers. *Dan. 2, 3.* And false gods and new doctrines or opinions be named. *New and fresh, such as their fathers worshipped not. Deut. 32.* Finally, Paul both here, and often else allegeth for his defence and commendation, that he was of faithful progenitors. And it is a case that Heretics cannot lightly brag of, no one sect commonly during so long without intermission, that they can have many progenitors of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholic faith to be false, supposing the Christian religion to be true.

ver. 6. *Grace of God.* Here again it is plain that holy Orders give grace, and that even by and in the external ceremony of imposing the Bishop's hands. And it is a manner of speech specially used in this Apostle and Luke, that Orders give grace to the ordered, and that to take orders or authority to minister Sacraments or preach, is, to be given or delivered to God's grace. *Acts 14, 25.*

ver. 12. *Depositum.* A great comfort to all Christians, that every of their good deeds and sufferings for Christ, and all the worldly losses sustained for defence or confession of their faith, be extant with God, and kept as *depositum*, to be repayed or received again in heaven. Which if the worldlings believed or

Whom I have believed, and I am sure that he is able to keep my *depositum* unto that day. 13 Have thou a form of sound words, which thou hast heard of me in faith and in the love in Christ Jesus. 14 Keep the good *depositum* by the Holy Ghost, which dwelleth in us. 15 Thou knowest this, that all which are in Asia, be averted from me: of whom is Phigelus and Hermogenes. 16 Our Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain. 17 But when he was come to Rome: he sought me carefully, and found me. 18 Our Lord grant him to find mercy of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

CHAPTER II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14 Not to contend, but to shun heretics: neither to be moved to see some subverted considering that the elect continue Catholics, and that in the Church be of all sorts. 24 Yet with all sweetness to reclaim the deceived.

1 Thou therefore my son, be strong in the grace which is in Christ Jesus. 2 And the things which thou hast heard of me by many witnesses, these commend to faithful men, which shall be fit to teach others also. 3 Labour thou as a good soldier of Christ Jesus. 4 No man being a soldier to God, entangleth himself with secular businesses: that he may please him to whom he hath approved himself. 5 For he also that striveth for the mastery, is not crowned unless he strive lawfully. 6 The husbandman that laboureth, must first take of the fruits. 7 Understand what I say: for our Lord will give thee in all things understanding. 8 Be mindful that our Lord Jesus Christ is risen again from the dead, of the seed of David, according to my Gospel. 9 Wherein I labour even unto bands, as a malefactor: but the word of God is not tied. 10 Therefore sustain all things for the elect, that they also may obtain the salvation,

ANNOTATIONS.

considered, they would not so much marvel to see Catholic men so willingly to lose land, liberty, credit, life, and all for Christ's sake and the Church's faith.

ver. 13. *A form.* The Apostles did set down a platform of faith, doctrine, and phrase of Catholic speech and preaching, and that not so much by writing, as here we see, as by word of mouth: to which he referreth Timothy over and above his Epistle unto him. And how precisely Christian Doctors ought to keep the form of words anciently appropriated to the mysteries and matters of our religion. Augustine expresseth in these words, *lib. 10. de civit. cap. 23. Philosophers speak with freedom of words, &c. but we must speak according to a certain rule, lest licentious liberty of words breed an impious opinion of the things also that are signified by the same.* Trinity, person, essence, Consubstantial, Transubstantiation, Mass, Sacrament, and such like, be *verba sana*, as the Apostle speak-

ANNOTATIONS.

ver. 4. *No man being a soldier.* First of all, the Apostle, 1 Cor. 7. maketh marriage and the needful cares, solicitude and detractions thereupon ever depending, special impediments of all such as should employ themselves wholly to God's service, as Bishops and Priests are bound to do. *He that is with a wife*, saith he, *is careful for the world, how to please his wife, and is distracted or divided*, 1 Cor. 7.

Secondly, the practice of Physic, merchandise, or any other profane faculty, and trade of life to gather riches, and much more to be given to hunting, hawking, gaming, shows, interludes, or the like pastime is here forbidden.

Thirdly, the services of Princes and manifold base offices done to them for to obtain dignities and promotions, are disagreeable to Priestly function, not so, to be their Chaplains for this purpose, to preach unto them, to hear their confessions, to minister the Sacraments unto them, to say Divine service before them, and

CHAPTER 1.

eth, *sound words*, given to express certain high truths in religion, partly by the Apostles and first founders of our religion under Christ, and partly very aptly invented by holy Councils and Fathers, to express as near as could be the high ineffable or unspeakable verity of some points, and to stop the heretics' audacity and invention of new words and profane speeches in such things which the Apostles warneth Timothy to avoid. 1 *epistle cap. 6, 20. and 2. epistle 2. 16.*

ver. 16. *Not been ashamed.* What a happy and meritorious thing it is to relieve the afflicted for religion, and not to be ashamed of their disgrace, irons, or what miseries soever.

ver. 18. *Our Lord.* To have this prayer of an Apostle, or any priest or poor Catholic man so relieved, giveth the greatest hope at the day of our death or general judgment, that can be: and it is worth all the lands, honours, and riches of the world.

CHAPTER. 2.

such other such spiritual duties: for, all such services done to principal persons both of the Clergy and Laity, be godly and consonant to Priestly vocation. As also serving of Princes and Commonweals in civil causes and matters of state, in making peace and quietness among the people, by deciding or compounding their controversies, and all such affairs tending to the honour of God and good of men, and to the upholding of true Religion, when they may be done without notorious damage or hindrance of their spiritual charge, or when the hurts thereof be abundantly recompensed by the necessary duties done for the general good of kingdom or country: all such things, I say, be lawful, and often very requisite. And Augustine, Ambrose, Bernard, and all her holy Bishops of old were much occupied therein. *Aug. De opere Monachorum, cap. 29. et Possid. in vit, cap. 19.*

ver. 10. *Sustain.* Mark here that the elect

which is in Christ Jesus, with heavenly glory. 11 A faithful saying. For if we be dead with him, we shall live also together. 12 If we shall sustain, we shall also reign together. If we shall deny, he also will deny us. 13 If we believe not: he continueth faithful, he cannot deny himself. 14 These things admonish: testifying before our Lord. Contend not in words, for it is profitable for nothing, but for the subversion of them that hear. 15 Carefully provide to present thyself approved to God, a workman not to be confounded, rightly handling the word of truth. 16 But profane and vain speeches avoid: for they do much grow to impiety: 17 And their speech spreadeth as a canker: of whom is Hymeneus and Philetus. 18 Who have erred from the truth, saying that the resurrection is done already, and have subverted the faith of some. 19 But the sure foundation of God standeth, having this seal, Our Lord knoweth who be his, and let every one depart from iniquity that nameth the name of our Lord. 20 But in a great house there are not only vessels of gold and silver, but also of wood and of earth: and certain indeed unto honour, but certain unto contumely. 21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified, and profitable to our Lord, prepared to every good work. 22 But youthful desires flee: and pursue justice, faith, charity, and peace with them that invoke our Lord from a pure heart: 23 And foolish, and unlearned questions avoid, knowing that they engender brawls. 24 But the servant of our Lord must not wrangle: but be mild toward all men, apt to teach, patient. 25 With modesty admonishing them that resist the truth: lest sometime God give them repentance to know the truth: 26 And they recover themselves from the snare of the devil, of whom they are held captive at his will.

CHAPTER III.

He prophesieth of Heretics to come, 6 and noteth certain of them also for such, bidding him to avoid them, 10 and, whatsoever persecution befall for it, to continue constant in the Catholic doctrine, both because of his master, Paul himself, 15 and also because of his own knowledge in the Scriptures.

1 And this know thou, that in the last days shall approach perilous times. 2 And men shall be lovers of themselves, covetous, haughty, proud, blasphemous, not obedient to their parents, unkind, wicked, 3 Without affection, without peace, accusers, incontinent, unmerciful, without benignity, 4 Traitors, stubborn, puffed up, and lovers of voluptuousness more than of God: 5 Having an appearance indeed of piety, but denying the virtue thereof. And these avoid. 6

ANNOTATIONS.

though sure of salvation, yet are saved by means of their preachers, as also by their own endeavours.

ver. 15. *Rightly.* The Scriptures or challenge of the word of God is common to Catholics and Heretics, but all is in the handling of them, these latter handle them guilefully, adulterating the word of God, as elsewhere the Apostle speaketh: the other sincerely after the manner of the Apostles and Doctors of God's Church: which the Greek expresseth by a significant word of cutting a thing straight by a line, *ορθοτομουται*.

ver. 17. *Their speech.* The speeches, preachings and writings of Heretics be pestiferous, contagious, and creeping like a canker, therefore Christian men must never hear their sermons, nor read their books. For such men have a popular way of talk, whereby the unlearned, and specially women laden with sin are easily beguiled. *Nothing is so easy,* saith Hierome, *as with a voluble and rolling tongue to deceive the rude people, which admire whatsoever they understand not.* Ep. 2. ad Nepot. cap. 10.

ver. 20. *In a great house.* He meaneth not that Hymeneus and Philetus, of whom he spake immediately before, or of other Heretics, be properly within the Church, as Catholic men are, though grievous sinners: but that evil men

CHAPTER 2.

who for the punishment of their sins become Heretics, were before they fell from their faith as vessels of contumely within the Church. Yea, and often also after they be severed in heart, and in the sight of God, so long as they stand in external possession and use of the same Sacraments, and in the outward fellowship of Catholics, nor yet either separated of themselves, nor cast out by the governors of the Church, so long, we say, they be after a sort in the Church: though properly and indeed they be out of the compass of God's house, Marry of those that are openly severed in Sacraments, Service and communion, there is no question but they are out of the Church.

verse 21. *Cleanse himself.* Man then hath free will to make himself a vessel of salvation or damnation: though salvation be attributed to God's mercy principally, the other to his just judgment, neither of both being repugnant to our free will, but working with and by the same, all such effects in us as to his providence and our deserts be agreeable.

ver. 25. *God give them.* Conversion from sin and heresy is the gift of God, and of his special grace: yet here we see good exhortations and prayer, and such other helps of man be profitable thereunto. Which could not be, if we had not free will.

ANNOTATIONS.

ver. 2. *Men shall be.* All these words Cyprian expoundeth of such as by pride and disobedience resist God's Priest. Let no faithful man, saith he, that keepeth in mind our Lord's and the Apostle's admonition, marvel if he see in

CHAPTER 3.

the latter times some proud and stubborn fellows, and the enemies of God's Priests, go out of the Church or impugn the same: when both our Lord and the Apostle foretold us that such should be. *Cypr. ep. 55. num. 3.*

For of these be they that carefully enter into houses : and lead captive silly women, laden with sins : which are led with divers desires. 7 Always learning, and never attaining to the knowledge of the truth. 8 But as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. 9 But they shall prosper no further : for their folly shall be manifest to all, as theirs also was. 10 But thou hast attained to my doctrine, institution, purpose, faith, longanimity, love, patience. 11 Persecutions, passions : what manner of things were done to me at Antioch, at Iconium, at Lystra : what manner of persecutions I sustained, and out of all our Lord delivered me. 12 And all that will live godly in Christ Jesus, shall suffer persecution. 13 But evil men and seducers shall prosper to the worse : erring and driving into error. 14 But thou, continue in those things which thou hast learned, and are committed to thee : knowing of whom thou hast learned : 15 And because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ Jesus. 16 All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice : 17 That the man of God may be perfect, instructed to every good work.

ANNOTATIONS.

ver. 6. *Women laden.* Women laden with sins, are for such their deservings, and through the frailty of their sex, more subject to the heretics' deceits, than men : the enemy attempting, as he did in the fall of our first parents, by them to overthrow men. Hierome upon the third chapter of Jeremiah : Where he addeth that every heresy it first broached, *propter gulam et ventrem*, for gluttony and belly-cheer.

ver. 8. *Jannes and Mambres.* That those Magicians which resisted Moses, were thus called, it is not written in the Old Testament, it came to the Apostles' knowledge by tradition, as the Church now hath the names of the three kings, of the penitent thief, of the soldier that pierced Christ's side on the Cross, and of the like.

ver. 9. *Fully manifest.* All heretics in the beginning seem to have some show of truth, God for just punishment of men's sins, permitting them for some while in some persons, and places to prevail, but in short time God detecteth them, and openeth the eyes of men to see their deceits : insomuch that after the first brunt they be maintained by force only, all wise men in manner seeing their falsehood, though for troubling the state of such common-weals where unluckily they have been retained, they cannot be suddenly extirpated.

ver. 12. *All that will live.* All holy men suffer one kind of persecution or other, being grieved and molested by the wicked, one way or another : but not all that suffer persecution be holy, as all malefactors. The Church and Catholic Princes persecute heretics, and be persecuted of them again. Augustine *ep.* 48.

ver. 13. *Prosper.* Though heresies and the authors of them be after a while discovered, and by little and little forsaken generally of the honest, discreet, and men careful of their own salvation, yet their authors and other great sinners proceed from one error and heresy to another, and finally to plain Atheism and all devilish disorder.

ver. 14. *Continue in those things.* In all danger and diversity of false sects, Paul's admonition is, ever to abide in that was first taught and delivered, never to give over our old faith

CHAPTER 3.

for a new fancy. This is it which before he calleth *depositum*. 1 Tim. 6, and 2 Tim. 1.

ver. 16. *All Scripture.* Besides the Apostles' teaching and tradition, the reading of holy Scriptures is a great defence and help of the faithful, and especially of a Bishop, not only to avoid and condemn all heresies, but to the guiding of a man in all justice, good life, and works. Which commendation is not here given to the books of the New Testament only, whereof he here speaketh not, as being yet for a great part not written, but to the Scripture of the Old Testament also, yea, and to every book of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and understood according to the same Spirit wherewith it was written.

The Heretics upon this commendation of holy Scriptures, pretend, very simply in good sooth, that therefore nothing is necessary to justice and salvation but Scriptures. As though every thing that is profitable or necessary to any effect, excluded all other help, and were only enough to attain the same. By which reason a man might as well prove that the Old Testament were enough, and so exclude the New : or any one piece of all the Old, and thereby exclude the rest. For he affirmeth every Scripture to have the aforesaid utilities, and they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him over and above that he had learned out of the Scriptures of the Old Testament, which he had read from his infancy, but could not thereby learn all the mysteries of Christian religion therein. Neither doth the Apostle affirm here that he had his knowledge of Scriptures by reading only, without help of masters and teachers, as the Adversaries hereupon, to commit the holy Scriptures to every man's presumption, do gather : but affirmeth only that Timothy knew the Scriptures, and therefore had studied them by hearing good readers and teachers, as Paul himself did of Gamaliel and the like, and as all Christian students do, that be trained from their youth in Catholic universities in the study of Divinity.

CHAPTER IV.

He requireth him to be earnest while he may, because the time will come when they will not abide Catholic preaching, 5 and to fulfil his course, as himself now hath done, 9 and to come unto him with speed, because the rest of his train are dispersed and he draweth now to heaven.

1 I testify before God and Jesus Christ who shall judge the living and the dead, and by his advent, and his kingdom, 2 Preach the word, urge in season, out of season, reprove, beseech, rebuke in all patience and doctrine. 3 For there shall be a time when they will not bear sound doctrine: but according to their own desires they will heap to themselves masters, having itching ears, 4 And from the truth certes they will avert their hearing, and to fables they will be converted. 5 But be thou vigilant, labour in all things, do the work of an Evangelist, fulfil thy ministry. Be sober. 6 For I am even now to be sacrificed: and the time of my resolution is at hand. 7 I have fought a good fight, I have consummated my course, I have kept the faith. 8 Concerning the rest, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge: and not only to me, but to them also that love his coming. 9 Make haste to come to me quickly. 10 For Demas hath left me, loving this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. 11 Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12 But Tychicus I have sent to Ephesus. 13 The cloak that I left at Troas with Carpus, coming bring with thee, and the books especially the parchment. 14 Alexander the coppersmith hath showed me much evil, our Lord will reward him according to his works. 15 Whom do thou also avoid, for he hath greatly resisted our words. 16 In my first answer no man was with me, but all did forsake me: be it not imputed to them. 17 But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and all Gentiles may hear: and I was delivered from the mouth of the lion. 18 Our Lord hath delivered me from all evil work: and will save me unto his heavenly kingdom, to whom be glory for ever and ever, Amen. 19 Salute Prisca and Aquila, and the house of Onesiphorus. 20 Erastus remained at Corinth. And Trophimus I left sick at Miletum. 21 Make haste to come before winter. Eubulus and Pudens and Linus and Claudia, and all the brethren salute thee. 22 Our Lord Jesus Christ be with thy spirit. Grace be with you, Amen.

ANNOTATIONS.

ver. 3. *There shall be a time.* If ever this time come, as needs it must, that the Apostle foresaw and foretold, now it is undoubtedly, for the properties fall so just in every point upon our new Masters and their Disciples, that they may seem to be portrayed out, rather than prophesied of. Never were there such delicate doctors that could so pleasantly claw and so sweetly rub the itching ears of their hearers, as these, which have a doctrine framed for every man's fancy, lust, liking, and desire, the people not so fast crying, *Speak placentia, things that please:* but the Masters as fast warranting them to do *placentia*.

ver. 6. *To be sacrificed.* The Martyrdom of saints is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effects; both in the party that suffereth in, and in others that are partakers of the merit, as of a sacrifice: which name it hath by a metaphor.

ver. 8. *A crown of justice.* This place convinceth for the Catholics, that all good works done by God's grace after the first justification, be truly and properly meritorious, and fully worthy of everlasting life; and that thereupon heaven is the due and just stipend, crown, or recompense, which God by his justice oweth to the persons so working by his grace, for he rendereth or repayeth heaven as a just judge, and not only as a merciful giver, and the crown which he payeth is not only of mercy or favour or grace, but also of justice. It is his merciful favour and grace, that we work well and merit heaven: it is his justice, for those merits to give us a crown correspondent in heaven. Augustine upon these words of the Apostle, expresseth both briefly thus, *How should be*

CHAPTER 4.

repay as a just judge, unless he had first given as a merciful father? Lib. de grat. and lib. arbit. c. 6

And when you hear or read any thing in the Scriptures, that may seem to derogate from man's works in this case, it is always meant of works considered in their own nature and value, not implying the grace of Christ, by which grace it cometh, and not of the work in itself, that we have a right to heaven, and deserve it worthily: which the Apostle in the 6. to the Hebrews more than insinuateth, saying these words, *God is not unjust, to forget your work and love which you have showed in his name, &c.* As though he would say, that we were unjust if he did forget to recompence their works. The parable also of the men sent into the Vineyard, proveth that heaven is our own right, bargained for and wrought for, and accordingly paid unto us as our hire at the day of judgment, for that is *merces* and *μισθος*, whereby the Scripture so often calleth it. It is the goal, the mark, the price, the hire, of all striving, running, labouring, due both by promise and by covenant and right debt. Augustine, in *Psal.* 83, and 100, and *hom.* 14. c. *lib.* 50. *hom.* Cyprian also, and namely the latter end of his book *de opere et eleemosyna*: and thou shalt easily contemn the contrary falsehood, which doth not so much derogate from man's works, as from God's grace, which is the cause and ground of all worthiness in man's merits. Augustine's words be these, *Mark that he to whom our Lord gave grace, hath our Lord also his debtor. He found him a giver, in the time of mercy. he hath him his debto in the time of judgment.*

ver. 21. *Linus.* This Linus was coadjutor with and under Peter, and so counted second in the number of Popes.

THE ARGUMENT OF THE EPISTLE OF PAUL TO TITUS.

That Titus was a Gentile and not a Jew, and that he was in Paul's train, at the least the 14 years after his conversion, if not before, we understand by the Epistle to the Galatians, c. 2. And that he continued with him to the very end, appeareth in the second to Timothy, c. 4. Where he maketh mention that he sent him from Rome into Dalmatia, when himself was shortly after to be put to death.

And therefore although Luke never name him in the Acts, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: *Forthwith we sought to go into Macedonia, Acts 16.* For Paul also sent him to Corinth, between the writing of his 1 and 2 to the Corinthians, which time concurreth with Acts 19, by occasion whereof he maketh much and honourable mention of him in the said second Epistle c. 2, and c. 7, and again he sent him with the same Epistle: both times about great matters: so that no doubt he was then also a Bishop, and received accordingly of the Corinthians, *with fear and trembling, 2 Cor. 7. v. 15.* But the same is plainer in this Epistle to himself, c. 1. v. 5, where the Apostle saith, *for this cause I left thee at Crete, &c.* By which words it is manifest also, that this Epistle was not written during the story of the Acts, seeing that no mention is there of Paul's being in the isle of Crete, but after his demission at Rome out of his first trouble, and before his second or last trouble there, as is evident by these words: *When I shall send to thee Artemus or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter, Titus 3.*

Therefore he instructeth him, and in him all Bishops, much like as he doth Timothy, what qualities he must require in thine that shall make Priests and Bishops, in what sort to preach, and to teach all sorts of men, to commend good works unto them: finally, himself to be their example in all goodness.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

Of what quality the Priests and Bishops must be: 9 Namely learned, considering the Judaical seducers of that time. 12 That the Cretensians must be roughly used, to have them continue sound in faith.

1 Paul the servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God and knowledge of the truth: which is according to piety. 2 Into the hope of life everlasting, which he promised that lieth not, God, before the secular times: 3 But hath manifested in due time his word in preaching, which is committed to me according to the precept of our Saviour God: 4 To Titus my beloved son according to the common faith, grace and peace from God the Father, and Christ Jesus our Saviour. 5 For this cause left I thee in Crete, that thou shouldst reform the things that are wanting, and shouldst ordain Priests by cities, as I also appointed thee: 6 If any be without crime, the husband of one wife, having faithful children,

ANNOTATIONS.

ver. 5. *Ordain Priests.* Though Priests or Bishops may be nominated and elected by the princes, people, or patrons of places, according to the use of the time and diversity of countries and fashions, yet they cannot be ordered and consecrated but by a Bishop who was himself rightly ordered or consecrated before, as this Titus was by Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choice of the persons, no mention being here made of any other election popular. Which though it were long used in the Primitive Church, yet for divers causes and specially for continual tumults, partialities, and disorders which Augustine much complaineth of in his time, was justly taken away, and other better means of their designment appointed. *Conc. Laodic. cap. 12. 13. Augustine, de adult. conjug. lib. 2. cap. 20. Ep. 110. and Possid. in vita Aug. cap. 8.*

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests or other persons, it is plain by the Apostolic practice set down in the Scriptures, namely in the Acts, and in the Epistle to Timothy and Titus. Hie-

CHAPTER I.

rome, who seemeth sometimes to say that in the Primitive Church there was no great difference betwixt a Bishop and Priest, yet he ever excepteth giving holy Orders, which pre-eminence he attributeth to Bishops only, *ep. 85.* as he doth also confirming the Baptized by giving them the Holy Ghost through imposition of hand and holy Chrism. *Dial. cont. Lucifer. c. 4.* Arius was of old condemned of heresy, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. her. 75. August. her. 53.* Note lastly the fraudulent translation of the Heretics always, turning for Priests, which here is evident to be a calling of Order and office, *Elders*, saying, *That thou ordain Elders*, which in our vulgar tongue signifieth the age, and not the office properly; and all this for hatred of Priests.

ver. 6. *Of one wife.* To that which is said upon the like words, 1 Tim. 3, add this testimony of Epiphanius, *lib. 3. tom. 2. cont. hæreses in fine. Holy Priesthood*, saith he, *for the most part proceedeth of Virgins: and if not of virgins, yet of them that live a sole or single life: but and if the single and sole persons suffice not the ministry, of such as contain from their wives, or after once marrying remain widows. For, him that hath been*

not in the accusation of riot, or not obedient. 7 For a Bishop must be without crime, as the steward of God: not proud, not angry, not given to wine, no striker, not covetous of filthy lucre: 8 But given to hospitality, gentle, sober, just, holy, continent: 9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainsay it. 10 For there be many disobedient, vain speakers, and seducers, especially they that are of the Circumcision. 11 Who must be controlled, who subvert whole houses, teaching the things they ought not, for filthy lucre. 12 One of them said, their own proper prophet, *The Cretensians always liars, naughty beasts, slothful bellies.* 13 This testimony is true. For the which cause rebuke them sharply, that they may be sound in the faith, 14 Not attending to Jewish fables, and commandments of men averting themselves from the truth. 15 All things are clean to the clean: but to the polluted and to infidels nothing is clean: but polluted are both their mind and conscience. 16 They confess that they know God: but in their works they deny, whereas they be abominable and incredulous and to every good thing reprobate.

CHAPTER II.

What to preach both to old and young, not only with word but with example also, and to servants. 11 For there are of all sorts in the Church, and they must be instructed accordingly.

1 But do thou speak the things that become sound doctrine. 2 Old men that they be sober, chaste, wise, sound in the faith, in love, in patience. 3 Old women in like manner, in holy attire, not ill speakers, not given to much wine: teaching well. 4 That they may teach the young women wisdom, to love their husbands, to love their children, 5 Wise, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed. 6 Young men in like manner exhort that they be sober. 7 In all things show thyself an example of good works, in doctrine, in integrity, in gravity, 8 The word found irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of us. 9 Servants to be subject to their masters, in all things pleasing, not gainsaying. 10 Not defrauding, but in all things showing good faith, that they may adorn the doctrine of our Saviour God in all things. 11 For the grace of God our Saviour hath appeared to all men: 12 Instructing us that denying impiety and worldly desires, we live soberly and justly, and godly in this world, 13 Expecting the blessed hope and advent of the glory of the great God and our Saviour Jesus Christ. 14 Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. 15 These things speak and exhort, and rebuke, with all authority. Let no man contemn thee.

CHAPTER III.

To teach them obedience unto Princes, and meekness toward all men, considering that we also were as they, till God of his goodness brought us to Baptism. 8 To teach good works, 9 and to avoid vain questions, 10 and obstinate Heretics.

1 Admonish them to be subject to princes and potestates, to obey at a word, to be ready to every good work. 2 To blaspheme no man, not to be litigious, but modest: showing all mild-

ANNOTATIONS.

married twice, it is not lawful to take to Priesthood, &c. If you list to see the causes why bigamy is forbidden them that are to be Priests, and continency required of the clergy, see the same author, *lib. 2. to. 1. hæres. 59.* Ambrose, *lib. 1. Offic. c. 50.* and upon, *1 Tim. 3.* Augustine, *de bono Conjugal. c. 18.* Hierome, *ep. 50. c. 5. ad Pammachium*, and against Jovinian, *lib. 1. c. 19.* Leo, *ep. 87.* and other ancient authors.

And if the studious reader peruse all antiquity, he shall find all notable Bishops and Priests of God's Church to have been single or continent from their wives, if any were married before they came to the clergy. So was Paul, and exhorteth all men to the like, *1 Cor. 7. 7.* So were all the Apostles after they followed Christ, as Hierome witnesseth, affirming that our Lord loved John specially for his virginity. *Apol. ad Pammach. c. 8. et lib. 1. cont. Jovin. c. 14.* Ignatius, *ep. 6. ad Philadelph.* saith of the said John, and of Timothy, Titus, Euodius, Clement, that they lived and died in chastity, reckoning up of the Old Testament divers notable personages that did the same,

CHAPTER I.

as Elias, Jesus Nave, otherwise called Josue, Melchisedec, Elisæus, Hierome, John Baptist. No man is ignorant that all the notable Fathers of the Greek and Latin Church lived chaste: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilary who entered into holy Orders after his wife's death, Ambrose, Hierome, Augustine, Leo, Gregory the great. Certain other notable Fathers had once wives, but no holy men ever used them, much less married, after they were in holy Orders. A marvellous thing, that so many heretofore should have the gift of chastity then, and now so few, if the Protestants say true, that scarce one among them in our age of all their sects, even of their principal superintendants, hath had it.

ver. 15. *Clean to the.* He speaketh not of the Church's abstaining from meats sometimes, which is not for any uncleanness in the creatures, but for chastening their bodies: but he meaneth the Jewish superstition, who now being Christians, would not cease to put difference of clean and unclean according to their old law. Augustine, *Cont. Faust. lib. 31. cap. 4.*

ANNOTATIONS.

ver. 15. *Authority.* Bishops must be stout and command in God's cause, and the peo-

CHAPTER 2.

ple must in no wise disobey or contemn them.

ness toward all men. 3 For we also were sometime unwise, incredulous, erring, serving divers desires and voluptuousnesses, living in malice and envy, odible, hating one another. 4 But when the benignity and kindness toward man of our Saviour God appeared: 5 Not by the works of justice which we did, but according to the mercy he hath saved us by the laver of regeneration and renovation of the Holy Ghost, 6 Whom he hath poured upon us abundantly by Jesus Christ our Saviour: 7 That being justified by his grace, we may be heirs according to hope of life everlasting. 8 It is a faithful saying, and of these things I will have thee avouch earnestly, that they which believe in God, be careful to excel in good works. These things be good and profitable for men. 9 But foolish questions and genealogies, and contentions, and controversies of the law avoid. For they are unprofitable and vain. 10 A man that is a heretic after the first and second admonition avoid: 11 Knowing that he that is such a one, is subverted, and sinneth, being condemned by his own judgment. 12 When I shall send to thee Artemas or Tychicus, hasten to come unto me to Nicopolis, for there I have determined to winter. 13 Set forward Zenas the lawyer and Apollos carefully, that nothing be wanting to them. 14 And let our men also learn to excel in good works to necessary uses: that they be not unfruitful. 15 All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

ANNOTATIONS.

ver. 5. *By the laver of regeneration.* As before in the Sacrament of holy Orders, 1 Tim. 4, and 2 Tim. 1. so here it is plain that Baptism giveth grace, and that by it as by an instrumental cause we be saved.

ver. 10. *A man that is a heretic.* Not every one that erreth in religion, is a Heretic, but he only that after the Church's determination, wilfully and stubbornly standeth in his false opinion, not yielding to decree of Council, or the chief Pastors of the Church therein. *They,* saith Augustine, *ep. 162, that defend their sentence, though false and perverse, with no stubborn stomach or obstinate heart, specially if it be such as themselves by bold presumption broached not, but received it of their deceived parents, and do seek the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretics.* And, *lib. 18. de Civit. c. 51. They that in the Church of Christ have any crazed or perverse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and will not amend their pestiferous opinions, but persist in defence of them, are thereby become Heretics, and going forth out of the Church, are counted for enemies that exorcise us.* Again, *lib. 4. de Bap. cont. Donat. c. 16. He is a Heretic, that when the doctrine of the Catholic faith is made plain and manifest unto him, had rather resist it, and choose that which himself held, &c.* And in divers places he declareth that Cyprian, though he held an error, yet was no Heretic, because he would not have defended it after a general Council had declared it to be an error, *lib. 2. de bapt. c. 4.* So Possidonius in the life of Augustine reporteth how after the determination of the See Apostolic, that Pelagius' opinion was heretical, all men esteemed Pelagius a Heretic, and the Emperor made laws against him, as against a Heretic. Augustine saith, *He is a Heretic in my opinion, that for some temporal commodity, and specially for his glory and principality coineth or else followeth false or new opinions, de utilit. credendi. cap. 1.*

CHAPTER 3.

Let our Protestants behold themselves in this glass, and withal let them mark all other properties that old Heretics ever had, and they shall find all definitions and marks of a Heretic to fall upon themselves. And therefore they must not marvel if we warn all Catholic men by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles, and companies. Neither need the people be curious to know what they say, much less to confute them: but they must trust God's Church, which doth refute and condemn them. And it is enough for them to know that they be condemned, as Augustine noteth in the latter end of his book *De Heresibus*. And Cyprian saith notably to Antonianus, demanding curiously what heresies Novatianus did teach: *No matter,* quoth he, *what heresies he hath or teacheth, when he teacheth without,* that is to say, out of the Church.

ver. 10. *Admonition.* These admonitions or corruptions must be given to such as err, by our spiritual governors and pastors, to whom if they yield not, Christian men must avoid them.

ver. 11. *Subverted.* Heretics be often incorrigible, yet the Church of God ceaseth not by all means possible to revoke them: therefore Augustine saith, *epist. 162, The Heretic him- self himself though swelling with odious and detestable pride, and mad with the frowardness of wicked contention, as we admonish that he be avoided, lest he deceive the weaklings, and little ones, so we refuse not by all means possible to seek his amendment and reformation.*

ver. 11. *By his own judgment.* Other grievous offenders be separated by excommunication from the communion of Saints, and the fellowship of God's Church, by the sentence of their superiors in the same Church: but heretics more miserable and unfortunate than they, run out of the Church of their own accord, and so give sentence against their own souls to damnation.

THE EPISTLE OF PAUL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemon's virtue, who was a Colossian, he writeth a familiar letter from Rome, being prisoner there, about his fugitive servant Onesimus: not doubting but that he might command him, yet rather requesting that he will forgive him, yea and receive him as he would Paul himself, who also hopeth to come unto him.

1 Paul the prisoner of Christ Jesus, and brother Timothy: to Philemon the beloved, and our coadjutor. 2 And to Appia our dearest sister, and to Archippus our fellow soldier, and to the Church which is in thy house. 3 Grace to you and peace from God our Father, and our Lord Jesus Christ. 4 I give thanks to my God, always, making a memory of thee in my prayers. 5 Hearing thy charity and faith which thou hast in our Lord Jesus, and toward all the Saints: 6 That the communication of thy faith may be made evident in the agnition of all good that is in you in Christ Jesus. 7 For I have had great joy and consolation in thy charity, because the bowels of the saints have rested by thee brother. 8 For the which thing having great confidence in Christ Jesus to command thee that which pertained to the purpose: 9 For charity rather I beseech, whereas thou art such a one, as Paul being old and now prisoner also of Jesus Christ. 10 I beseech thee for my son whom I have begotten in bands Onesimus, 11 Who hath been sometime unprofitable to thee, but now profitable both to me and thee: 12 Whom I have sent back to thee. And do thou receive him as mine own bowels. 13 Whom I would have retained with me, that for thee he might minister to me in the bands of the Gospel: 14 But without thy counsel I would do nothing: that thy good might be not as it were of necessity, but voluntary. 15 For perhaps therefore he departed for a season from thee, that thou mightest take him again for ever. 16 Now not as a servant, but for a servant, a most dear brother, especially to me, but how much more to thee, both in the flesh, and in our Lord? 17 If therefore thou take me for thy fellow, receive him as myself. 18 And if he hath hurt thee any thing, or is in thy debt, that impute to me. 19 I Paul have written with mine own hand: I will repay it: not to say to thee, that thou owest me thine own self also. 20 Yea brother, God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. 21 Trusting in thy obedience I have written to thee, knowing that thou wilt do above that also which I do say. 22 And withal provide me also a lodging: for I hope by your prayers that I shall be given to you. 23 Therefore salute thee Epaphras my fellow-prisoner in Christ Jesus, 24 Mark, Aristarchus, Demas and Luke my coadjutors. 25 The Grace of our Lord Jesus Christ be with your spirit. Amen.

ANNOTATIONS.

ver. 5. *Charity and faith.* Faith and charity commended always together, both necessary to make a complete christian man, and to justification and salvation.

ver. 5. *Toward all the saints.* The Apostle sticketh not to say, charity and faith in Christ and all his Saints, which our captious adver-

saries count in Catholic men's speeches and writings, very absurd, feigning that in all such we make no difference betwixt the love we bear to Christ, and the love we bear to our neighbors: betwixt the trust or belief we have in God, and that which we have in his holy Saints. Malice and contention doth so blind all Heretics.

THE ARGUMENT OF THE EPISTLE OF PAUL TO THE HEBREWS.

That the Hebrews were not all the Jews, but only a part of them, it is manifest, Acts 6, where the primitive Church of Jerusalem, although it consisted of Jews only as we read Acts 2, yet it is said to consist of two sorts, Greeks and Hebrews. Which again is manifest, Phil. 3, where Paul comparing himself with the Judaical false Apostles, saith, that he also is a *Hebrew of Hebrews*. Finally they seem to have been those Jews which were born in Jewry, which for the most part dwelled also there. Therefore to the Christian Jews in Jerusalem, and in the rest of Jewry, Paul writeth this Epistle out of Italy: saying, thereupon, *The brethren of Italy salute you.* Heb. 13. By which words, and by these others in the same place, *Know ye our brother Timothy to be dismissed, with whom, if he come the sooner, I will see you,* it is evident, that he wrote this, not only after he was brought prisoner to Rome, wherein Luke endeth the Acts of the Apostles: but also after he was set at liberty there again.

Many causes are given of the Doctors, why writing to the Jews, he doth not put his name in the beginning, *Paul an Apostle, &c.* as he doth lightly in his Epistle to the Churches and Bishops of the Gentiles. The most likely cause is, for that he was *the Preacher and Apostle, and Master of the Gentiles*. And again in another place he saith, that himself was appointed the Apostle of the Gentiles, as Peter of the Jews, Gal. 2. Only Peter therefore writing to the Jews, doth use this style: *Peter an Apostle of Jesus Christ &c.*; because he was more peculiarly their Apostle, as being the vicar of Christ, who was also himself more specially *the Minister of the Circumcision*, that is, as himself speaketh, *not sent but to the sheep which were lost of the house*

of Israel. Matt. 15. *More specially.* Yet was Christ head of the Gentiles also. So likewise his Vicar Peter, notwithstanding his more peculiar Apostleship over the Jews.

The argument of the Epistle From Paul himself doth tell us in two words, calling it *verbum solutij*, the word of solace and comfort, Which also is plain in the whole course of the Epistle, namely in the tenth chapter, verse 32. &c. where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their own countrymen the Jews, whereof the Apostle also maketh mention to the Thessalonians. 1 Thes. 2. v. 14. Those persecutions then of the obstinate incredulous Jews their countrymen, was one great tentation unto them. Another tentation was, the persuasions that they brought them out of Scriptures, to cleave unto the Law, and not to believe in Jesus the dead man.

And whereas the Jews did magnify their law by the Prophets, and by the Angels by whom it was given, and by Moses, and by their land of promise, into which Joshua brought them, and by their father Abraham, and by their Aaronical or Levitical priesthood and sacrifices, by their tabernacle, and by their Testaments: he sheweth that our Lord Jesus as being the natural Son of God, passeth incomparably the Prophets, the Angels, and Moses: that the rest or quietness which God promised, was not in their earthly land, but in heaven: that his figure Melchisedec far passed Abraham: and that his Priesthood, sacrifice, tabernacle, and Testament far passed theirs. In all which he shooteth often at these three marks: to take away the scandal of Christ's death, by giving them sundry good reasons and testimonies of it: to erect their minds from visible and earthly promises, to which only the Jews were wholly bent, to invisible and heavenly: and to insinuate that the ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be divided into these parts: the first, Of Christ's excellency above the Prophets, Angels, Moses and Joshua: c. 1. 2. 3. 4. The second, of his Priesthood and excellency thereof above the priesthood of the old Testament: c. 5. unto the midst of the 10. The last part is of exhortation, c. 10. v. 9. to the end of the Epistle.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

Let the Christian Reader note the corruption and impudent boldness of our adversaries, that upon a false private persuasion of their own, that Paul was not the author of this Epistle, leave out his name in the title of the same, contrary to the authentical copies both Greek and Latin. In old time there was some doubt who should be writer of it, but then, when it was no less doubted whether it were canonical Scripture at all. Afterward the whole Church, by which only we know the true Scriptures from other writings, held it, and delivered it, as now she doth to the faithful for canonical, and for Paul's Epistle. Notwithstanding the Adversaries would have refused the Epistle, as well as they do the Author, but that they falsely imagine certain places thereof to make against the Sacrifice of the Mass.

CHAPTER I.

God speaks to their fathers by the Prophets: but to themselves by his own Son, 14 who incomparably passeth all the Angels.

1 Diversely and many ways in times past God speaking to the fathers in the Prophets: 2 Last of all in these days hath spoken to us in his Son, whom he hath appointed heir of all, by whom he made also the worlds. 3 Who being the brightness of his glory, and the figure of his substance, and carrying all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty in the high places: 4 Being made so much better than Angels, as he hath inherited a more excellent name above them. 5 For to which of the Angels hath he said at any time, *Thou art my son, to day have I begotten thee?* And again, *I will be to him a father, and he shall be to me a son.* 6 And when again he bringeth in the first begotten into the world, he saith, *And let all the Angels of God adore him.* 7 And to the Angels truly he saith, *He that maketh his Angels, spirits: and his ministers a flame of fire.* 8 But to the Son: *Thy throne O God for ever and ever: a rod of equity, the rod of thy kingdom.* 9 *Thou hast loved justice, and hated iniquity: therefore thee, God, thy God hath anointed with oil of exultation above thy*

ANNOTATIONS.

ver. 3. *The figure.* To be the figure of his substance, signifieth nothing else but that which Paul speaketh in other words to the Philipians c. 2. v. 6. that he is the form and most express resemblance of his father's substance. So Ambrose and others expound it, and the Greek word *Character* is very significant to that purpose. Note also by this place, that the Son, though he be a figure of his Father's substance, is notwithstanding of the same substance. So Christ's body in the Sacrament, and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christ's

CHAPTER I.

visible body and sacrifice upon the cross, yet may be and is the selfsame in substance.

ver. 6. *Let all the Angels adore.* The Heretics marvel that we adore Christ in the B. Sacrament, when they might learn by this place, that wheresoever his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored, we answer, that no more was he incarnate purposely to be adored: but yet straight upon his descending from heaven, it was the duty both of Angels and all other creatures to adore him.

fellows. 10 And Thou in the beginning O Lord didst found the earth : and the works of thy hands are the heavens. 11 They shall perish, but thou shalt continue : and they shall all wax old as a garment. 12 And as a vesture shall thou change them, and they shall be changed : but thou art the self-same, and thy years shall not fail. 13 But to which of the Angels saith he at any time : Sit on my right hand, until I make thine enemies the footstool of thy feet ? 14 Are they not all ministering spirits : sent to minister for them which shall receive the inheritance of salvation ?

CHAPTER II.

He inferreth of the foresaid, that it shall be incomparably more damnable for them to neglect the New Testament than the Old, 3 considering the irrefragable authority of the Apostles also. 5 Then he prosecuteth the excellency of Christ above the Angels, 9 who nevertheless, was made lesser than Angels, to suffer and die for men, to destroy the dominion of the Devil. 15 To deliver men from fear of death, 17 and to be a fit Priest for men.

1 Therefore more abundantly ought we to observe those things which we have heard : lest perhaps we run out. 2 For if the word that was spoken by Angels, became sure, and all prevarication and disobedience hath received a just retribution of reward : 3 How shall we escape if we neglect so great salvation ? which when it was begun to be declared by our Lord, of them that heard was confirmed on us, 4 God withal testifying by signs, and wonders, and divers miracles, and distributions of the Holy Ghost according to his will. 5 For not to Angels hath God made subject the world to come, whereof we speak. 6 But one hath testified in a certain place, saying : *What is man, that thou art mindful of him, or the son of man, that thou visitest him ?* 7 *Thou didst minish him little less than Angels : with glory and honour thou hast crowned him, and constituted him over the works of thy hands.* 8 *All things hast thou made subject under his feet.* For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subjected to him. 9 But him that was a little lessened under the Angels, we see JESUS, because of the passion of death, crowned with glory and honour : that through the grace of God he might taste death for all. 10 For it became him for whom all things and by whom all things, that had brought many children into glory, to consummate the author of their salvation, by his passion. 11 For he that sanctifieth, and they that be sanctified : all of one. For the which cause he is not ashamed to call them brethren. 12 Saying, *I will declare thy name to my brethren : in the midst of the Church will I praise thee.* 13 And again, *I will have affiance in him,* And again, *Behold here am I and my children, whom God hath given me.* 14 Therefore because the children have communicated with flesh and blood, himself also in like manner hath been partaker of the same : that by death he might destroy him that had the empire of death, that is to say, the Devil. 15 And might deliver them, that by the fear of death through all their life were subject to servitude. 16 For nowhere doth he take Angels : but the seed of Abraham he taketh. 17 Whereupon he ought in all things to be like unto his brethren, that he might become a merciful and faithful High Priest before God, that he might repropitiate the sins of the people. 18 For in that wherein himself suffered and was tempted : he is able to help them also that are tempted.

CHAPTER III.

By example of Christ, who is incomparably more excellent than Moses also, he exhorteth them to be faithful unto God. 7 Their reward shall be, to enter into everlasting rest, if they persevere, as contrariwise to be excluded as was shadowed in their forefathers in the wilderness, if they sin and become incredulous.

1 Wherefore holy brethren, partakers of the heavenly vocation, consider the Apostle and High Priest of our confession JESUS. 2 Who is faithful to him that made him, as also Moses in all his house. 3 For this man is esteemed worthy of more ample glory above Moses, by so much as more ample glory than the house, hath he that framed it. 4 For every house is framed of some man, but he that created all things, is God. 5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said : 6 But Christ as the Son in his own house : which house are we, if we keep firm the confidence and glory of hope unto the end. 7 Wherefore, as the Holy Ghost saith, *To day if you will hear his voice,* 8 *Harden not your hearts, as in the exacerbation, according to the day of temptation in the desert.* 9 *Where your fathers tempted me : proved and saw my works.* 10 *Forty years.* For the which cause I was offended with this generation, and said, *They do always err in heart. And they have not known my ways.* 11 *To whom I sware in my wrath, If they shall enter into my rest.* 12 Beware brethren, lest perhaps there be in some of you an evil heart of incredulity, to depart from the living God. 13 But ex-

ANNOTATIONS.

CHAPTER 1.

ver. 14. *Ministering Spirits.* The holy Angels, saith Augustine, to the society of whom we aspire in this our peregrination, as they have eternity to continue; so also facility to know, and felicity to rest. for they do help us without all difficulty, because with their spiritual motions pure or free they labour or travail not. *De Civit. lib. 11. cap. 31.*

ANNOTATIONS.

CHAPTER 2.

ver 9. *Because of the passion.* This proveth against the Calvinists, that Christ by his passion merited his own glorification. Which they would not for shame deny of Christ, but that they are at a point to deny all meritorious works, yea even in Christ also, and therefore they translate also this sentence heretically, by transposing the words. *Bible printed in the year 1579.*

hort yourselves every day, whilst *to-day* is named, that none of you be obdurate with the fallacy of sin. 14 For we be made partakers of Christ: yet so if we keep the beginning of his substance firm unto the end. 15 While it is said, *To-day if you shall hear his voice, do not obdurate your hearts as in that exacerbatation.* 16 For some hearing did exasperate: but not all they that went out of Egypt by Moses. 17 And with whom was he offended forty years? was it not with them that sinned, whose carcasses were overthrown in the desert? 18 And to whom did he swear that they should not enter into his rest: but to them that were incredulous? 19 And we see that they could not enter in, because of incredulity.

CHAPTER IV.

That they must fear to be excluded out of the foresaid rest, which he proveth out of the Psalm, 12 considering that Christ seeth their most inward secrets. 14 And that he, as their Priest who also himself suffered, is able and ready to strengthen them in confession of their faith.

1 Let us fear therefore lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting. 2 For to us also it hath been denounced, as also to them, but the word of hearing did not profit them, not mixt with faith of those things which they heard. 3 For we that have believed, shall enter into the rest: as he said, *As I swear in my wrath, if they shall enter into my rest:* and truly the works from the foundation of the world being perfited. 4 For he said in a certain place of the seventh day, thus, *And God rested the seventh day from all his works.* 5 And again in this, *If they shall enter into my rest.* 6 Because it remaineth that certain enter into it, and they to whom it was first preached, did not enter because of incredulity: 7 Again he limited a certain day: *To-day*, in David saying, after so long time, as is above said, *To-day if you will hear his voice: do not obdurate your heart.* 8 For if Jesus had given them rest: he would never speak of another day afterward: 9 Therefore there is left a sabbatism for the people of God. 10 For he that is entered into his rest, the same also hath rested from his works, as God from his. 11 Let us hasten therefore to enter into that rest: that no man fall into the same example of incredulity. 12 For the word of God is lively and forcible, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also and the marrows, and a discernor of the cogitations and intents of the heart. 13 And there is no creature invisible in his sight, but all things are naked and open to his eyes, to whom our speech is: 14 Having therefore a great High Priest that hath entered the heavens, Jesus the Son of God, let us hold the confession. 15 For we have not a High Priest that cannot have compassion on our infirmities: but tempted in all things by similitude, except sin. 16 Let us go therefore with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid.

CHAPTER V.

That Christ being a man and infirm, was therein but as all Priests, and that he also was called of God to this office: offering as the others: 8 and suffered obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hebrews have need rather to hear their Catechism again.

1 For every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer gifts and sacrifices for sins: 2 That can have compassion

ANNOTATIONS.

ver. 4. *Seventh day.* If the Apostle had not evidently here showed, that the Sabbath's rest was a figure of the eternal repose in heaven, who durst to have applied that scripture of God's rest the seventh day, to that purpose? Or how can our adversaries now reprehend the like application manifoldly used in all holy ancient writers to the like end?

ver. 12. *Word of God.* Whatsoever God threateneth by his word concerning the punishment of sin and incredulity, shall be executed, be the offence never so secret, deep, or hidden in our hearts, because God's speech passeth easily and searcheth thoroughly every part, power, and faculty of man's soul.

ver. 16. *Let us go with confidence.* The adversaries go about to prove by these words, that we need no help of Saints to obtain any thing. Christ himself being so ready, and we being admonished to come to him with confi-

ANNOTATIONS.

ver. 1. *Every Priest.* By the description of a Priest or high Priest, for to this purpose all is one matter, he proveth Christ to be one in most excellent sort: first then, a Priest must not

CHAPTER 4.

dence as to a most merciful Mediator and Bishop. But by that argument they may as well take away the helps and prayers of the living one for another. And we do not require the help either of the Saints in heaven, or of our brethren in earth, for any mistrust of God's mercy, but for our own unworthiness: being assured that the prayer of a just man availeth more with him, than the desire of a grievous sinner: and of a number making intercession together, rather than of a man alone, which the Heretics cannot deny, except they reprove the plain Scriptures. Neither do we come less to him, or with less confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or just men joining with us, as they fondly imagine and pretend: but with much more affiance in his grace, mercy, and merits, than if we prayed ourselves alone.

CHAPTER 5.

be an Angel, or of any other nature but man's. Secondly, every man is not a Priest, but such a one as is specially chosen out of the rest, and preferred before other of the community, se-

on them that be ignorant and do err: because himself also is compassed with infirmity. 3 And therefore he ought, as for the people, so also for himself to offer for sins. 4 Neither doth any man take the honour to himself, but he that is called of God, as Aaron. 5 So Christ also did not glorify himself that he might be made a high Priest: but he that spake to him, *My Son art thou, I this day have begotten thee.* 6 As also in another place he saith, *Thou art Priest forever,*

ANNOTATIONS.

vered, assumed, and exalted into a higher state and dignity than the vulgar. Thirdly, the cause and purpose why he is so sequestered and picked out from the residue is to take charge of Divine things, to deal as a mediator between God and the people, to be the deputy of men in such things as they have to crave or to receive of God, and to present or give to him again. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts and sacrifices to God, for the sins of the people: without which kind of most sovereign duties, no person, people, or commonwealth can appertain to God: and which can be done by none, of what other dignity or calling soever he be in the world, that is not a Priest: divers Princes, as we read in the Scriptures, punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

And generally we may learn here, that in *ijs quæ sunt ad Deum*, in all matters touching God, his service, and religion, the Priest hath only charge and authority: as the Prince temporal is the people's governor, guider, and sovereign, in the things touching their world's affairs: which must for all that by him be directed and managed no otherwise, but as is agreeable to the due worship and service of God. Against which, if the terrene Powers commit any thing, the Priests ought to admonish them from God.

We learn also hereby, that every one is not a Priest, and that the people must always have certain persons chosen out from among them, to deal in their suits, and causes with God, to pray, to minister Sacraments, and to sacrifice for them. And whereas the Protestants will have no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these words of the apostle to be verified only in the Priesthood and service of the old law, and Christ's person alone, and after him of no more: therein they show themselves to be ignorant of the Scriptures, and of the state of the New Testament, and induce a plain Atheism and godliness into the world. For so long as man hath to do with God, there must needs be some deputed, and chosen out from among the rest, to deal according to this declaration of the Apostle, in things pertaining to God, and those must be Priests: for else, if men need to deal no more, but immediately with Christ, what do they with their ministers? Why let they not every man pray, and minister for himself and to himself? What do they with Sacraments, seeing Christ's death is as well sufficient without them, as without sacrifice? Why standeth not his death as well with Sacrifice, as with Sacraments: as well with Priesthood, as with other ecclesiastical function? There is no other cause in the world, but that, sacri-

CHAPTER 5.

fice being the most principal act of religion that man oweth unto God, both by his law, and by the law of nature, the devil by these his ministers, under pretence of deferring or attributing the more to Christ's death, would abolish it.

This definition of a Priest and his function, with all the properties thereto belonging, holdeth not only in the law of Moses, and order of Aaron's Priesthood, but it was true before, in the law of nature, in the patriarchs, in Melchisedec, and now in Christ, and all his Apostles and Priests of the New Testament: saving that it is a peculiar excellence in Christ, that he only offered for other men's sins, and not at all for his own, as all other do.

ver. 4. *Taketh to himself.* A special proviso for all Priests, Preachers, and such as have to deal for the people in things pertaining to God, that they take not that honour or office at their own hands, but by lawful calling and consecration, even as Aaron did. By which clause if you examine Luther, Calvin, Beza, and the like: or if all such as now-a-days intrude themselves into sacred functions, look into their consciences, great and foul matter of damnation will appear.

ver. 5. *Did not glorify himself.* The dignity of Priesthood must needs be passing high and sovereign, when it was a promotion and preferment in the son of God himself according to his manhood, and when he would not usurp, nor take upon him the same, without his father's express commission and calling thereunto. An external example of humility, and an argument of condemnation to all mortal men, that arrogate unjustly any function or power spiritual, that is not given them from above, and by lawful calling, and commission of their superiors.

ver. 6. *A Priest forever.* In the 109th Psalm, from whence this testimony is taken, both Christ's kingdom and Priesthood are set forth, but the Apostle urgeth specially his Priesthood, as the more excellent and pre-eminent state in him, our redemption being wrought and achieved by sacrifice, which was an act of his Priesthood, and not of his kingly power. though he was properly a king also, as Melchisedec was both Priest and King, being a resemblance of Christ in both, but much more in his priesthood. And our Lord had this excellent double dignity, as appeareth by the discourse of Paul, and his allegations here out of the Psalms, at the very first moment of his conception or incarnation. For you must beware of the wicked heresy of the Arians and Calvinists, except in these latter it be rather an error proceeding of ignorance, that stick not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the Father priest, and not

according to the order of Melchiselec. 7 Who in the days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death was heard for his reverence. 8 And truly whereas he was the Son, he learned by those things which he suffered, obedience. 9 And being consummate, was made to all that obey him, cause of eter-

ANNOTATIONS.

his Son, and to do sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Augustine saith in *Psal.* 109, *That as he was man, he was Priest: as God, he was not Priest.* Theodoret in *Psal.* 109. *As man, he did offer sacrifice: but as God, he did receive sacrifice.* Christ touching his humanity was called a Priest, and he offered no other host but his own body, &c. Dialog. 1. circa med. Some of our new masters not knowing so much, did let fall out of their pens the contrary, and being admonished of the error, and that it was very Arianism, yet they persist in it of mere ignorance in the grounds of Divinity.

ver. 7. *With a strong cry.* Though our Saviour make intercession for us, according to his human nature, continually in heaven also; yet he doth not in any external creature make sacrifice, nor use the prayers sacrificial, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his passion, and most principally where with a loud voice, and with this prayer, *In manus tuas commendo spiritum meum*, he voluntarily deposed his soul, yielding it in most proper sort for a sacrifice. For in that last point of his death, consisteth specially his high priestly office, and the very work and consummation of our redemption.

Observe, moreover, that though commonly every faithful person pray both for himself and others, and offer his prayers to God, yet none offereth by office, and special deputation, and appointment, in the person of the whole Church and the people, saving the Priest. Whose prayers therefore be more effectual in themselves, for that they be the voice of all faithful men together, made by him that is appointed and received of God for the people's legate. And of this kind were all Christ's prayers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, ministering, or receiving Sacraments: every one being done as Priestly actions.

ver. 7. *For his reverence.* These words have our English translators perniciously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrary to the version and sense of all antiquity, and to Erasmus also, and contrary to the ordinary use of the Greek word, as Beza himself defineth it, *Luk.* 2. v. 25, and contrary to the propriety of the Greek phrase, as not only the Catholics, but the best learned Lutherans do show and prove by many examples. They follow herein the singular presumption of Calvin, who was the first, as his fellow Beza confesseth, that ever found out this interpretation. Which neither Chrysostom, nor any other, as perfect Grecians as they were, could ever espy. Where only to have made choice of that impious and arrogant Secretary's sense, before the said fathers' and all the Church's besides, had been shameful enough:

CHAPTER 5.

but to set the same down for very Scripture of God's blessed word, that is intolerable and passeth all impiety. And we see plainly that they have no conscience, indifferency, nor other purpose, but to make the poor Readers believe, that their opinions be God's own word, and to draw the Scriptures to sound after the fantasy of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their translation, they would abhor them to the depth of Hell. Forsooth it is thus: they would have this Scripture mean, that Christ was in horrible fear of damnation, and that he was not only in pains corporal upon the Cross, which they hold, not to have been sufficient for man's redemption, but that he was in the very sorrows and distresses of the damned, without any difference, but that it was not everlasting, as theirs is.

For this horrible blasphemy, which is their interpretation of Christ's descending into Hell, God's holy word must be corrupted, and the sacrifices of Christ's death, whereof they talk so presumptuously, must not be enough for our redemption, except he be damned for us also to the pains of Hell. Wo be to our poor Country, that must have such books, and read such translations. Calvin and Beza in their Commentaries and Annotations upon this place, for defence of the said blasphemies, have thus translated this text. Annotations. *Act.* 2. 27. and *Matt.* 27. 46.

ver. 9. *Consummate.* The full work of his sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yielding up of his spirit to God the Father, when he said, *Consummatum est.* Though for to make the same effectual to the salvation of particular men, he himself did divers things, and now doth in heaven, and ourselves also must use many means, for the application thereof, to our particular necessities.

ver. 9. *Was made to all.* The Protestants upon pretence of the sufficiency of Christ's passion, and his only redemption, oppose themselves guilefully in the sight of the simple, against the invocation of Saints, and their intercession, and help of us, against our penitential works, or sufferings for our own sins, either in this life or the next: against the merits of fasting, praying, alms, and other things, commended to us in holy writ, and against most things done in the Church, in Sacrifice, Sacrament and ceremony. But this place, and many other show, that Christ's Passion, though it be of itself far more sufficient and forcible, than the Protestants in their baseness of understanding can consider, yet profiteth none but such, as both do his commandments, and use such remedies and means to apply the benefit thereof to themselves, as he appointeth in his word, or by the Holy Ghost in his Church, and the Heretics that say, faith only is the thing

salvation, 10 Called of God a high Priest according to the order of Melchisedec. 11 Of whom we have great speech and inexplicable to utter: because you are become weak to hear. 12 For whereas you ought to be masters for your time, you need to be taught again yourselves what be the elements of the beginning of the words of God: and you are become such as have need of milk, and not of strong meat. 13 For every one that is partaker of milk, is unskilful of the word of justice: for he is a child. 14 But strong meat is for the perfect, them that by custom have their senses exercised to the discerning of good and evil.

CHAPTER VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens again, 4 considering they cannot be baptized again: 9 and remembering their former good works, for the which God will not fail to perform them his promise, if they fail not to imitate Abraham by perseverance in the faith with patience. 20 And so endeth his digression, and returneth to the matter of Christ's Priesthood.

1 Wherefore intermitting the word of the beginning of Christ, let us proceed to perfection, not again laying the foundation of penance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of imposition of hands, and of the resurrection of the dead, and of eternal judgment. 3 And this shall we do, if God will permit. 4 For it is impossible for them that were once illuminated, have tasted also the heavenly gift, and were made partakers

ANNOTATIONS.

required to apply Christ's benefits unto us, are hereby also easily refuted, for we do not obey him only by believing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their own works, obedience or free will: but with this condition always, if men will obey him, and do that which he appointeth. Augustine, or Prosper, to 7. Respons. Prosperi. lib. 2. artic. 1. ad objectiones Vincentij, where he saith of the cup of Christ's Passion, *It hath indeed in itself, to profit all: but if it be not drunken it healeth not.*

ver. 11. *Inexplicable.* Intending to treat more largely and particularly of Christ's or Melchisedec's Priesthood, he forewarneth them that the mystery thereof is far passing their capacity, and that through their feebleness in faith

ANNOTATIONS.

ver. 1. *The foundation of penance.* We see hereby, that the first grounds of Christian institution or Catechism were in the Primitive Church, and that there was ever a necessary instruction and belief of certain points had by word of mouth and tradition, before men came to the Scriptures: which could not treat of things so particularly, as was requisite for the teaching of all necessary grounds. Among these points were the 12 articles contained in the Apostles' Creed: the doctrine of penance before Baptism, the manner and necessity of Baptism, the Sacrament of imposition of hands after Baptism, called Confirmation: the Articles of the Resurrection, Judgment, and such like. Without which things first laid, if one should be sent to pick his faith out of the Scriptures, there would be mad rule quickly. Augustine in exposit. inchoat. ep. ad Ro. versus finem.

ver. 4. *Impossible.* How hard the holy Scriptures be, and how dangerous they be read of the unlearned, or of the proud be they never so well learned, this one place might teach us. Whereas the Novatians of old did so stumble, that they thought and heretically taught, that none falling into any mortal sin after Baptism, could be received to mercy or penance in the

CHAPTER 5.

and weakness of understanding, he is forced to omit divers deep points concerning the Priesthood of the new law. Among which, no doubt, the mystery of the Sacrament and Sacrifice of the altar, called Mass, was a principal and pertinent matter: which the Apostles and Fathers of Primitive Church used not to treat of so largely and particularly in their writings, which might come to the hands of the unfaithful, who of all things took soonest scandal of the B. Sacrament, as we see, Jo. 6. *He spake to the Hebrews, saith Hierome, ep. 128; that is, to the Jews, and not to the faithful men, to whom he might have been bold to utter the Sacrament.* And indeed it was not reasonable to talk much to them of that sacrifice which was the resemblance of Christ's death, when they thought not right of Christ's death itself. Which the Apostle's wisdom and silence our Adversaries wickedly abuse against the holy Mass.

CHAPTER 6.

Church: and so to a contentious man, that would follow his own sense, or the bare words, without regard to the Church's sense and rule of faith, after which every Scripture must be expounded, the Apostle's speech doth here sound. Even as to the simple, and to the Heretic that submitteth not his sense to the Church's judgment, certain places of this same Epistle, seem at the first sight, to stand against the daily oblation or sacrifice of the Mass: which yet in truth make no more for that purpose, than this text we now stand on, serveth the Novatians.

And let the good Readers beware here also of the Protestant's exposition, for they are herein worse than Novatians, specially such as precisely follow Calvin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becometh an Apostate or a Heretic, to be received to penance or God's mercy. To establish which false and damnable sense these fellows make nothing of Ambrose's, Chrysostom's, and the other fathers' exposition, which is the holy Church's sense. That the Apostle meaneth of that penance which is done before and in Baptism, which is no more to say, but that it is impossible to be baptized again, and thereby to be renovated

of the Holy Ghost, 5 Have moreover tasted the good word of God, and the powers of the world to come, 6 And are fallen: to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery. 7 For the earth drinking the rain often coming upon it, and bringeth forth grass commodious for them by whom it is tilled, receiveth blessing of God. 8 But bringeth forth thorns and briers, it is reprobate, and very near a curse, whose end is, to be burnt. 9 But we confidently trust of you, my best beloved, better things, and nearer to salvation: although we speak thus. 10 For God is not unjust, that he should forget your work and love which you have showed in his name, which have ministered to the saints and do minister. 11 And our desire is that every one of you show forth the same carefulness to the accomplishing of hope unto the end: 12 That you become not slothful, but imitators of them which by faith and patience shall inherit the promises. 13 For God promising to Abraham, because he had none greater by whom he might swear, he swore by himself, 14 Saying, Unless blessing I shall bless thee, and multiplying shall multiply thee. 15 And so patiently enduring he obtained the promise. 16 For men swear by a greater than themselves: and the end of all their controversy, for the confirmation, is an oath. 17 Wherein God meaning more abundantly to show to the heirs of the promise the stability of his counsel, he interposed an oath: 18 That by two things immovable whereby it is impossible for God to lie, we may have a most strong comfort, who have fled to hold fast the hope proposed, 19 Which we have as an anchor of the soul, sure and firm, and going in into the inner parts of the veil, 20 Where Jesus the precursor for us is entered, made a high priest for ever according to the order of Melchisedec.

CHAPTER VII.

To prove the Priesthood of Christ incomparably to excel the Priesthood of Aaron, and therefore that Levitical priesthood now to cease, and that law also with it, he scanneth every word of the verse alleged out of the Psalm, Our Lord hath sworn: thou art a Priest forever, according to the order of Melchisedec.

1 For this Melchisedec the King of Salem, Priest of the God most high, who met Abraham returning from the slaughter of the kings, and blessed him: 2 To whom also Abraham divided tithes of all: first indeed by interpretation, the king of justice: and then also king of Salem, which is to say king of peace, 3 Without father, without mother, without genealogy

ANNOTATIONS.

and illuminated, to die, be buried, and rise again the second time in Christ, in so easy and perfect penance and cleansing of sins, as that first sacrament of generation did yield; which applieth Christ's death in such ample manner to the receivers, that it taketh away all pains due for sins before committed: and therefore requireth no further penance afterward, for the sins before committed, all being washed away by the force of that sacrament duly taken. Augustine calleth the remission in Baptism, *Magnam indulgentiam*, a great pardon, *Enchirid.* c. 64.

The Apostle therefore warneth them, that if they fall from their faith, and from Christ's grace and law which they once received in their Baptism, they may not look to have any more that first great and large remedy applied unto them, nor no man else that sinneth after Baptism: though the other penance which is called the *Second table after shipwreck* which is a more painful medicine for sin than Baptism, requiring much fasting, praying and other afflictions corporal, is open not only to other sinners, but to all once baptized, Heretica, or op-

ANNOTATIONS.

ver. 1. *Melchisedec.* The excellency of this person was so great, that some of the antiquity took him to be an Angel, and some the Holy Ghost. Which opinion not only the Hebrews, that avouch him to be Sem the son of Noe, but also the chief fathers of the Christians do condemn: not doubting but he was a mere man and a priest and a king, whosoever he was, for else he could not in office and order and sacrifice have been so perfect a type and re-

CHAPTER 6.

pugners of the truth maliciously and of purpose or what way soever, during this life. Cyprian, *Ep.* 52. Ambrose upon this place. Augustine, *cont. ep. Parm. lib. 2. c. 13.* and *ep. 50.* Damascene, *lib. 4. c. 10.*

ver. 9. *We confidently.* It is evident by these words, against the Novatians and the Calvinists, that Paul meant not precisely, that they had done, or could do any such sin, whereby they should be put out of all hope of salvation, and be sure of damnation, during their life.

ver. 10. *God is not unjust.* It is a world to see, what wringing and writhing the Protestants make, to shift themselves from the evidence of these words, which make it most clear to all not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so far that God should be unjust, if he rendered not heaven for the same. *Revera grandis in justitia Dei*, saith Hierome, *Si tantum peccata puniret, et bona opera non susciperet. Indeed great were God's injustice, if he would only punish sins, and would not receive good works.* *Lib. 2. cont. Jovin. c. 2.*

CHAPTER 7.

semblance of our Saviour, as in this chapter and other is showed.

ver. 2. *The king of.* When the fathers and Catholic expositors pike out allegories and mysteries out of the names of men, the Protestants not endued with the spirit whereby the Scriptures were given, deride their holy labours in the search of the same: but the Apostle findeth high mystery in the very names of persons and places.

having neither beginning of days nor end of life, but likened to the Son of God, continueth a Priest for ever. 4 And behold how great this man is, to whom also Abraham the Patriarch gave tithes of the principal things. 5 And certes they of the sons of Levi that take the priesthood, have commandment to take tithes of the people according to the Law, that is to say, of their brethren: albeit themselves also issued out of the loins of Abraham. 6 But he whose generation is not numbered among them, took tithes of Abraham, and blessed him that had the promises. 7 But without all contradiction, that which is less, is blessed of the better. 8 And here indeed, men that die, receive tithes: but there he hath witness, that he liveth. 9 And, that it may so be said, by Abraham, Levi also, which received tithes, was tithed. 10 For as yet he was in his father's loins, when Melchisedec met him. 11 If then consummation was by the Levitical priesthood, for under it the people received the Law, what necessity was there yet another priest to rise according to the order of Melchisedec, and not to be called accord-

ANNOTATIONS.

ver. 3. *Without father.* Not that he was without father and mother, saith Hierome, *epi.* 126. for Christ himself was not without father, according to his divinity, nor without mother in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogy of other Patriarchs is, but is suddenly induced in the holy history, no mention made of his stock, tribe, beginning or ending, and therefore in this case also resembling in this sort the Son of God, whose generation was extraordinary, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other, his person having neither beginning nor ending, and his kingdom and priesthood specially, in himself and in the Church, being eternal, both in respect of the time past, and the time to come: as the said Doctor in the same Epistle writeth.

ver. 4. *Behold.* To prove that Christ's priesthood far passeth the priesthood of Aaron: and the priesthood of the New Testament, the priesthood of the old law: and consequently that the sacrifice of our Saviour and the sacrifice of the Church doth much excel the sacrifices of Moses' law, he disputeth profoundly of the pre-eminences of Melchisedec above the great Patriarch Abraham, who was father of the Levites.

ver. 4. *Tithes.* The first pre-eminence, that Abraham paid tithes, and that of the best and most chief things that he had, unto Melchisedec, as a duty and homage, not for himself only in person, but for Levi, who yet was not born, and so for the whole priesthood of Levi's stock, acknowledging thereby, Melchisedec not only to be a priest, but his priest and superior, and so of all the Levitical order. And it is here to be observed, that whereas in the 14. of Gen. whence this holy narration is taken, both in the Hebrew, and in the 70. it standeth indifferent or doubtful, whether Melchisedec paid tithes to Abraham, or took tithes of him: the Apostle here putteth all out of controversy, plainly declaring that Abraham paid tithes to the others, as the inferior to his priest and superior. And touching payment of tithes, it is a natural duty, that men owe to God in all laws, and to be given to his priests in his behalf, for their honour and livelihood. Jacob promised or vowed to pay them, *Gen.* 28. Moses appointed them, *Levit.* 27. *Num.* 18. *Deut.* 12. 14. 26. Christ confirmeth that duty, *Matt.* 23. and Abraham specially here giveth them to Melchisedec: plainly thereby approv-

CHAPTER 7.

ing them or their equivalent to be due to Christ and the priesthood of the New Testament, much more than either in the law of Moses, or in the law of Nature. Of which tithes due to the clergy of Christ's Church, Cyprian, *Ep.* 66. Hierome, *Ep.* 1. *cap.* 7. and *Ep.* 2. *cap.* 5, to Heliodorus and Nepotianus. Augustine, *Ser.* 109. *de tempore.*

ver. 7 *Is blessed of the better.* The second pre-eminence is, that Melchisedec did bless Abraham: which we see here Paul maketh a great and Sovereign holy thing, grounding our Saviour's prerogative above the whole order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without all controversy as the Apostle saith, he is greater in dignity, that hath authority to bless, than the person that hath not, and therefore the priest's vocation to be in this behalf far above any earthly king, who hath not power to give benediction in this sacred manner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so have the Bishops of his Church done, and do. Which no man can marvel that our forefathers have so highly esteemed and sought for, if he mark the wonderful mystery and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedec, himself, though in an inferior sort, blessed his sons, as the other Patriarchs did, and fathers do their children by that example.

ver. 8. *Men that die.* The tithes given to Melchisedec were not given as to a mere mortal man, as all of the tribe of Levi's and Aaron's order were: but as to one representing the Son of God, who now liveth and reigneth and holdeth his priesthood and the function thereof forever.

ver. 11. *If consummation.* The principal proposition of the whole epistle and all the Apostle's discourse, is referred and grounded upon the former prerogatives of Melchisedec above Abraham and Levi: that is, that the end, perfection, accomplishment, and consummation of all man's duties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of all mankind, was not achieved by any or all the priests of Aaron's order, nor by any sacrifice or act of that priesthood, or of all the law of Moses, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the order and rite of Melchisedec.

ver. 11. *What necessity.* This disputation of

ing to the order of Aaron? 12 For the priesthood being translated, it is necessary that a translation of the Law also be made. 13 For he on whom these things be said is of another tribe of the which, none attended on the altar. 14 For it is manifest that our Lord sprung of Juda: in the which tribe Moses spake nothing of Priests. 15 And yet it is much more evident: if according to the similitude of Melchisedec there arise another priest. 16 Which was not made according to the Law of the carnal commandment, but according to the power of life indissoluble. 17 For he witnesseth, *That thou art a Priest forever, according to the order of Melchisedec.*

ANNOTATIONS.

the pre-eminence of Christ's Priesthood above the Levitical order, is against the erroneous persuasion of the Jews, that thought their law, priesthood, and sacrifices to be everlasting, and to be sufficient in themselves, without any other priest than Aaron and his successor, and without all relation to Christ's passion or any other redemption or remission, than that which their Levitical offices did procure: not knowing that they were all figures of Christ's death, and to be ended and accomplished in the same. Which point well understood and kept in mind, will clear the whole controversy betwixt the Catholics and Protestants, concerning the sacrifice of the Church, for, the scope of the Apostle's disputation being, to avouch the dignity, pre-eminence, necessity, and eternal fruit and effect of Christ's passion, he had not to treat at all of the order, which is a sacrifice depending of his passion, specially writing to the Hebrews, that were to be instructed and reformed first touching the sacrifice of the Cross, before they could fruitfully hear any thing of the other, though in covert and by most evident sequel of disputation, the learned and faithful may easily perceive whereupon the said sacrifice of the Church, which is the Mass, is grounded. And therefore Hierome saith, *epist. 126*, that all these commendations of Melchisedec are in the type of Christ, *cujus profectus Ecclesiae sacramenta sunt.*

ver. 12. *Translated.* Note well this place, and you shall perceive thereby, that every lawful form and manner of law, state, or government of God's people dependeth on priesthood, riseth, standeth, falleth, or altereth with the priesthood. In the law of Nature, the state of the people hanged on one kind of priesthood: in the law of Moses, of another: in the state of Christianity, of another: and therefore in the former sentence the Apostle said, that the Jewish people or commonwealth had their law under the Levitical priesthood, and the Greek more properly expresseth the matter, that they were *legitimated*, that is to say, made a lawful people or community under God, by the priesthood, for there is no just nor lawful commonwealth in the world, that is not made legal and God's peculiar, and distinguished from unlawful commonwealths that hold of false gods, or of none at all, by priesthood. Whereupon it is clear, that the new law, and all Christian peoples, holding of the same, is made lawful by the priesthood of the New Testament, and that the Protestants shamefully are deceived, and deceive others, that would have Christian commonwealths to lack an external priesthood, or Christ's death to abolish the same, for, this is a demonstration, that if Christ have abolished priesthood, he hath abolished the new law,

CHAPTER 7.

which is the New Testament and state of grace, which all Christian commonwealths live under. Neither were it true, that the priesthood were translated with the law, if all external priesthood ended by Christ's death, where the new law began, for so the law should not depend on priesthood, but dure when all priesthood were ended: which is against Paul's doctrine.

Furthermore it is to be noted, that this legitimation or putting communities under law, and priesthood, of what order soever, it is no otherwise, but by joining one with another in one homage of sacrifice external, which is the proper act of priesthood, for, as no lawful state can be without priesthood, so no priesthood can be without sacrifice. And we mean always of priesthood and sacrifice taken in their own proper signification, as here Paul taketh them, for the constitution, difference, alteration, or translation of states and laws rise not upon any mutation of spiritual or metaphorically taken priesthood, or sacrifice: but upon those things in proper acception, as it is most plain.

Lastly, it followeth of this, that though Christ truly sacrificed himself upon the Cross, there is also a priest according to the order of Melchisedec, and there made the full redemption of the world, confirmed and consummated his compact, and Testament, and the law and priesthood of this his new and eternal state, by his blood: yet that cannot be the form of sacrifice into which the old priesthood and sacrifices were translated, whereupon the Apostle inferreth the translation of the law. For they all were figures of Christ's death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations christened could not meet often to worship at it, nor have their law and priests constituted in the same, though for the honour and duty, remembrance and representation thereof, not only we Christians, but also all peoples, faithful both of Jews and Gentiles, have had their priesthood and sacrifices, according to the difference of their states. Which kind of sacrifices were translated one into another: and so no doubt is the priesthood Levitical properly turned into the priesthood and sacrifice of the Church, according to Melchisedec's rite, and Christ's institution in the forms of bread and wine.

ver. 17. *A Priest forever.* Christ is not called a priest forever, only for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually prayeth or maketh intercession for us, or for that the effect of his death is everlasting: for all this proveth not that in

18 Reprobation certes is made of the former commandment, because of the weakness and unprofitableness thereof. 19 For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God. 20 And inasmuch as it is not without an oath, the other truly without an oath were made priests: 21 But this with an oath, by him that said unto him: *Our Lord hath sworn, and it shall not repent him: thou art a Priest forever.* 22 By so much, is Jesus made a surety of a better testament. 23 And the other indeed were made priests, being many, because that by death they were prohibited to continue: 24 But this, for

ANNOTATIONS.

proper signification his priesthood is perpetual: but according to the judgment of all the fathers grounded upon this deep and divine discourse of Paul, and upon the very nature, definition, and propriety of priesthood, and the excellent act and order of Melchisedec, and the state of the new law, he is a priest forever according to Melchisedec's order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandment, and perpetual concurrence with his priests, in the form of bread and wine: in which things only the said high priest Melchisedec did sacrifice. For though Paul make no express mention hereof, because of the depth of the mystery, and their incredulity, or feebleness to whom he wrote: yet it is evident in the judgment of all the learned fathers, without exception, that ever wrote either upon this Epistle, or upon the 14. of Genesis, or the Psalm 109. or by occasion have treated of the sacrifice of the altar, that the eternity and proper act of Christ's priesthood, and consequently the immutability of the new law, consisteth in the perpetual offering of Christ's body and blood in the Church.

Which thing is so well known to the adversaries of Christ's Church and priesthood, and so granted, that they be forced impudently to cavil upon certain Hebrew particles, that Melchisedec did not offer in bread and wine: yea and when that will not serve, plainly to deny him to have been a Priest: which is to give checkmate to the Apostle, and to overthrow all his discourse. Thus whiles these wicked men pretend to defend Christ's only priesthood, they indeed abolish as much as in them lieth, the whole order, office, and state of his eternal Law and Priesthood.

Arnobius saith, *By the mystery of bread and wine he was made a Priest forever. The eternal memory, by which he gave the food of his body to them that fear him, in Psal. 109. 110. Lactantius, In the Church he must needs have his eternal priesthood according to the order of Melchisedec. Lib. 14. Institut.* Hierome to Evagrius, *Aaron's priesthood had an end, but Melchisedec's, that is, Christ's and the Church's, is perpetual, both for the time past and to come.* Chrysostom therefore calleth the Church's sacrifice, *hostiam inconsumptibilem, a host or sacrifice that cannot be consumed, Hom. 17. in 9. Heb.* Cyprian, *hostiam quæ sub'ata, nulla esset futura religio, a host which being taken away, there could be no religion, de cæna Domini. nu. 2.* Emissenus, *perpetuam oblationem et perpetuo currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth everlastingly. Hom. 5. de Pasch.* And our Saviour expresseth so much in the very institution of the blessed Sacrament of his body and

CHAPTER 7.

blood: specially when he calleth the latter kind, *the New Testament in his blood*, signifying that as the old Law was stablished in the blood of beasts, so the new, which is his eternal Testament, should be dedicated and perpetual in his own blood: not only as it was shed on the Cross, but as given in the chalice. And therefore into this sacrifice of the Altar, saith Augustine. *lib. 18. de Civit. cap. 20.* Leo, *Ser. 8. de Passion,* and the rest, were the old sacrifices to be translated, Cyprian, *epist. 63. ad Cæcil. nu. 2.* Ambrose, *de Sacram. lib. 5. 6. 4.* Augustine, in *Psal. 33. Conc. 2. and lib. 17. de Civit. cap. 17.* Hierome, *ep. 17. c. 2. and epist. 126.* Epiph. *Hæres. 55.* Theodoret, in *Psal. 109.* Damascen, *lib. 4. c. 14.*

Finally, if any of the Fathers, or all the Fathers, had either wisdom, grace, or intelligence of God's words and mysteries, this is the truth. If nothing will serve our adversaries, Christ Jesus confound them, and defend his eternal priesthood, and state of his New Testament established in the same.

ver. 18. *Of the former commandment.* The whole law of Moses containing all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the *old commandment*: and the new Testament containing the sacrifice of Christ's body and blood, and all the sacraments and graces given by the same, is named the *New mandatum*: for which our forefathers calleth the Thursday in the holy week, *Maunday Thursday*, because that in it, the new law and Testament was dedicated in the chalice of his blood: the old *mandatum*, law, Priesthood, and sacrifices for that they were insufficient and imperfect, being taken away: and this new sacrifice, after the order of Melchisedec, given in the place thereof.

ver. 19. *The introduction.* Ever observe, that the abrogation of the old law, is not an abolishing of all priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

ver. 21. *With an oath.* This oath signifieth the infallible and absolute promise of the eternity of the new priesthood and state of the church: Christ by his death and bloodshed in the sacrifice of the cross, confirming it, sealing it, and making himself the surety and pledge thereof. For though the new Testament was instituted, given, and dedicated in the supper, yet the warrant, confirmation, and eternal operation thereof was achieved upon the cross, in the one oblation and one general and everlasting redemption there made.

ver. 23. *Being many.* The Protestants not understanding this place, feign very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the

that he continueth for ever, hath everlasting priesthood. 25 Whereby he is able to save also forever going by himself to God: always living to make intercession for us. 26 For it was seemly that we should have such a High Priest, holy, innocent, impolluted, separate from sinners, and made higher than the heavens. 27 Which hath not necessity daily, as the priests, first for his own sins to offer hosts, then, for the peoples, for this he did once, in offering himself. 28 For the Law appointeth priests them that have infirmity: but the word of the oath which is after the Law, the Son for ever perfected.

CHAPTER VIII.

Out of the same Psalm 109. he urgeth it also, Sit thou on my right hand, showing that the Levitical Tabernacle on earth, was but a shadow of his true Tabernacle in heaven: without which he should not be a Priest at all: whereas he is of a better Priesthood than they, as also he proveth by the excellency of the new Testament above the old.

1 But the sum concerning these things which he said, is: We have such a High Priest, who is set on the right hand of the seat of majesty in the heavens, 2 A minister of the holies, and of the true tabernacle, which our Lord pight, and not man. 3 For every high Priest is appointed to offer gifts and hosts, wherefore it is necessary that he also have something that he may offer. 4 If then he were upon the earth, neither were he a Priest: whereas there were

ANNOTATIONS.

old, there were many Priests: in the new, none at all but Christ, which is against the Prophet Isaias, specially prophesying of the Priests of the new Testament, as Hierome declareth upon the same place, in these words, *You shall be called the Priests of God: the ministers of our God, shall it be said to you:* and it taketh all visible Priesthood, and consequently the lawful state that the Church and God's people have in earth, with all Sacrament and external worship.

The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection, and universal redemption, was but one, one once done, and by one only Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the Jew's law, or wrought by any or by all of them, because they were a number at once, and succeeding one another, every of their offices and functions ending by their death, and could not work such an eternal redemption, as by Christ only was wrought upon the Cross. Secondly Paul insinuateth thereupon, that Christ never loseth the dignity or practice of his eternal Priesthood, by death or otherwise, never yieldeth up to any, never hath successors after him, that may enter into his room or right of Priesthood, as Aaron and all others had in the Levitical

ANNOTATIONS

ver. 2. *Minister of the Holies.* Christ living and reigning in heaven, continueth his priestly function still, and is Minister not of Moses' Sancta and Tabernacle, but of his own body and blood, which be the true Holies, and Tabernacle, not formed by man, but by God's own hand.

ver. 3. *Necessary that he also.* Even now being in heaven, because he is a Bishop and Priest, he must needs have somewhat to offer, and wherein to do sacrifice: and that not in spiritual sort only, for that could not make him a Priest of any certain order. And it is most false and wicked, to hold with the Calvinists, that Melchisedec's priesthood was wholly spiritual. For then Christ's death was not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedec be any otherwise a priest, than every faithful man

CHAPTER 7.

Priesthood, but that himself worketh and curreth with his Ministers the Priests of the new Testament, in all their acts of Priesthood, as well of sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever. This therefore was the fault of the Hebrews, that they did not acknowledge their Levitical sacrifices and Priesthood to be reformed and perfected by Christ's sacrifice on the cross: and against them the Apostle only disputeth, and not against our Priests of holy Church, or the number of them, who all confess their Priesthood and all exercises of the same, to depend upon Christ's only perpetual Priesthood.

ver. 25. *Always living.* Christ according to his human nature prayeth for us, and continually representeth his former passion and merits to God the Father.

ver. 27. *This did he once.* This is the special pre-eminence of Christ, that he offereth for other men's sins only, having none of his own to offer for, as all other Priests both of the old and new law have. And this again is the special dignity of his own person, not communicable to any other of what order of priesthood soever, that he by his death, which is the only oblation that is by the Apostle declared to be irreiterable in itself, paid the one full sufficient ransom for the redemption of all sins.

CHAPTER 8.

is: which to hold, as the Calvinists, following their own doctrine, must needs do, is directly against the Scriptures, and no less against Christ's one oblation of his body upon the Cross, than it is against the daily sacrifice of his body upon the Altar. Therefore he hath a certain host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heaven he doth not exercise.

ver. 4. *If upon the earth.* It is by his death, and resurrection to life again, that his body is become apt and fit in such divine sort to be sacrificed perpetually. For if he had lived in mortal sort still, that way of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable, and so the Church and Christian people should have lacked a priesthood and

that did offer gifts according to the law, 5 That serve the exemplar and shadow of heavenly things. As it was answered Moses, when he finished the tabernacle, See quod he, that thou make all things according to the exemplar which was showed thee in the mount. 6 But now he hath obtained a better ministry, by so much as he is a mediator of a better testament, which is established in better promises. 7 For if that former had been void of fault, there should not certes a place of a second been sought. 8 For blaming them, he saith: *Behold the days shall come, saith our Lord: and I will consummate upon the house of Israel, and upon the house of Judah a new Testament:* 9 *Not according to the testament which I made to their fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my testament: and I neglected them: saith the Lord.* 10 *For this is the testament which I will dispose to the house of Israel after those days, saith our Lord: Giving my laws into their mind, and in their heart will I superscribe them: and I will be their God, and they shall be my people.* 11 *And every one shall not teach his neighbour, and every one his brother, saying, Know our Lord? because all shall know me from the lesser to the greater of them:* 12 *Because I will be merciful to their iniquities, and their sins I will not now remember.* 13 And in saying a new, the former he hath made old. And that which groweth ancient and waxeth old, is nigh to utter decay.

CHAPTER IX.

In the Old Testament, that secular Sanctuary had two parts, the one signifying that time, with the ceremonies thereof for the emundation of the flesh: the other signifying heaven, which then was shut, until our high Priest Christ entered into it, and that with his own blood, shed for the emundation of our consciences. Whereupon he concludeth the excellency of his Tabernacle and Host above the old. 25 Noting also the difference, that he entered but once, so effectual was that one blood offering of himself, forever, whereas the Levitical high Priest entered every year once.

1 The former also indeed had justifications of service, and a secular sanctuary. 2 For the tabernacle was made, the first, wherein were, the candlesticks, and the table, and the proposition of loaves, which is called Holy. 3 But after the second vail, the Tabernacle, which is called *Sancta Sanctorum*. 4 Having a golden Censer, and the Ark of the Testament, covered about on every part with gold, in the which was a golden pot, having Manna, and the rod of

ANNOTATIONS.

sacrifice, and Christ himself should not have been a priest of a peculiar order, but either must have offered in the things that Aaron's priests did, or else have been no priest at all. For, to have offered only spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the New Testament. How his flesh was made fit to be offered and eaten in the blessed Sacrament, by his death, Isychius, *lib. 1. in Levit. cap. 2.*

ver. 5. *Heavenly things.* As the Church or state of the New Testament is commonly called *Regnum celorum et Dei*, in the Scriptures, so these heavenly things be probably taken by learned men for the mysteries of the New Testament. And it seemeth that the pattern given to Moses to frame his Tabernacle by, was the Church, rather than the heavens themselves: all Paul's discourse tending to show the difference betwixt the New Testament and the Old, and not to make comparison between the state of heaven and the old Law. Though incidently, because the condition of the New Testament more nearly resembleth the same, than the old state doth, he sometime may speak somewhat thereof also.

ver. 7. *If that former.* The promises and effects of the Law were temporal, but the promises and effects of Christ's Sacraments in the Church be eternal.

ver. 10. *Into their mind.* This also and the

ANNOTATIONS.

ver. 4. *A golden pot.* The Protestants count it superstitious to keep with honour and reverence the holy memories or monuments of God's benefits and miracles, or the tokens of Christ's passion, as his Cross, garments, or

CHAPTER 8.

rest following is fulfilled in the Church, and is the proper effect of the New Testament, which is the grace and spirit of love, grafted in the hearts of the faithful by the Holy Ghost, working in the sacraments and sacrifice of the new law to that effect.

ver. 10. *Their God.* This mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore *the New Testament in his blood:* and which was straight after ratified by the death of the Testator, upon the Cross.

ver. 11. *Shall not teach.* So it was in the Primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as Peter applieth the like out of Joel, and our Saviour so speaketh, when he saith, That such as believe in him shall work miracles of divers sorts. Christian men then must not abuse this place, to make challenge of new inspirations, and so great knowledge, that they need no Scriptures or teaching in this life, as some Heretics do: with much like reason and show of Scriptures as the Protestants have to refuse external sacrifice. And it is no less fantastical madness to deny external sacrifice, sacraments, or priesthood, than it is to abolish teaching and preaching.

CHAPTER 9.

other things appertaining to him or his Saints, and think it impossible that such things should dure so long: when they may here see the reverent and long reservation of Manna, which of itself was most apt to putrify, and of Aarons'

Aaron that had blossomed, and the tables of the Testament, 5 And over it were the Cherubins of glory overshadowing the Propitiatory, of which things it is not needful to speak now particularly. 6 But these things being so ordered, in the first tabernacle indeed the Priests always entered, accomplishing offices of the sacrifices. 7 But in the second, once a year the high Priest only, not without blood which he offereth for his own and the people's ignorance: 8 The Holy Ghost, signifying this, that the way of the Holies was not yet manifested, the former Tabernacle as yet standing. 9 Which is a parable of the time present according to which are offered gifts and hosts, which cannot concerning the conscience make perfect him that serveth. 10 Only in meats and in drinks, and divers baptisms, and justices of the flesh laid on them until the time of correction. 11 But Christ assisting a high Priest of the good things to come, by a more ample and more perfect Tabernacle not made with hand, that is, not of this creation. 12 Neither by the blood of goats or of calves, but by his own blood entered in once into the Holies, eternal redemption being found. 13 For if the blood of goats and of

ANNOTATIONS.

rod, only for that it suddenly flourished by miracle, the tables of the Testament, &c. Cyril, *lib. c. cont. Julian*, where he defendeth against Julian the Apostate's blasphemy, the keeping and honouring of that Cross or wood which Christ died on. Paulinus, *epist. 11.* and what reverence Hierome, and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their relics, *We reverence and worship*, saith he, *everywhere Martyr's sepulchres, and putting the holy ashes to our eyes, if we may, we touch it with our mouth also: and do some think that the monument wherein our Lord was buried, is to be neglected?* But our Protestants cannot skill of this, they had rather follow Vigilantius, Julianus the Apostata, and such Masters, than the holy Doctors and evident practice of the Church in all ages.

ver. 5. *Cherubins.* You see it is a fond thing, to conclude upon the first or second commandment, that there should be no sacred images in the Church, when even among these people that were most prone to idolatry, and gross in imagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God that forbade them graven idols, did command these images of Angels to be made and set in the sovereign holiest place of all the tabernacle or Temple. By which it is plain, that much more the images of Christ and his B. mother and Saints, that may be more truly portrayed than mere spiritual substances can be, are not contrary to God's commandment, nor against his honour, or repugnant to any other Scripture at all, which condemn only the idols or portraiture of the Heathen made for adoration of false gods.

ver. 8. *Not yet manifested.* The way to heaven was not open before Christ's Passion, and therefore the Patriarchs and good men of the Old Testament were in some other place of rest until then.

ver. 10. *Until the time of correction.* All those gross and carnal sacrifices, ceremonies, and observations instituted to cleanse and purify the flesh from legal irregularities and impurities only, and not reaching to the purging of the souls and consciences of men, being commanded not forever, but till Christ's coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to have taken away the old, and put none in their place: or to alter the sacraments only into

CHAPTER 9.

the sacraments external, and not also to translate the sacrifice to some other more excellent, for it is called *Tempus correctionis, non abolitionis, sacrificij aut legis: the time of correction, not of abolishing sacrifice or law.* Neither have they more reason to affirm Christ's one oblation upon the Cross to have rather taken away all kind of sacrifice, than all manner of Sacraments. The time and state of the New Testament is not made lawless, hostless, or without sacrifice, but it is the time of correction or reformation and abetting all the aforesaid things.

ver. 12. *Eternal redemption.* No one of the sacrifices, nor all the sacrifices of the old Law, could make that one general price, ransom and redemption of all mankind, and of all sins, saving this one highest Priest, Christ, and the one sacrifice of his blood once offered upon the Cross. Which sacrifice of redemption cannot be often done, because Christ could not die but once, though the figures also thereof in the law of nature and of Moses, were truly called sacrifices as specially this high and marvellous commemoration of the same in the holy Sacrament of the altar, according to the rite of the New Testament, is most truly and singularly as Augustine calleth it, a sacrifice. But neither this sort, nor the other of the old Law, being often repeated and done by many Priests, all which were and are sinners themselves, could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor all the Priests together, either of the law of nature or of Aaron's, or Melchisedec's order, except Christ alone, could be the general redeemers of the world.

And this is the Apostle's meaning in all this comparison and opposition of Christ's death or sacrifice of the Cross should take away all sacrifices, or prove that those Aaronical offices were no true sacrifices at all, nor those Priests, verily Priests. They were true Priests, and true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect of this one sacrifice of Christ's death, work any thing to God's honour, or remission of sins, as the Jews did falsely imagine, nor referring them at all to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in themselves. And that to have been the error of the Hebrews, you may

oxen and the ashes of a heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh : 14 How much more hath the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleansed our conscience from dead works, to serve the living God. 15 And therefore he is the Mediator of the New Testament : that death being a mean, unto the redemption of these prevarications which were under the former testament, they that are called may received the promise of eternal inheritance. 16 For where there is a testament : the death of the testator must of necessity come between. 17 For a testament is confirmed in the dead : otherwise it is yet of no value, whiles he that testeth liveth. 18 Whereupon neither was the first certes dedicated without blood. 19 For all the commandment of the Law being read of Moses to all the people : he taking the blood of calves and goats with water and scarlet wool and hysop, sprinkled the very book also itself, and all the people, 20 Saying, This is the blood of the Testament, which God hath commanded unto you. 21 The Tabernacle also, and all the vessels of the Ministry he in like manner sprinkled with blood. 22 And all things almost according to the Law are cleansed with blood : and without shedding of blood there is not remission. 23 It is necessary therefore that the examplers of the celestials, be cleansed with these, but the celestials also themselves with better hosts then these. 24 For

ANNOTATIONS.

read in Augustine, *lib. 3. doct. Christ. c. 5.* And this, we tell the Protestants, is the only purpose of the Apostle.

But they be so gross, or ignorant in the Scriptures, and so maliciously set against God's and the Church's truth, that they perversely and foolishly turn the whole disputation against the sacrifice of the B. Mass, and the Priests of the New Testament : as though he held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christ's death, or that it were not the representation and most lively resemblance of the same, or were not instituted and done to apply in particular to the use of the partakers, that other general benefit of Christ's one oblation upon the Cross. Against the Jews then only Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to which they attributed all remission and redemption, without respect of Christ's death.

ver. 15. *Of those prevarications.* The Protestants do unlearnedly imagine, that because all sins be remitted by the force of Christ's passion, that therefore there should be no other sacrifice after his death. Whereas indeed they might as well say, there ought never to have been sacrifices appointed by God, either in the law of nature, or of Moses : as all their arguments made against the Sacrifice of the Church upon the Apostle's discourse, prove as well, or rather only, that there were no sacrifices of Aaron's order or Levitical order at all. For against the Jews' false opinion concerning them, doth he dispute, and not a word touching the sacrifice of the Church, unto which in all this discourse he never opposeth Christ's sacrifice upon the Cross : all Christian men well knowing that the host and oblation of those two, though they differ in manner and external form, yet is indeed all one.

The Apostle then showeth here plainly, that all the sins that ever were remitted since the beginning of the world, were no otherwise forgiven, but by the force and in respect of Christ's Passion. Yet it followeth not thereupon, that the oblation of Abel, Abraham, Aaron, &c., were no sacrifices, as by Heretics' foolish deduction it should do : Paul not opposing Christ's Passion to them, for the intent to prove them to have been no sacrifices. but to prove that

CHAPTER 9.

they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of all his fellows : read, so many as may read Heretical books, his commentary upon this place, and there you shall see him gather upon this, that Christ's death had force from the beginning, and was the remedy for all sins since the creation of the world, therefore there must be no more but that one sacrifice of Christ's death. Which must needs by his deduction hold, as it doth indeed, no less against the old sacrifices than the new sacrifice of the Church, and so take away all, which is against the Apostle's meaning and all other religion.

ver. 19. *Water.* Here we may learn that the Scriptures contain not all necessary rites or truths, when neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

ver. 20. *This is the blood.* Christ's death was necessary for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the sacrifice of his last supper, being also within the compass of his Passion. Which is evident by the words pronounced by Christ over the holy chalice, which be correspondent to the words that were spoken, as the Apostle here declareth, in the first sacrifice of the dedication of the old law, having also express mention of remission of sins thereby, as by the blood of the new Testament. Whereby it is plain, that the B. chalice of the altar hath the very sacrificial blood in it that was shed upon the Cross, in and by which, the new Testament, which is the law of spirit, grace, and remission, was dedicated, and doth consist. And therefore it is also clear, that many divine things, which to the Heretics or ignorant may seem to be spoken only of Christ's sacrifice upon the Cross, be indeed verified and fulfilled also in the sacrifice of the altar. Whereof Paul for the causes aforesaid would not treat in plain terms. *Isychius, lib. 1. in Levit. c. 4. Paulo post*

JESUS is not entered into Holies made with hand, examplers of the true: but into heaven itself, that he may appear now to the countenance of God for us. 25 Nor that he should offer himself often, as the high Priest entereth into the Holies, every year in the blood of other: 26 Otherwise he ought to have suffered often from the beginning of the world: but now once in the consummation of the worlds, to the destruction of sin, he hath appeared by his own host, 27 And as it is appointed to men to die once, and after this, to judgment: 28 So also Christ was offered once to exhaust the sins of many, the second time he shall appear without sin to them that expect him, unto salvation.

CHAPTER X

Because in the yearly feast of Expiation was only a commemoration of sins, therefore in place all those old sacrifices the Psalm telleth us of the oblation of Christ's body. 10 Which he offered bloodily but once, the Levitical Priests offering so every day, because that once was sufficient forever. 15 In that it purchased, as the Prophet also witnesseth, remission of sins. 19 After all this he prosecuteth and exhorteth them unto perseverance, partly with the opening of Heaven by our high priest, 26 partly with the terror of damnation if they fall again. 32 Bidding them remember how much they had suffered already, and not lose their reward.

1 For the law having a shadow of good things to come, not the very image of the things: every year with the selfsame hosts which they offer incessantly, can never make the comers

ANNOTATIONS.

initium, applying all these things to the immolation of Christ also in the Sacrament.

ver. 23. *The examplers.* All the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and Sacraments of the New Testament, which are here called *celestials*, for that they are the lively image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christ's blood, sacrificed on the Altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle suddenly passeth in the sentence immediately following, and turneth his talk to Christ's entrance into heaven, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

ver. 25. *Offer himself often.* As Christ never died but once, nor never shall die again, so in that violent, painful, and bloody sort he can never be offered again, neither needeth he so to be offered any more: having by that one action of sacrifice upon the Cross, made the full ransom, redemption, and remedy for the sins of the whole world. Nevertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the world, all which were figures of this one oblation upon the Cross, so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more nearly, divinely, and truly expressing his death, his body broken, his blood shed, than did any figure of the old law, or other sacrifice that ever was, as being indeed, though in hidden, sacramental, and mystical, and unbloody manner, the very selfsame B. body and blood, the self same host, oblation and sacrifice, that was done upon the Cross.

And this truth is most evident by the very form of words used by our Saviour in the insti-

ANNOTATIONS.

ver. 1. *A shadow.* The Sacrifices and ceremonies of the old law, were so far from the truth of Christ's Sacraments, and from giving spirit, grace, remission, redemption, and justi-

CHAPTER 9.

tution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. *Our sacrifice*, saith Cyprian, *is correspondent to the Passion of Christ. The sacrifice that we offer, is the Passion of Christ.* ep. 63. nu. 4. and nu. 7. Augustine, *de fid. ad Pet. c. 16. in those carnal sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sins, and of the blood which he was to shed, but in this Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed: in illis prænuntiabatur occidendus, in hoc annuntiatur occisus. In them he was foreshowed us to be killed: in these he is showed as killed.* Gregory Nazianzen saith, *orat. in mortum* that the Priest in this sacrifice, *immiscet se magnis Christi Passionibus.* Ambrose, *lib. 1. Offic. c. 48, Offertur Christus in imagine quasi recipiens passionem.* Alexander the first, *ep. ad omnes Orthodox, nu. 4. tom. 1 Conc. Cuius corpus et sanguis conficitur, passio etiam celebratur.* Gregory, *hom 37. in Evang. So often as we offer the host of his Passion, so often we renew his Passion. He suffereth for us again in mystery.* Isychius, *lib. 2. cap. 8. in Levit. post med. By the sacrifice of the only-begotten many things are given unto us, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament*

And the said Fathers and others, by reason of the difference in the manner of Christ's presence and oblation in respect of that on the Cross, called this *the unbloody sacrifice*, as Calvin himself confesseth, but answereth them in the pride of heretical spirit, with these words: *Nihil moror quod sic loquantur vetusti scriptores, that is, I pass not for it, that the ancient writers do so speak: calling the distinction of bloody and unbloody sacrifice scholastical and frivolous, and diabolicum commentum, a devilish device.* With such ignorant and blasphemous men we have to do, that think they understand the Scriptures better than all the Fathers.

CHAPTER 10.

fication, and thereupon the entrance into heaven and joys celestial, that they were but mere shadows, unperfectly and obscurely representing the graces of the new Testament and of

thereunto perfect: 2 Otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sin any longer, 3 But in them there is made a commemoration of sin every year. 4 For it is impossible that with the blood of oxen and goats, sin should be taken away. 5 Therefore coming into the world he saith: *Host and oblation thou wouldst not: but a body thou hast fitted to me.* 6 *Holocausts and for sin did not please*

ANNOTATIONS.

CHAPTER 10.

Christ's death: whereas all the holy Church's rites and actions instituted by Christ in the Priesthood of the new law, contain and give grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or dark resemblances of Christ's passion, which is the fountain of all grace and mercy, but perfect images and most lively representations of the same especially the sacrifice of the altar, which, because it is the same oblation, the same host, and offered by the same Priest, Christ Jesus, though by the ministry of man and in mystery, is the most pure and near image, character, and correspondence to the sacrifice of Christ's passion, both in substance, force, and effect, that can be.

ver. 2. *They should have ceased.* If the hosts and offerings of the old Law had been of themselves perfect to all effects of redemption and remission, as the Hebrews, against whom the Apostle disputeth, did think, and had no relation to Christ's sacrifice on the Cross, or any other absolute and universal oblation or remedy for sin, but by and of their own efficacy could have generally purged and cleansed man of all sin and damnation: then they should never have needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied, in as ample sort as they could be, to the several infirmities of every offender, there had been no sins left. But sins did remain, even those sins for which they had offered sacrifices before, notwithstanding their sacrificer were particularly applied unto them. For, offering yearly, they did not only offer sacrifices for the new committed crimes, but even for the old, for which they had often sacrificed before; the sacrifices being rather records and attestations of their sins, than a redemption or full remission, as Christ's death is. Which being once applied to man by Baptism, wipeth away all sins past, God never remembering them any more, nor ever any sacrifice, or Sacrament, or ceremony being made or done for them any more, though for new sins other remedies be daily requisite. Their sacrifices then could not of themselves remit sins, much less make the general redemption without relation to Christ's Passion. And so you see it is plain everywhere, that the Apostle proveth not by the often repetition of the Jews' sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacy, to make redemption or any remission, without dependence of the one universal redemption by Christ: his whole purpose being to inculcate unto them the necessity of Christ's death, and the oblation of the new Testament. As for the church's holy sacrifice, it is clean of another kind than those of the Jews, and therefore he maketh no opposition betwixt it, and

Christ's death or sacrifice on the Cross, in all this Epistle: but rather as a sequel of that one general oblation, covertly always inferreth the same: as being in a different manner the very selfsame host and offering that was done upon the Cross, and continually is wrought by the selfsame Priest.

ver. 4. *Impossible.* The hosts and sacrifices of the old law, which the carnal Jews made all the count of, without relation to Christ's death, were not only not perfect and absolute sufficient in themselves, but they did not, nor could not remit any sins at all, being but only signs thereof, referring the offenders for remission in deed, to Christ's Passion. For the blood of brute beasts could have no other effect, nor any other element or creature, before Christ's death. The fruit whereof, before it was extant, could be no otherwise properly applied unto them, but by belief in him.

ver. 5. *Host and oblation.* He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagine: for that were to take away not only the sacrifice of Christ's body upon the altar, but the sacrifice of the same body upon the Cross also. Therefore the Prophet speaketh only of the legal and carnal sacrifices of the Jews, signifying that they did never of themselves please God, but in respect of Christ, by whose oblation of his own body they should please.

ver. 5. *But a body.* If Christ had not had a body, he could not have had any worthy matter or any matter at all to sacrifice in visible manner, other than the hosts of the old law. Neither could he either have made the general redemption by his one oblation upon the Cross, nor the daily sacrifice of the Church: for both which, his body was fitted by the divine wisdom which is a high conclusion, not understood of Jews, Pagans, nor Heretics of our time, that Christ's human nature was taken to make the Son of God, who in his divine nature could not be either Priest or host, fit to be the sacrifice and Priest of his Father, in a more worthy sort, than all the Priests or oblations of the old law. And that this body was given him, not only to be the sacrifice upon the Cross, but also upon the altar; Augustine affirmeth in these words: *The table which the Priest of the New Testament doth exhibit, is of his body and blood: for that is the sacrifice which succeeded all those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediator in the Psalm, BUT A BODY THOU HAST FITTED TO ME, because instead of all those sacrifices and oblations his body is offered, and is ministered to the partakers or receivers.* Lib. 17. Civit. Dei. c. 20. *Iob. 4. de Trin. c. 14. Who so just and holy a Priest, as the only son of God? What might so conveniently be offered for men, of men, as man's*

thee: 7 Then said I, Behold I come: in the head of the book it is written of me, That I may do thy will O God. 8 Saying before, Because hosts and oblations, and holocausts, and for sin thou wouldst not, neither did they please thee, which are offered according to law. 9 Then said I, Behold I come that I may do thy will, O God: he taketh away the first, that he may establish that that followeth. 10 In the which will, we are sanctified by the oblation of the body of Jesus Christ once. 11 And every Priest indeed is ready daily ministering, and often offering the same hosts,

ANNOTATIONS.

flesh? and what so fit for this immolation or offering, as mortal flesh? what so clean for cleansing the vices of mortal men, as the flesh born of the virgin's womb? and what can be offered and received so gratefully, as the flesh of our sacrifice, made the body of our Priest.

ver. 8. *Neither did they please thee.* By that he saith, the things offered in the law, did not please God, and likewise by that he saith, the former to be taken away, that the second may have place, it is evident, that all the hosts and sacrifices be not taken away by Christ, as the Heretics foolishly conceive: but that the old hosts of brute beasts be abrogated to give place to that which is the proper host of the new Law, that is, Christ's own body.

ver. 11. *Often offering the same hosts.* As Paul is forced often to inculcate that one principle of the efficacy and sufficiency of Christ's death because of the Hebrews too much attributing to their legal sacrifices, and for that they did not refer them to Christ's only oblation, so we, through the intolerable ignorance and importunity of the Heretics of this time, abusing the words of the Apostle spoken in the due defence and declaration of the value and efficacy of Christ's passion above the sacrifices of the law, are forced to repeat often, that the Apostle's reason of many Priests, and often repetition of the selfsame sacrifices, concerneth the sacrifices of the Law only, unto which he opposeth Christ's sacrifice and priesthood: and speaketh no word of or against the Sacrifice of the new Testament, which is the Sacrifice of Christ's own Priesthood, law, and institution, yea the same sacrifice done daily unbloodily, that once was done bloodily: made by the same Priest Christ Jesus, though by his ministers' hands: and not many hosts, as those of the old law were, but the very selfsame in number, even Christ's own body that was crucified. And as you may see that this is the judgment of all antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much ado withal among the simple and unlearned, yet well perceived that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 years: we will set down some of their words, whose authority and exposition of the Scriptures must prevail in all that have wisdom or the fear of God, above the false and vain glosses of Calvin and his followers.

Thus then saith Ambrose: *Quid ergo nos, &c. What we then? do not we offer every day? we offer surely: but this sacrifice is an exemplar of that: for we offer always the selfsame, and not now one Lamb, to-morrow another, but always the selfsame thing: therefore it is one sacrifice, otherwise,*

CHAPTER 10.

by this reason because it is offered in many places, there should be many Christs. Not so, but it is one Christ in every place, here whole, and there whole, one body. But this which we do, is done for a commemoration of that which was done. For we offer not another sacrifice, as the high Priest of the old Law, but always the selfsame, &c. Primasius Augustine's scholar doth also preoccupate these Protestant's objections thus: *What shall we say then? do not our Priests daily offer sacrifice? they offer surely, because we sin daily, and daily have need to be cleansed: and because he cannot die, he hath given us the sacrament of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and verity.* So saith this holy Father, that as the sacrifice of the Cross was a general redemption, so this of the altar is, to all that use it, a particular redemption or application of Christ's redemption to them. In which sense also Bede calleth the holy Mass, *redemptio corporis et animæ sempiternam, the everlasting redemption of body and soul*, lib. 4. cap. 22. *histor. The divinity of the word of God which is every where, maketh that there are not many sacrifices but one, although it be offered of many, and that as it is one body which he took of the Virgin's womb, not many bodies, even so also one sacrifice, not divers as those of the Jews were.*

Chrysostom, and after him Theophylact, and Oecumenius, and of the Latins, Haimo, Paschasius, Remigius, and others, object to themselves thus: *Do not we offer also every day? we offer surely. But this sacrifice is an exemplar of that, for we offer always the selfsame: and not now one Lamb, to-morrow another, but the selfsame: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christs. Not another sacrifice, as the high Priest of the old law, but the selfsame we do always offer, rather working a remembrance or commemoration of the sacrifice.* Annotation Luke 22. 19. upon these words, *A commemoration.* Thus did all the ancient Fathers, Greek and Latin treat of these matters, and so they said Mass, and offered daily. And many of them made such forms of celebrating the divine sacrifices, as the Greeks and Latins do use in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries upon them, and understood them, I trow, as well as the Protestants.

He that for his former confirmation or comfort list see what the ancient Councils and Doctors believed, taught, and practised in this thing, let him read the first holy Council of Nice, cap. 14. and in fine, *Conc. ex Græco*, the Council of Ephesus, Anathematis 11. the Chalcedon Council, Act, 3. p. 112. *Conc. Ancyran* c. 1. 4. and 5. Neocesar, can. 13. Laodic. can.

which can never take away sins. 12 But this man offering one host for sins, forever, sitteth on the right hand of God. 13 Henceforth expecting until his enemies be put the foolstool of his feet. 14 For by one oblation hath he consummated forever them that are sanctified. 15 And the Holy Ghost also doth testify to us. For after that he said: 16 *And this is the Testament which I will make to them after those days, saith our Lord, giving my laws in their hearts, and in their minds will I superscribe them:* 17 *And their sins and iniquities I will now remember no more.* 18 But where there is remission of these now there is not an oblation for sins. 19 Having therefore brethren confidence in the entering of the holies in the blood of Christ: 20 Which he hath dedicated unto us a new and living way by the vail, that is his flesh, 21 And a high priest over the house of God, 22 Let us approach with a true heart in the fulness of faith, having our hearts sprinkled from evil conscience, and our body washed with clean water, 23 Let us hold the confession of our hope undecaying, for he is faithful that hath promised, 24 And let us consider one another unto the provocation of charity and of good works: 25 Not forsaking our assembly as some are accustomed, but comforting, and so much the more as you see the day approaching. 26 For if we sin willingly after the knowledge of the truth received, now there is not left a host for sins, 27 But a certain terrible expectation of judgment and rage of fire, which shall consume the adversaries. 28 A man making the law of Moses frustrate: without any mercy dieth under two or three witnesses. 29 How much more think you, doth he deserve worse punishments which hath trodden the Son of God under foot, and esteemed the blood of the testament polluted, wherein he is sanctified, and hath done contumely to the spirit of grace? 30 For we know him that said, *Revenge to me, I will repay.* And again, *That our Lord will indulge his people.* 31 It is horrible to fall into the hands of the living

ANNOTATIONS.

19. Carthag. 2. c. 8. Carthag. 3. cap. 24. and Carthag. 4. cap. 33. and c. 41. Denis, cap. 3 Eccl. hier. Andrew in *historia Passionis*. Ignatius, ep. ad *Smyrnenses*. Martialis, ep. ad *Burdegalenses*. Justin, *Dialog, cum Tryphone*. Irenaeus, lib. 4. cap. 32. 34. Tertullian, *de cultu foeminarum, and de corona milit.* Origen, homil. 13. in *levit.* Cyprian, *epist. ad Ceciliam*. nu. 2. and *de Coena Dom.* nu. 14. and Eusebius, *demonst. Evang.* lib. 1. cap. 10. and the rest which we have cited by occasion before, and might cite but for tediousness: a truth most known and agreed upon in the Christian religion.

ver. 18. *Now there is not.* Christ's death cannot be applied unto us in that full and ample sort as it is in Baptism, but once: Christ appointing that large remission and application to be made but once in every man, as Christ died but once. For it is not meant that all sin shall cease after Christ's sacrifice upon the Cross, nor that there should be no oblation for sins committed after Baptism, or that a man could not sin at all after Baptism, or that if he sinned afterward, he could have no remedy or remission by God's ordinance in the Church, which divers falsehoods sundry Heretics gather of this and such like places: but only the Apostle telleth the Hebrews, as he did before, chap. 6. and as he doth straight afterward, that if they fall now, whereunto they seemed very prone, to their old law, and voluntarily after the knowledge and profession of the Christian faith by Baptism, commit this sin of incredulity and apostacy, they can never have that abundant remission applied unto them by Baptism, which can never be ministered to them again. And that general full pardon he calleth here *oblation*, and afterward in the 26 verse, *hostiam pro peccato, a host for sin,*

ver. 20. *He hath dedicated.* To dedicate, is to be the author and beginner of a thing. The Protestants translate, *he hath prepared,* for their heresy that Christ was not the first man that entered into heaven.

ver. 26. *If we sin willingly.* As the Calvinists

CHAPTER 10.

abuse other like places against the holy sacrifice of the Mass, so they abuse this as the Novations did before them, to prove that a Heretic Apostata, or any that wilfully forsaketh the truth, can never be forgiven. Which, as is before declared in the 6. chap., is most wicked blasphemy: the meaning hereof being, as is there said, only to terrify the Hebrews, that falling from Christ, they cannot so easily have the host of Christ's death applied unto them, because they cannot be baptized any more, but must pass by sacramental penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptism in the Church's discipline. Therefore Cyril saith, lib. 5. in *Jo.* cap. 17. *Penance is not excluded by these words of Paul, but the renewing by the laver of regeneration.* He doth not here take away the second or third remission of sins, for he is not such an enemy to our salvation, but the host which is Christ he denieth that it is to be offered again upon the Cross. And by this place and the like you see, how perilous a thing it is for Heretics and ignorant persons to read the Scriptures. Which by following their own fantasy they pervert to their damnation.

ver. 29. *The blood of the Testament.* Whosoever maketh no more account of the blood of Christ's sacrifice, either as shed upon the Cross, or as in the Chalice of the altar, for our Saviour calleth that also the blood of the new Testament, than he doth of the blood of calves and goats, or of other common drinks, is worthy death, and God will in the next life, if it be not punished here, revenge it with grievous punishment.

ver. 29. *How much more.* Heresy and Apostacy from the Catholic faith, punishable by death.

ver. 31. *It is horrible.* Let all Christian people do satisfaction and penance for their sins in this life, for the judgments of God in the next life done by God himself, of what sort soever, whether temporal, as in Purgatory, or eternal as in Hell, be exceeding grievous.

God. 32 But call to mind the old days: wherein being illuminated, you sustained a great fight of passions. 33 And on the one part certes by reproaches and tribulations made a spectacle: and on the other part made companions of them that conversed in such sort. 34 For, you both had compassion on them that were in bonds: and the spoil of your own goods you took with joy, knowing that you have a better and a permanent substance. 35 Do not therefore lose your confidence, which hath a great remuneration. 36 For patience is necessary for you: that doing the will of God, you may receive the promise. 37 For yet a little and a very little while, he that is to come, will come, and will not slack. 38 And my just liveth of faith, but if he withdraw himself, he shall not please my soul. 39 But we are not the children of withdrawing unto perdition: but of faith to the winning of the soul.

CHAPTER XI.

He exhorteth them by the definition of faith, to stick unto God, though they see not yet his reward: showing that all the Saints aforetime did the like, being all constant in faith, though not one of them received the promise, that is, the inheritance in heaven: but they and we now after the coming of Christ receive it together.

1 And faith is, the substance of things to be hoped for, the argument of things not appearing. 2 For in this the old men obtained testimony. 3 By faith, we understand that the worlds were framed by the word of God: that of invisible things visible things might be made, 4 By faith Abel offered a greater host to God than Cain: by which he obtained testimony that he was just, God giving testimony to his gifts, and by it he being dead, yet speaketh. 5 By faith Enoch was translated, that he should not see death, and he was not found: because God translated him, for before his translation he had testimony that he had pleased God. 6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him. 7 By faith, Noe having received an answer concerning those things which as yet were not seen, fearing, framed the ark for the saving of his house, by the which he condemned the world: and was instituted heir of the justice which is by faith. 8 By faith, he that is called Abraham, obeyed to go forth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went. 9 By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Jacob the co-heirs of the same promise. 10 For he expected the city that hath foundations: whose artificer and maker is God. 11 By faith, Sara also herself being barren, received virtue in conceiving of seed, yea past the time of age: because she believed that he was faithful which had promised. 12 For the which cause even of one, and him quite dead, there rose as the stars of heaven in multitude, and as the sand that is by the sea shore innumerable. 13 According to faith died all these, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers upon the earth. 14 For they that say these things, do signify that they seek a country. 15 And indeed if they had been mindful of the same from whence they came forth, they had time verily to return. 16 But now they desire a

ANNOTATIONS.

ver. 34. *You had compassion.* To be merciful to the afflicted for religion, and to be partakers of their miseries, is a very meritorious work, and giveth great confidence before God in the day of repayment, or remuneration for the same.

ver. 34. *With joy.* If all christian men would consider this, they would not think it so great a matter to lose their land or goods for defence of the Catholic faith.

ANNOTATIONS.

ver. 1. *Faith is.* By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceive that the Apostle knew not the forged special faith of the Protestants, whereby every one of these new sect-masters and their followers believe their sins are remitted, and that themselves shall be saved, though their sects be clean contrary one to another.

ver. 1. *Not appearing.* This is the praise of faith, saith Augustine, if that which is believed, be not seen. For what great things is it, if that be believed, which is seen? according to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast believed: blessed are they that have not seen and have believed. Aug. in Evang. Jo. tract. 79 Which may be a rebuke also and a check to

CHAPTER 10.

ver. 35. *Confidence, which.* Good works make great confidence of salvation, and have great reward.

ver. 38. *Liveth of faith.* Faithful men afflicted in this life, have their comfort in their assured faith and hope in Christ's coming to deliver them once from all these miseries: and so by that faith and comfort they live, whereas otherwise this miserable life were a death.

CHAPTER 11.

all those faithless speeches, I would see him, taste him, touch him, and feel his very flesh in the Sacrament, otherwise I will not believe.

ver. 5. *Enoch was.* Here it appeareth that Enoch yet liveth and is not dead: against the Calvinists. Annot. Apocal. chap. 11.

ver. 6. *He that cometh.* Faith is the foundation and ground of all other virtues and worship of God, without which no man can please God. Therefore if one be a Jew, a Heathen, or a Heretic, that is to say, be without the Catholic faith, all his works shall profit him no whit to salvation.

ver. 6. *Rewarder to them.* We must believe that God will reward all our good works: for he is a rewarder of true justice, not an acceptor of that that is not.

better, that is to say, a heavenly. Therefore God is not confounded to be called their God, for he hath prepared them a city. 17 By faith, Abraham offered Isaac, when he was tempted: and his only begotten did he offer who had received the promises: 18 To whom it was said, *That in Isaac shall seed be called to thee.* 19 Accounting that God is able to raise up even from the dead, whereupon he received him also for a parable. 20 By faith, also of things to come, Isaac blessed Jacob and Esau. 21 By faith, Jacob dying, blessed every one of the sons of Joseph: and adored the top of his rod. 22 By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commandment concerning his bones. 23 By faith, Moses being born, was hid three months by his parents: because they saw him a proper infant, and they feared not the king's edict. 24 By faith, Moses being made great, denied himself to be the son of Pharaoh's daughter: 25 Rather choosing to be afflicted with the people of God, than to have the pleasure of temporal sin, 26 Esteeming the reproach of Christ, greater riches than the treasure of the Egyptians; for he looked unto the remuneration. 27 By faith he left Egypt: not fearing the fierceness of the king; for him that is invisible he sustained as if he had seen him. 28 By faith he celebrated the Pasch, and the shedding of the blood: that he which destroyed the first born, might not touch them. 29 By faith they passed the Red sea as it were by the dry land: which the Egyptians assaying, were devoured. 30 By faith the walls of Jericho fell down, by the circuiting of seven days. 31 By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace. 32 And what shall I yet say? For the time will fail me telling of Gideon, Barac, Sampson, Jepht, David, Samuel, and the prophets: 33 Who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouths

ANNOTATIONS.

ver. 21. *Adored the top of his rod.* The learned may see here that the Apostle doth not tie himself to the Hebrew in the place of Genesis whence it is alleged, but followeth the Septuaginta, though it differ from the Hebrew, as also the other Apostles and Evangelists and our Saviour himself did: neither were they curious, as men now-a-days, to examine all by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very well that this translation is the sense of the Holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued always authentical in the Greek Church, notwithstanding the diversity thereof from the Hebrew. Even so we that be Catholics, follow with all the Latin Fathers the authentical Latin translation, though it be not always agreeable to the Hebrew or Greek that now is. But Calvin is not only very saucy, but very ignorant, when he saith that the Septuaginta were deceived, and yet the Apostle without curiosity was content to follow them: because it is evident that the Hebrew being then without points might be translated the one way as well as the other. Which they understood so well, and therefore were not deceived, that within three lines after, in the beginning of the next chapter, they translate the same word, as he would have it in this place.

Again observe in those words, *He adored the top of his rod*, that adoration, as the Scripture useth this word, may be done to creatures, or to God at and before a creature: as, at or before the Ark of the Testament in old time, now at or before the crucifix, relics, images: and in the Psalms, 93. 131. *Adore ye his footstool. Adore ye toward his holy mount. We will adore toward the place where his feet stood: or, which by the Hebrew phrase is all one, Adore ye his holy mount. We will adore the place where his feet stood:* as also the Greek fathers, Damascen, lib. 1. *de imaginibus*, and Leontius cited of him, yea Chrysostom also do handle these places, and namely that of the Apostle which we now speak of, interpreting the Greek

CHAPTER. 11.

as our Latin hath, and as we do, He adored the rod or the top of his rod, that is, the sceptre of Joseph now prince of Egypt, so fulfilling Joseph's dreams, which foretold the same, *Gen. 37*, and withal signifying as it were by this prophetic fact, the kingdom of Israel or of the ten tribes that was to come of Joseph by Ephraim his younger son in the first king Jeroboam; thus the Greek fathers. Whereunto may be added, that all this was done in type and figure of Christ's sceptre and kingdom, whom he adored by and in his Cross, as he did Joseph by or in his rod and sceptre: and therefore the Apostle saith, he did it by faith, as having respect toward things to come. By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, *LEANING upon his staff he adored God*, adding no less than two words more than is in the Greek, which though it might be the sense of this place, and Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of all the ancient fathers, as Beza confesseth, so expoundeth it.

ver. 22. *Concerning his bones.* The translation of relics or saints' bodies, and the due regard and honour we ought to have to the same, are proved hereby.

ver. 26. *He looked unto.* The Protestants that deny we may or ought to do good in respect or for reward in heaven, are hereby confuted.

ver. 33. *Wrought justice.* Men are not just by belief only, as the Protestants affirm, but by working justice. And we may note that in all this long commendation of faith in the fathers and holy persons, their good works are also specially recounted, as Rahab's harbouring the spies, Abraham's offering his son, which their works James doth inculcate: Noe's making the Ark, *Gen. 6*. Abel's better oblation than

of lions, 34 Extinguished the force of fire, repelled the edge of the sword, recovered of their infirmity, were made strong in battle, turned away the camp of foreigners: 35 Women received of resurrection their dead, and others were racked, not accepting redemption, that they might find a better resurrection. 36 And others had trial of mockeries and stripes, moreover also of bands and prisons: 37 They were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheep skins, in goat's skins, needy, in distress afflicted. 38 Of whom the world was not worthy, wandering in deserts, in mountains and dens, and in caves of the earth. 39 And all these being approved by the testimony of faith, received not the promise. 40 God for us providing some better thing, that they without us should not be consummate.

CHAPTER XII.

By the foresaid examples he exhorteth them to patience, 2 and by example of Christ himself crucified, 6 and because thus discipline is an argument that they be God's children, 9 with whose rod they should be much more content than with that of their carnal fathers: and because it bringeth justification. 12 Exhorting them therefore to pluck up their hearts, and to take faster footing: 18 considering that all being now so sweet, and not terrible, as in the Old Testament, their damnation, if they refuse to hear, will be so much the greater.

1 And therefore we also having so great a cloud of witnesses put upon us: laying away all weight and sin that compasseth us, by patience let us run to the fight proposed unto us, 2 Looking on the author of faith, and the consummator Jesus, who, joy being proposed unto him, sustained the cross, contemning confusion, and sitteth on the right hand of the seat of God. 3 For, think diligently upon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4 For you have not yet resisted unto blood, repugning against sin: 5 And you have forgotten the consolation, which speaketh to you as it were to children, saying, *My son, neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him.* 6 *For whom the Lord loveth, he chasteneth: and he scourgeth every child that he receiveth.* 7 Preserve ye in discipline. As unto children doth God offer himself to you. For what son is there, whom the father doth not correct? 8 But if ye be without discipline, whereof all be made partakers: then are you bastards, and not children. 9 Moreover, the fathers indeed of our flesh we had for instructors, and we did reverence them: shall we not much more obey the Father of spirits, and live? 10 And they indeed for a time of few days, according to their will instructed us: but he, to that which is profitable in receiving of his sanctification. 11 And all discipline for the present certes seemeth not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it, most peaceable fruit of justice. 12 For the which cause stretch up the slackened hands, and the loose knees. 13 And make straight steps to your feet: that no man halting err, but rather be healed. 14 Follow peace

ANNOTATIONS.

Cain's, *Gen. 4.* and *Heb. 11. ver. 4.* and so forth. Therefore Clement Alexandrinus saith, that the said persons and others were just by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostle's purpose then is nothing else, but to prove to the Hebrews, who made so great account of their Patriarchs, and forefathers and their famous acts, that all these glorious personages and their works were commendable and acceptable only through faith they had in Christ, without which faith none of all their lives and works should have profitted them any whit: the Gentiles doing many noble acts, as heretics may also do, which are of no estimation before God, because they lack faith. And that is the scope of Paul's Epistle to the Romans, and of all other passages where he commendeth faith: farther proving especially in this Epistle to the Hebrews, that all their sacrifices were nothing else but figures and attestations of Christian

CHAPTER 11.

faith in Christ and his death. All which high resolution and conclusion against the Jews and Gentiles, that the Christian faith is the true faith and religion, the Heretics of our time ignorantly and brutishly abuse against Christian works, sacrifice and sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

ver. 40. *Without us should not.* The fathers before Christ could not be accomplished, that is, not admitted to the heavenly joys, vision, and fruition of God, till the Apostles and other of the new law were associated to them, and the way to everlasting glory opened by our Lord's death and ascension. Neither shall either they or we be fully perfected in glory both of body and soul, till the general resurrection: God's providence being so, that we should not be consummated without another, all being of one faith, and redeemed by one Lord Christ.

ANNOTATIONS.

ver. 12. *He scourgeth.* By this we prove, that God often punisheth the sins even of his loving children, though not with eternal damnation, yet with temporal chastisement and correction: and that he doth not always together with the remission of deadly sins, and eternal punishment, exempt the offend-

CHAPTER 12.

er received to his grace, from all fatherly correction, either in this life or in the next. Neither have the Heretics of this time any reason or Scripture in the world, why they should take away God's chastisement of his children in the next life, more than in this world.

with all men, and holiness: without which no man shall see God: 15 Looking diligently lest any man be wanting to the grace of God: lest any root of bitterness springing up to hinder, and by it many be polluted. 16 Lest there be any fornicator or profane person as Esau: who for one dish of meat sold his first birth-rights. 17 For know ye that afterward also desiring to inherit the benediction, he was reprobated: for he found not place of repentance, although with tears he had sought it. 18 For you are not come to a palpable mount, and an accessible fire, and whirlwind, and darkness and storm. 19 And the sound of trumpet, and voice of words which they that heard, excused themselves, that the word might not be spoken to them. 20 For they did not bear that which was said, *And if a beast shall touch the mount, it shall be stoned.* 21 And so terrible was it which was seen, Moses said: *I am frightened and tremble.* 22 But you are come to mount Sion, and the city of the living God, heavenly Jerusalem, and the assembly of many thousand Angels, 23 And the Church of the first-born, which are written in the heavens, and the Judge of all, God: and the spirits of the just made perfect. 24 And the Mediator of the New Testament Jesus, and the sprinkling of blood speaking better than Abel. 25 See that you refuse him not speaking, for if they escaped not, refusing him that spake upon the earth: much more we, that turn away from him speaking to us from heaven. 26 Whose voice moved the earth then: but now he promiseth, saying, *Yet once: and I will move not only the earth, but heaven also.* 27 And in that he saith, *Yet once*, he declareth the translation of moveable things as being made, that those things may remain which are unmoveable. 28 Therefore receiving an unmoveable kingdom, we have grace: by the which let us serve, pleasing God, with fear and reverence. 29 For our God is a consuming fire.

CHAPTER XIII.

He commendeth unto them mutual love, 2 hospitality, 3 compassion, 4 chastity, 5 contentation, 7 imitation of the faith of their Catholic Prelates and Martyrs, not hearkening to the doctrines of Heretics, nor fearing the casting out of the Jews' Synagogue, 17 and obedience to their present Pastors. 18 And so with requesting their prayers, and praying for them, he endeth the Epistle.

1 Let the charity of the fraternity abide in you. 2 And hospitality do not forget, for by this, certain being not aware, have received Angels to harbour. 3 Remember them in bonds, as if you were bound with them: and them that labour as yourselves also remaining in body. 4 Marriage honourable in all, and the bed undefiled. For, fornicators, and adulterers God will

ANNOTATIONS.

ver. 16. *Esau.* Such as forsake their salvation and religion to save their lands and goods, are like Esau.

ver. 17. *He found not.* It is not meant, that Esau

CHAPTER 11.

could not find remission of his sin at God's hand: but that, having once sold and yielded up the right of his first birth to his younger brother, it was too late to be sorry for his unadvised bargain

ANNOTATIONS.

ver. 2. *Hospitality.* Hospitality, that is, receiving and harbouring of poor pilgrims, persecuted and desolate persons, is so acceptable to God, and so honourable, that oftentimes it hath been men's good hap to harbour Angels, instead of poor folks unawares. Which must needs be ever a great benediction to them and their families, as we see by Abraham and Lot, *Gen. 18.* and 19. and the like fell also to Gregory, as Diaconus writeth, to whose ordinary table of poor men, not only Angels, but Christ also came in Pilgrim's weed. *In vit. lib. cap. 10. et lib. 2. cap. 22. 23.* whereof if he had not example and warrant by Paul's words in this place, and many other express Scriptures of the old Testament, those scornful miscreants of this time, making so little account both of good works and such miraculous entrance of Christ and his Angels into holy men's harbour, would make this also seem fabulous, as they do other like things.

ver. 4. *Marriage honourable.* The Apostle, saith a holy Doctor, saith, *Marriage honourable in all, and the bed undefiled.* And therefore the servants of God in that they are not married, think not the good of marriage to be a fault, but yet they doubt not perpetual continency to be better than good marriage, specially in this time when it is said of continency, *He that can take, let him take.* *De fid. ad Pet. cap. apud Aug. in fine.* Mark the doctrine of the Fathers, and of the Catholic

CHAPTER 13.

Church concerning matrimony, that it is honourable, and so honourable, that it is a holy Sacrament, but yet inferior to virginity and perpetual continency: honourable in all, that is, all such as may lawfully marry, and are lawfully married: not in brother and sister, not in persons that have vowed the contrary, to whom the same Apostle saith it is damnable, *1 Tim. 5. v. 11.* And this were the meaning of this place, if it were to be read thus, *Marriage is honourable.*

But to see how the Protestants in all their translations, do abuse the simple, do falsify this sentence of the Apostle, to make it serve for the marriage of Votaries, it is notorious. First, they use deceit in supplying the verb substantive that wanteth, making it the Indicative mood, thus, *Marriage is honourable, &c.* as though the Apostle affirmed all marriage to be honourable or lawful, where the verb to be supplied ought rather to be the Imperative mood, *Let marriage be honourable*, that so the speech may be an exhortation or commandment to them that be or will be married, to use themselves in that state in all fidelity, cleanliness, and continual continency one toward another: as when also and this Apostle exhort married men to give honour to their wives, as to the vessels, and to possess their vessel in holiness, not in the passions of ignominy and uncleanness: this is honourable or

judge. 5 Let your manners be without avarice : contented with things present. For he saith, *I will not leave thee, neither will I forsake thee.* 6 So that we do confidently say : *Our Lord is my helper : I will not fear what man shall do to me.* 7 Remember your Prelates, which have spoken the word of God to you : the end of whose conversation beholding, imitate their faith. 8 Jesus Christ yesterday, and to-day : the same also for ever. 9 With various and strange doctrines be not led away. For it is best that the heart be established with grace, not with meats : which have not profited those that walk in them. 10 We have an altar : whereof they have not power to eat which serve the Tabernacle. 11 For the bodies of those beasts, whose blood for sin is carried into the holies by the High Priest, are burned without the camp. 12 For the which thing Jesus also, that he might sanctify the people by his own blood, suffered without the gate. 13 Let us go forth therefore to him without the camp : carrying his reproach. 14 For we have not here a permanent City : but we seek that which is to come. 15 By him therefore let us offer the host of praise always to God, that is to say, the fruit of lips confessing

ANNOTATIONS.

chaste marriage, to which he here exhorteth. And that it is rather an exhortation, than an affirmation, it is evident by the other parts and circumstances of this place, both before and after : all which are exhortations in their own translations, this only being in the midst, and as indifferent to be an exhortation as the rest, by their own confession, they restrain of purpose. Our text therefore, and all Catholic translations leave the sentence indifferent as it is in the Greek, and as true translators ought to do, not presuming to addict it to one side, lest they should restrain the sense of the Holy Ghost to their own particular fantasy.

Again, our new translators corrupt the text in that they translate, in *omnibus*, among all men, because so they think it would sound better to the ignorant, that Priests, Religious, and all whatsoever may marry : where they cannot tell either by the Greek or Latin, that in *omnibus* should mean the masculine gender, rather than the neuter, as not only Erasmus, but the Greek Doctors also take it, to signify that marriage should be honourably kept between man and wife in all points, and in all respects. *Chrysostom and Theoph. in hunc locum.* For there may be many filthy abuses in wedlock, which the Apostle warneth them to take heed of, and to keep their marriage bed undefiled. But the third corruption for their purpose aforesaid, and most impudent, is, that some of the Calvinists, for *omnibus*, translate *inter quosvis*, with a marginal interpretation to signify all orders, conditions, states, and qualities of men. So boldly they take away all indifferency of senses, and make God's word to speak just that which themselves would, and their heresy requireth, in which kind they pass all impudency, and all Heretics that ever were.

ver. 7. *Remember your Prelates.* We be here warned to have great regard in our life and belief, to the holy Fathers, Doctors, and glorious Bishops gone before us in God's Church, not doubting but they being our lawful Pastors, had taught the truth, of whom Augustine said, *That which they found in the Church they held fast : that which they learned, they taught ; that which they received of their Fathers, the same they delivered to their children.* *Cont. Julian, lib. 2. cap. 10.* Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretics, so much the more to be had. See the said holy Doctor's second book against Julian the Pelagian throughout, what great ac-

CHAPTER 13.

count he maketh of them in the confutation of heresies, and how far he preferreth them above the proud Sect-masters of that time : as we must now do against our new Doctors. This place also is rightly used to prove that the Church of God should keep the memories of Saints departed, by solemn holydays and other devout ways of honour.

ver. 9. *Various and strange.* New, divers, changeable, and strange doctrines to be avoided, for such be heretical. Against which the best remedy or preservative is, always to look back to our first Apostles, and the holy Fathers' Doctrine.

ver. 9. *Not with meats.* He speaketh not of Christian fasts, but of the legal differences of meats, which the Hebrews were yet prone unto : not considering that by Christ's faith they were made free from all such observations of the law.

ver. 10. *We have an altar.* He putteth them in mind of these words, that in following too much their old Jewish rites, they deprived themselves of another manner and a more excellent sacrifice and meat : meaning of the holy Altar, and Christ's own blessed body offered and eaten there. Of which, they that continue in the figures of the old law could not be partakers. *This Altar, saith Isychius, is the Altar of Christ's body, which the Jews for their incredulity must not behold, lib. 6. cap. 21. in Levit.* And the Greek word, as also the Hebrew answering thereunto in the old Testament, signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual Altar. Whereby we prove against the Heretics, that we have not a common table or profane communion board, to eat mere bread upon, but a very Altar in the proper sense, to sacrifice Christ's body upon : and so called of the Fathers in respect of the said body sacrificed. *Gregor. Nazianz. in orat. de sorore Gorgonia. Chrysost. demonstr. quod Christus sit Deus. Socrat. lib. 1. cap. 20. 25. Aug. Epist. 86. De civitate Dei, lib. 8 cap. 27. et lib. 22. cap. 10. Confess. lib. 9. cap. 11. 13. Contr. Faust. Manich. lib. 20. cap. 21. Theophylact. in 23. Matt.* And when it is called a table, it is in respect of the heavenly food of Christ's body and blood received.

ver. 15. *The host of praise.* Though it may signify the spiritual sacrifices of praise and thanksgiving of what sort soever : yet it specially may be thought to signify the great Sacrifice of the blessed body and blood of Christ,

his name. 16 And beneficence and communication do not forget, for with such hosts God is promerited. 17 Obey your Prelates, and be subject to them. For they watch as being to render account for your souls: that they may do this with joy, and not mourning, for this is not expedient for you, 18 Pray for us, for we have confidence that we have a good conscience, willing to converse well in all. 19 And I beseech you the more to do this, that I may the more speedily be restored to you. 20 And the God of peace which brought out from the dead the great Pastor of the sheep, in the blood of the eternal Testament, our Lord Jesus Christ. 21 Fit you in all goodness, that you may do his will, doing in you that which may please before him by Jesus Christ: to whom is glory for ever and ever. Amen. 22 And I desire you brethren that you suffer the word of consolation. For in very few words have I written to you. 23 Know you our brother Timothy to be dismissed: with whom, if he come the sooner, I will see you. 24 Salute all our Prelates, and all the Saints. The brethren of Italy salute you. 25 Grace be with you all. Amen.

ANNOTATIONS.

not as upon the Cross, which was once done in bloody sort, but as in the Church, and new Testament, where it is daily done unbloodily, being the proper host of laud and thanksgiving, and therefore called the *Eucharist*, and being the fruit and effect of Christ and his Priest's lips or words, that is, of consecration: because this sacrifice is made by the force of the holy words. And when we read in the Psalm and other places of the old Testament, of the host of praise, it may be thought to be a prophecy of the new Sacrifice, and not of every vulgar thanksgiving. And so the old Fathers in the primitive Church to hide the mysteries from the unworthy or Heathen, often speak. *What is, saith Augustine, a more holy sacrifice of praise, than that which consisteth in thanksgiving, all which the faithful do know in the sacrifice of the Church. Lib. 1. contr. advers. leg. and proph. cap. 18. Cap. 20. The Church from the times of the Apostles by the most certain successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise. Now Israel according to the Spirit, that is, the Church offereth a singular Sacrifice according to the Spirit: of whose house he will not take Calves nor Goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. Epist. 120. cap. 19. and epist. 57. ad q. 1. in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Mass and sacrifice in many places, where the ignorant Heretics or the simple might think they speak only of a common thanksgiving.

ver. 16. *God is promerited.* This Latin word *promeretur*, cannot be expressed effectually in any one English word. It signifieth, God's favour to be procured by the foresaid works of alms and charity, as by the deserts and merits of the doers. Which doctrine and word of merits the Adversaries like so ill, that they flee both here and elsewhere from the word, translating here for, *promeretur Deus, God is pleased*, more near to the Greek, as they pretend. Which indeed maketh no more for them than the Latin, which is agreeable to most an-

CHAPTER 13.

cient copies, as we see by Primasius, Augustine's scholar. For if God be pleased with good works and show favour for them, then are they meritorious, and then only faith is not the cause of God's favour to men.

ver. 17. *Obey your Prelates.* There is nothing more inculcated in the holy scriptures, than obedience of the lay people to the Priests and Prelates of God's Church, in matters of soul, conscience, and religion. Whereof the Apostle giveth this reason, because they have the charge of men's souls, and must answer for them: which is an infinite pre-eminence and superiority, joined with burden, and requireth marvellous submission, and most obedient subjection of all that be under them and their government. From this obedience there is no exception nor exemption of Kings nor Princes, be they never so great. If they have souls, and be Christian men, they must be subject to some Bishop, Priest, or other Prelate. And whatsoever he be, though Emperor of all the world, if he take upon him to prescribe and give laws of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent, because he doth against the express word of God, and law of Nature. And by this you may see the difference of a heretical and a disordered time, from other Catholic Christian days. For heresy and the like damnable revolts from the Church of God, is no more but a rebellion and disobedience to the Priests of God's Church, when men refuse to be under their discipline, to hear their doctrine, and interpretation of Scriptures, to obey their Laws and Councils. This disobedience and rebellion from the Spiritual Governor under pretence of obedience to the Temporal, is the bane of our days, and specially of our Country, where these new Sects are properly maintained by this false principle, That the Prince in matters of soul and religion may command the Prelate: which is directly and evidently against this Scripture and all other, that command the sheep of Christ's fold to obey their spiritual Officers.

THE ARGUMENT OF THE EPISTLE OF JAMES.

This Epistle, as the rest following, is directed specially, as Augustine saith, against the error of only faith, which some held at that time also, by misconstruing Paul's words. Yea not only that, but many other errors, which then also were annexed unto it, as they are now, doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do justify: that they are acts of Religion, or service and worship of God: that to keep all the commandments of God, and so to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, no not so much as of temptation to sin: that we must stay ourselves from sinning, with fear of our death, of the judgment, of hell: and stir ourselves to the doing of good, with our reward that we shall have for it in heaven. These points of the Catholic faith he commendeth earnestly unto us, inveighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seek their conversion, showing them how meritorious a thing that is. Thus then he exhorteth generally to all good works, and dehortheth from all sin, but yet also namely to certain, and from certain: as, from acception of persons, from detraction, and rash judging, from concupiscence and love of this world, from swearing: and, to prayers, to alms, to humility, confession, and penance: but most copiously to patience in persecution.

Now, who this James was: It is not he, whose feast the Church keepeth the 25th of July, which was John's brother, and whose martyrdom we have Act. 12. but he, whom the Church worshippeth the first of May, who is called *Frater Domini, our Lord's brother*, and brother to Jude, and which was the first Bishop of Jerusalem, of whom we read Act. 15. and 21. and also Gal. 2. of whose wonderful austerity and purity of life, the Ecclesiastical stories do report. *Euseb. lib. 2. c. 22. Hiero. in Catalogo.*

Therefore as the old high Priest had power and charge over the Jews, not only in Jerusalem and Jewry, but also dispersed in other countries, as we understand Act. 9. v. 1, and 2. so James likewise, being Bishop of Jerusalem, and having care not only of those Jews with whom he was resident there in Jewry, but of all the rest also, writeth this Epistle, *To the twelve tribes that are in dispersion*, and in them, to all Christians universally dispersed through the world.

THE CATHOLIC EPISTLE OF JAMES THE APOSTLE.

Catholic Epistle. The word Catholic though in the title of this Epistle, and the rest following called the Catholic Epistles, it be not wholly in the same sense, as it is in the Creed: yet the Protestants so fear and abhor the word altogether, that in some of their Bibles they leave it clean out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle &c.* whereas these are famously known and specified in antiquity, by the name of Catholic Epistles, for that they are written to the whole Church, not to any peculiar people or persons as Paul's are.

CHAPTER I

We have to rejoice in persecution, but if we be patient, and withal abstain from all mortal sin, 9 considering how he shall be exalted and crowned for it, when the persecutor, who enricheth himself with our spoils, shall fade away. 13 But if any be tempted to fall, or to any other evil, let him not say, God is the author of it, who is the author of all good only. 19 Such points of the Catholic faith we must be content to learn without contradiction and anger, and to do accordingly. 26 Because otherwise we may talk of religion, but indeed it is no religion.

1 James the servant of God and of our Lord Jesus Christ, to the twelve tribes that are in dispersion greeting. 2 Esteem it, my brethren, all joy when you shall fall into divers temptations: 3 Knowing that the probation of your faith worketh patience. 4 And let patience have a perfect work: that you may be perfect and entire, failing in nothing. 5 But if any of you lack wisdom, let him ask of God who giveth to all men abundantly, and upbraideth not: and it shall be given him. 6 But let him ask in faith nothing doubting, for he that doubteth, is like to a wave of the sea, which is moved and carried about by the wind. 7 Therefore let not that man think that he shall receive any thing of our Lord. 8 A man double of mind is inconstant in all his ways. 9 But let the humble brother glory in his exaltation. 10 And the rich, in his humility, because as the flower of grass shall he pass: 11 For the sun rose with heat, and parched the grass and the flower of it fell away and the beauty of the shape thereof perished: so the rich man also shall wither in his ways. 12 Blessed is the man that suffereth

ANNOTATIONS.

ver. 6. *Ask in faith nothing doubting.* The Protestants would prove by this, that no man ought to pray without assurance that he shall obtain that which he asked. Where the Apostle meaneth nothing else, but that the

CHAPTER. I.

asker of lawful things may not either mistrust God's power and ability, or be in diffidence and despair of his mercy: but that our doubt be only in our own unworthiness or undue asking.

tentation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. 13 Let no man when he is tempted, say that he is tempted of God, for God is not a tempter of evils, and he tempteth no man. 14 But every one is tempted of his own concupiscence abstracted and allured. 15 Afterward concupiscence when it hath conceived bringeth forth sin, but sin when it is consummate, engendereth death. 16 Do not err therefore, my dearest brethren. 17 Every best gift, and every perfect gift, is from above; descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 18 Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature. 19 You know my dearest brethren, and let every man be swift to hear: but slow to speak, and slow to anger. 20 For the anger of man worketh not the justice of God. 21 For the which thing casting away all uncleanness and abundance of malice, in meekness receive the ingrafted word, which is able to save your souls. 22 But be doers of the word and not hearers only, deceiving yourselves. 23 For if a man be a hearer of the word and not a doer: he shall be compared to a man beholding the countenance of his nativity in a glass. 24 For he considereth himself and went his way, and by and by forgot what a one he was. 25 But he that hath looked in the law of perfect liberty, and hath remained in it, not made a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. 26 And if any man think himself to be religious, nor bridling his tongue, but seducing his heart: this man's religion is vain. 27 Religion clean and unspotted with God and the Father, is this, to visit pupils and widows in their tribulation: and to keep himself unspotted from this world.

CHAPTER II.

Against acception of persons. 10 *From all and every sin we must abstain, having in all our words and deeds, the judgment before our eyes: wherein works of mercy shall be required of us,* 14 *And only faith shall not avail us.* 18 *And that the Catholic by his works sheweth that he hath faith: whereas the Heretic hath no more faith than the Devil, talk he of faith never so much, and of justification thereby only, by the example of Abraham, Rom. 4. For Abraham indeed was justified by works also, 25 and likewise Rahab.*

1 My brethren, Have not the faith of our Lord Jesus Christ of glory in acception of persons. 2 For if there shall enter into your assembly a man having a golden ring in goodly apparel,

ANNOTATIONS.

ver. 13. *Let no man say that he is tempted of God.* We see by this that when the Scriptures, as in the *Pater noster* and other places, seem to say, that God doth sometimes tempt us, or lead us into temptation: they mean not, that God is any ways the author, causer, or mover of any man to sin, but only by permission, and because of his gracious power he keepeth not the offender from tentations. Therefore the blasphemy of Heretics, making God the author of sin, is intolerable. *August. ser. 9. divers. c. 9.*

ver. 13. *God is not a tempter of evils.* The Protestants as much as they may to diminish the force of the Apostle's conclusion against such as attribute their evil tentation to God, for other tentations God doth send to try men's patience and prove their faith, take and translate the word passively, in this sense, that God is not tempted by our evils. Where more consonantly to the letter and circumstance of the words before and after, and as greatly to the Greek, it should be taken actively as it is in the Latin, that God is no tempter to evil, for being taken passively, there is no coherence of sense to the other words of the Apostle.

ver. 15. *Concupiscence when it hath conceived.* Concupiscence, we see here, of itself is not sin as Heretics falsely teach: but when by any consent of the mind we do obey or yield to it,

ANNOTATIONS.

ver. 1. *In acception of persons.* The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in commonweals or assemblies, between the Magistrate and the subject, the freeman and the bond, the rich and

CHAPTER 1.

then is sin engendered and formed in us. ver. 15. *Sin consummate engendereth death.*

Here we see that not all sin nor all consent unto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of man's mind fully and perfectly yieldeth to the committing or liking of the act or motion whereunto concupiscence moveth or inciteth us ver. 25. *Blessed in his.* Beatitude or salvation consisteth in well working.

ver. 25. *The law of perfect liberty.* The law of the Gospel and grace of Christ, is called the law of liberty, in respect to the yoke and burden of the old carnal ceremony, and because Christ hath by his blood of the New Testament delivered all that obey him, from the servitude of sin and the devil. But not as the libertines and other heretics of this time would have it, that in the New Testament every man may follow his own liking and conscience, and may choose whether he will be under the laws and obedience of spiritual or temporal Rulers, or no.

ver. 27. *Religion clean.* True religion standeth not only in talking of the Scriptures, or only faith, or Christ's injustice: but in purity of life, and good works, especially of charity and mercy done by the grace of Christ. This is the Apostolical doctrine, and far from the heretical vanity of this time.

CHAPTER 2.

the poor, between one degree and another, for God and nature, and the necessity of man, have made such distinctions, and men are bound to observe them. But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, sacraments, and salvation,

and there shall enter in a poor man in homely attire, 3 And you have respect to him that is clothed with the goodly apparel, and shall say to him, Sit thou here well: but say to the poor man stand thou there: or sit under my footstool: 4 Do you not judge with yourselves, and are become judges of unjust cogitations? 5 Hear my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? 6 But you have dishonoured the poor man. Do not the rich oppress you by might: and themselves draw you to judgments? 7 Do not they blaspheme the good name that is invoked upon you? 8 If notwithstanding you fulfil the royal law according to the Scriptures, *Thou shalt love thy neighbour as thyself*, you do well: 9 But if you accept persons, you work sin, reprov'd of the Law as transgressors. 10 And whosoever shall keep the whole Law, but offendeth in one: is made guilty of all, 11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou do not commit adultery, but shalt kill: thou art made a transgressor of the Law. 12 So spake ye, and so do, as beginning to be judged by the Law of liberty. 13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment. 14 What shall it profit my brethren, if a man say he hath faith: but hath not works? Shall faith be able to save him? 15 And if a brother or sister be naked, and lack daily food: 16 And one of you say to them, Go in peace, be warmed and filled: but you give them not the things that are necessary for the body? what shall it profit? 17 So faith also, if it have not works, is dead in itself. 18 But some man saith, Thou hast faith, and I have works: show me thy faith without works: and I will show thee by works my faith. 19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble. 20 But wilt thou know O vain man, that faith without works is idle?

ANNOTATIONS.

and bestowing the spiritual functions and charge of souls, we must esteem of a poor man, or a bondman, no less than of the rich man and the free, than of the Prince or the Gentleman: because as Christ himself calleth all, and endueth all sorts with his graces: so in such and the like things we must not be partial, but count all to be fellows, brethren, and members of one head. And therefore the Apostle saith with a special clause, that we should not hold or have the Christian faith with or in such differences or partialities.

ver. 10. *Is made guilty of all.* He meaneth not that whosoever is a thief, is also a murderer, or that every murderer is an adulterer also: or that all sins be equal, according to the Stoics, and the Heresy of Jovinian: much less that he shall have as great damnation that transgresseth one commandment, as if he had offended against every precept, but the sense is that it shall not avail him to salvation, that he seemeth to have kept certain and not broken all the commandments: seeing that any one transgression of the Law, proveth that he hath not observed the whole, which he was bound to do, so far as is required, and as is possible for a man in this life. Augustine disputing profoundly in his 29th Epistle to Hierome, of this place of James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandment of love or charity, because it is in manner all, as being the sum of all, the plenitude of the Law, and the perfection of the rest, breaketh after a sort and transgresseth all, no sin being committed but either against the love of God, or of our neighbour.

ver. 13. *Judgment without mercy.* Nothing giveth more hope of mercy in the next life, than the works of alms, charity, and mercy, done to our neighbours in this life. Neither shall any be used with extreme rigour in the next world, but such as used not mercy in this world. *Aug. de pec. merit. lib. 2. c. 3.* Which is true, not only in respect of the judgment to

CHAPTER 2.

everlasting damnation, but also of the temporal chastisement in Purgatory, as Augustine signifieth, declaring that our venial sins be washed away in this world with daily works of mercy; which otherwise should be chastised in the next, *ep. 29, aforesaid in fine and lib. 21. de Civ. Dei. c. 27. in fine.*

ver. 14. *What shall it profit, if a man say he hath faith?* This whole passage of the Apostle is so clear against justification or salvation by only faith, damnably defended by the Protestants, and so evident for the necessity, merit, and concurrence of good works, that their first author Luther and such as exactly follow him, boldly, after the manner of Heretics, when they can make no shift or false gloss for the text, deny the book Canonical Scripture. But Calvin and his companions disagreeing with their Masters, confess it to be holy Scripture, but their shifts and fond glosses for answer of so plain places, be as impudent as the denying of the Epistle was in the other, who would never have denied the book, thereby to show themselves Heretics, if they had thought those vulgar evasions that the Zuinglians and Calvinists do use, whereof they were not ignorant, could have served. In both sorts the Christian reader may see, that all the Heretics' vaunting of express Scriptures and the word of God, is no more but to delude the world, whereas indeed, be the Scriptures never so plain against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all. And to see Luther, Calvin, Beza, and their fellows, sit as it were in judgment of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride and misery that can be. See their prefaces and censures upon this Canonical Epistle, the Apocalypse, the Macabees, and other.

ver. 20. *O vain man.* He speaketh to all Heretics that say, faith only without works doth justify, calling them vain men, and comparing them to devils.

21 Abraham our father was he not justified by works, offering Isaac his son upon the altar ?
 22 Seest thou that faith did work with his works : and by the works the faith was consummate ?
 23 And the Scripture was fulfilled, saying, *Abraham believed God, and it was reputed him to justice, and he was called the friend of God.* 24 Do you see that by works a man is justified : and not by faith only ? 25 And in like manner also Rahab the harlot, was not she justified by works,

ANNOTATIONS.

ver. 21. *Abraham was he not justified by works ?* It is much to be noted that Augustine in his book *de fide et operibus*, cap. 14, writeth that the heresy of only faith justifying or saving, was an old Heresy even in the Apostle's time, gathered by the false interpretation of some of Paul's profound disputation in the Epistle to the Romans, wherein he commendeth so highly the faith in Christ, that they thought good works were not available : adding further, that the other three Apostles, James, John, and Jude, did of purpose write so much, of good works, to correct the said error of only faith, gathered by the misconstruction of Paul's words. Yea, when Peter, *Epist. 2. cap. 3*, warneth the faithful that many things be hard in Paul's writings, and of light unlearned men mistaken to their perdition : the said Augustine affirmeth, that he meant of his disputation concerning faith, which so many Heretics did mistake to condemn good works. And in the preface of his commentary upon the one and thirtieth Psalm, he warneth all men, that this deduction upon Paul's speech, *Abraham was justified by faith, therefore works be not necessary to salvation* : is the right way to the gulf of hell and damnation.

And lastly, which is in itself very plain, that we may see this Apostle did purposely thus commend unto us the necessity of good works, and the inanity and insufficiency of only faith, to correct the error of such as misconstrued Paul's words for the same : the said holy Doctor noteth that of purpose he took the very same example of Abraham whom Paul said to be justified by faith, and declared that he was justified by good works, specifying the good work for which he was justified and blessed of God, to wit, his obedience and immolation of his only son. But how Paul saith that Abraham was justified by faith, see the Annotations upon that place, *Rom. 4, ver. 1*.

ver. 22. *Faith did work with.* Some Heretics hold, that good works are pernicious to salvation and justification : other, that though they be not hurtful, but required, yet they be no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods, and flights from the plain truth of God's word, are refuted by these words, when the Apostle saith, *That faith worketh together with good works* : making faith to be a coadjutor or co-operator with works, and so both jointly concurring as causes and workers of justification : yea afterward he maketh works the more principal cause, when he resembleth faith to the body, and works to the spirit or life of man.

ver. 23. *The friend of God.* By this also another false and frivolous evasion of the Heretics is overtaken, when they feign, that the

CHAPTER 2.

Apostle here when he saith, works do justify, meaneth that they show us just before men, and avail us not to our justice before God. For the Apostle evidently declareth that Abraham by his works was made or truly called the friend of God, and therefore was not, as the Heretics say, by his works approved just before man only.

ver. 24. *Not by faith only.* This proposition of speech is directly opposite or contradictory to that which the Heretics hold. For the Apostle saith, Man is justified by good works, and not by faith only, but the Heretics say, Man is not justified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrariety betwixt James' speech and Paul's : for though Paul say, man is justified by faith, yet he never saith, by faith only, nor ever meaneth by that faith which is alone, but always by that faith which worketh by charity, as he expoundeth himself. Though concerning works also, there is a difference betwixt the first justification, whereof Paul specially speaketh : and the second justification, whereof James doth more specially treat.

The Fathers indeed use sometimes this exclusive, *sola, only* : but in far other sense than the Protestants. For some of them thereby exclude only the works of Moses' law against the Jews : some, the works of nature, and moral virtues without the grace or knowledge of Christ, against the Gentiles : some, the necessity of external good works, where the parties lack time and means to do them, as in the case of the penitent thief : some, the false opinions, sects, and religions contrary to the Catholic faith, against Heretics and miscreants : some, exclude reason, sense, and arguing in matters of faith and mystery, against such as will believe nothing, but that they see or understand : some, the merit of works done in sin, before the first justification : some, the arrogant Pharisaical vaunting of man's own proper works and justice, against such as refer not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith saveth and serveth : but never, as the Protestants would have it, to exclude from justification and salvation, the co-operation of man's free will, dispositions and preparations of our hearts by prayers, penance, and sacraments, the virtues of hope and charity, the purpose of well working, and of the observation of God's commandments : much less, the works and merits of the children of God, proceeding of grace and charity, after they be justified and are now in his favour : which are not only dispositions and preparations to justice, but of the meritorious cause of greater justice, and of salvation.

receiving the messengers, and putting them forth another way? 26 For even as the body without the spirit is dead: also so faith without works is dead.

CHAPTER III.

Against proud Masters and authors of Sects. 5 Of the manifold sins of the unbridled tongue. 13 The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so forth.

1 Be ye not many masters my brethren, knowing that you receive the greater judgment, 2 For in many things we offend all. If any man offend not in word: this is a perfect man, he is able also with bridle to turn about the whole body. 3 And if we put bits into the mouths of horses that they may obey us, we turn about all their body also. 4 And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little stern, whither the violence of the director will. 5 So the tongue also certes is a little member, and vaunteth great things. Behold how much fire what a great wood it kindleth? 6 And the tongue, is fire, a whole world of iniquity. The tongue is set among our members, which defileth the whole body, and inflameth the wheel of our nativity, inflamed of hell. 7 For all nature of beasts and fowls and serpents and of the rest is tamed and hath been tamed by the nature of man. 8 But the tongue no man can tame, an unquiet evil, full of deadly poison. 9 By it we bless God and the Father: and by it we curse men which are made after the similitude of God. 10 Out of the self same mouth proceedeth blessing and cursing. These things must not be so done my brethren. 11 Doth the fountain give forth out of one hole sweet and sour water? 12 Can, my brethren, the fig tree yield grapes: or the vine figs? So neither can the salt water yield sweet. 13 Who is wise and hath knowledge among you? Let him show by good conversation his working in mildness of wisdom. 14 But if you have bitter zeal, and there be contentions in your hearts: glory not and be not liars against the truth. 15 For this is not wisdom descending from above: but earthly, sensual, devilish. 16 For where zeal and contention is: there is inconstancy, and every perverse work. 17 But the wisdom that is from above, first certes is chaste: then peaceable, modest, suasive, consenting to the good, full of mercy and good fruits, not judging, without simulation, 18 And the fruit of justice, in peace is sowed to them that make peace.

ANNOTATIONS.

ver. 25. *Rahab.* This Apostle allegeth the good works of Rahab by which she was justified, and Paul, *Heb. 11*, saith she was justified by faith. Which are not contrary one to another, for both is true, that she was saved by faith, as one saith: and that she was saved by her works, as the other saith. But it were untruly said, that she was saved either by only faith, as the Heretics say: or by only works, as no Catholic man ever said. But because some Jews and Gentile philosophers did affirm: they, that they should be saved by the works of Moses' law: these, by their moral work: therefore Paul to the Romans disputed specially against both, proving that no works done without or before the faith of Christ, can serve to justification of salvation.

ver. 26. *Faith without works is dead.* James, as the Protestants feign, saith that faith without good works is no faith, and that therefore it justifieth not, because it is no faith, for he saith that it is dead without works, as the body is dead without the soul, and therefore being dead hath no activity or efficacy to justify or save. But it is a great difference, to say that the body is dead, and to say that it is no body:

ANNOTATIONS.

ver. 1. *Many masters.* He meaneth principally Sect-masters that make themselves several Ringleaders in sundry sorts of new devised doctrines: every one arrogating to himself to be master, and none so humble as to be a scholar, either to God's Church and true pastors, or to other guides and authors of

CHAPTER 2.

even so it is the like difference, to say that faith without works is dead, and to say that faith without works is no faith. And if a dead body be notwithstanding a true body, then according to James' comparison here, a dead faith is notwithstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good works.

And therefore it is a great impudence in Heretics, and a hard shift, to say that the faith of which the Apostle disputeth all this while is no true or properly called faith at all. It is the same faith that Paul defined and commended in all the 11th chap. to the Hebrews, and the same which is called the Catholic faith, and the same which being formed and made alive by charity, justifieth. Marry true it is, that it is not that special faith which the Heretics feign only to justify, to wit, when a man doth firmly believe as an article of his faith, that himself shall be saved. This special faith it is not whereof the Apostle here speaketh. For neither he, nor Paul, nor any other sacred writer in all the holy Scriptures ever spake or knew of any such forged faith.

CHAPTER 3.

the said sects. So did Zuinglius disdain to be Luther's scholar, and Calvin to be the follower of Zuinglius.

ver. 17. *Wisdom.* The difference betwixt human wisdom, specially of heretics, and the wisdom of the Catholic church and her children.

CHAPTER IV.

By concupiscence and love of this world, we are made enemies to God: but we should rather humble us to him, punishing ourselves for our sin. Against detraction, and rash judging. 13 To remember always the uncertainty of our life.

1 From whence are wars and contentions among you? Are they not hereof? of your concupiscences which war in your members? 2 You covet, and have not: you kill, and envy, and cannot obtain: you contend and war: and you have not, because ye ask not. 3 You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences. 4 Adulterers, know you not that the friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world: is made an enemy of God. 5 Or do you think that the Scripture saith in vain: *To envy doth the spirit covet which dwelleth in you?* 6 And giveth greater grace. For the which cause it saith, *God resisteth the proud, and giveth grace to the humble.* 7 Be subject therefore to God, but resist the Devil, and he will flee from you. 8 Approach to God, and he will approach to you. Cleanse your hands, ye sinners: and purify your hearts, ye double of mind. 9 Be miserable, and mourn, and weep: let your laughter be turned into mourning: and joy, into sorrow. 10 Be humbled in the sight of our Lord, and he will exalt you. 11 Detract not one from another my brethren. He that detracteth from his brother, or he that judgeth his brother, detracteth from the Law, and judgeth the Law. But if thou judge the Law, thou art not a doer of the Law, but a judge. 12 For there is one law-maker and judge that can destroy and deliver. 13 But thou, what art thou that judgest thy neighbour? Behold now you that say, To-day or to-morrow we will go into that city, and there certes will spend a year, and will traffic, and make our gain. 14 Who are ignorant what shall be on the morrow. For what is your life? It is a vapour appearing for a little while, and afterward it shall vanish away. 15 For that you shall say, If our Lord will: and, If we shall live, we will do this or that. 16 But now you rejoice in your arrogancies. All such rejoicing, is wicked. 17 To one therefore knowledge to do good: and not doing it, to him it is sin.

CHAPTER V.

By the damnation to come upon the unmerciful rich, he exhorteth the persecuted to patience, and by their own reward, and by examples. 12 Not to swear at all in common talk. 13 In affliction, to pray: in prosperity to sing: in sickness, to call for the Priests, and that they pray over them, and anoint them with oil: and that the sick persons confess their sins. 19 Finally, how meritorious it is, to convert the erring unto the Catholic faith, or the sinner to amendment of life.

1 Go to now ye rich men, weep, howling in your miseries which shall come to you. 2 Your riches are corrupt: and your garments are eaten of moths. 3 Your gold and silver is rusted: and their rust shall be for a testimony to you, and shall eat your flesh as fire. You have stored to yourselves wrath in the last days. 4 Behold the hire of the workmen that have reaped your fields, which is defrauded of you, crieth: and their cry hath entered into the ears of the Lord of the Sabbath. 5 You have made merry upon the earth: and in riotousness have you nourished your hearts in the day of slaughter. 6 You have presented and slain the just one: and he resisted you not. 7 Be patient therefore brethren, until the coming of our Lord: Behold, the husbandman expecteth the precious fruit of the earth: patiently bearing till he receive the timely and the late ward. 8 Be you also patient, and confirm your hearts: because the coming of our Lord will approach. 9 Grudge not brethren one against another: that you be not judged. Behold, the Judge standeth before the gate. 10 Take an example, brethren, of labour and patience, the prophets: which spake in the name of our Lord. 11 Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitiful. 12 But before

ANNOTATIONS.

ver. 6. *Giveth greater grace.* The boldness of Heretics adding here the word *Scripture* to the text thus, *And the Scripture giveth greater grace.*

ver. 8. *Approach to God.* Free will and man's own endeavour necessary in coming to God.

ver. 8. *Purify your hearts.* Man, we see here,

ANNOTATIONS

ver. 4. *The hire.* To withhold from the poor or labourer the hire or wages that is due or promised to him for his service or work done, is a great iniquity, and one of those five sins which in holy writ be said to call for vengeance at God's hand. They be called in the Catechism, *Sins crying to heaven.* The other four be Murder. *Gen. 18. v. 20.* Usury, *Exod. 22. v. 27.* The sins against nature, *Gen. 18. v. 20.* The oppression and vexation of widows, pupils, strangers and such like. *Ib. and Exod. 3. v. 9.*

CHAPTER 4.

maketh himself clean and purgeth his own heart, Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants think we derogate from Christ's Passion, when we attribute such effects to our own works, or to other secondary helps and causes.

CHAPTER 5.

ver. 5. *Swear not.* He forbiddeth not all oaths, as the Anabaptists falsely say: for in justice and judgment we may be by our lawful Magistrate put to swear, and may lawfully take an oath, as also for the advantaging of any necessary truth when time and place require. But the custom of swearing, and all vain, light, and unnecessary oaths in our daily speech do displease God highly, and are here forbidden by the Apostle, as also by our Saviour, *Matt. 5.*

all things my brethren swear not, neither by heaven, nor by earth, nor other oath whatsoever. But let your talk be, yea, yea : no, no : that you fall not under judgment. 13 Is any of you in heaviness ? let him pray. Is he of a cheerful heart ? let him sing. 14 Is any man sick among you ? let him bring in the Priests of the Church, and let them pray over him, anointing him with

ANNOTATIONS.

CHAPTER 5.

ver. 14. *Let him bring in the Priests.* The Protestants for their special hatred of the holy order of Priesthood, as elsewhere often, so here they corrupt the text evidently, translating *Presbyteros*, elders. As though the Apostle had meant men of age, and not such as were by the holy office, Priests. Chrysostom who knew the sense and signification of the Greek word according to the Ecclesiastical use and the whole Church's judgment, better than any Protestant alive taketh it plainly for *Sacerdotes*, that is, Priests. *Lib. 8. de Sacerdotio prope initium.* And if they confess that it is a word of office with them also, though they call them elders and not Priests : then we demand whether the Apostle mean here men of that function, which they in their new churches call Elders. If they say no, as they must needs, for elders with them are not deputed specially to public praying or administration of the Sacraments, such as the Apostle here requireth to be sent for, then they must needs grant, that their elders answer not to the function of those which in the new Testament are called *Presbyteri* in Greek and Latin, and therefore both their translation be false and fraudulent, and also their naming of their new degrees or orders, to be fond and incongruous.

If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ, and in the Primitive Church, and that they are the men whom the Apostle willeth to be called for to anoint the sick, and to pray for him, why do they not then translate *Presbyteros*, Ministers ? Which they might do with as good reason, as call such as they have taken instead of our Catholic Priests, Ministers. Which word being in large acception common to all that have to do about the celebration of Divine things, was never appropriated by the use either of the Scripture or of the holy Church, to that higher function of public administration of the Sacraments, and Service, which is Priesthood : but to the order next under it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants have no more reason to keep the ancient Greek word of Deacon, appropriated to that office by the use of antiquity, than to keep the word Priest, being made no less peculiar to the state of such only as minister the holy Sacraments, and offer the sacrifice of the Altar. But these fellows follow neither God's word, nor Ecclesiastical use, nor any reason, but mere fantasy, novelty, and hatred of God's Church. And how little they follow any good rule or reason in these things may appear by this, that here they avoid to translate *Priests*, and yet in their Communion book, in the order of visiting the sick, they commonly name the Minister, *Priest*.

ver. 14. *Anointing with oil.* Here is the Sacrament of extreme Unction so plainly promul-

gated, for it was instituted, as all other Sacraments of the New Testament, by our Saviour Christ himself, and as venerable Bede thinketh, and other ancient writers, the anointing of the sick with oil, *Mar. 6*, pertaineth thereunto, that some Heretics, for the evidence of this place also, as of the other for good works, deny the Epistle. Other, as the Calvinists, through their confidence of cunning shifts and glosses, confessing that James is the author, yet condemn the Church of God for using and taking it for a Sacrament. But what dishonour to God is it, we pray them, that a Sacrament should be instituted in the matter of oil, more than in the element of water ? Why may not grace and remission of sins be annexed to the one as well as to the other, without derogation to God ?

But they say, Sacraments endure forever in the Church, this is but for a season in the Primitive Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season ? when was it taken away, abrogated, or altered ? They see the Church of God hath always used it upon this warrant of the Apostle, who knew Christ's meaning and institution of it better than these deceived men, who make more of their own fond guesses and conjectures, grounded neither on Scripture nor upon any circumstance of the text, nor any one authentical author that ever wrote, than of the express word of God. It was, say they, a miraculous practice of healing the sick, during only in the Apostles' time, and not long after. We ask them whether Christ appointed any certain creature or external element unto the Apostles generally to work miracles by. Himself used sometimes clay and spittle, sometimes he sent them that were diseased to wash themselves in waters. But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning : for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by sundry of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remain still unto the world's end.

Again we demand, whether ever they read or heard that men were generally commanded to seek for their health by miraculous means. Thirdly, whether all Priests, or as they call them Elders, had the gift of miracles in the Primitive Church ? No, it cannot be, for though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift : and many that were no priests, had it, both men and women, which yet could not be called for, as priests were in this case. And though the Apostle and others could both cure men and revive them again, yet there was no such general precept for sick or dead men, as this, to

oil in the name of the Lord. 15 And the prayer of faith shall save the sick: and our Lord shall lift him up: and if he be in sins, they shall be remitted him. 16 Confess therefore your sins one to another: and pray one for another, that you may be saved, for the continual prayer of a just man availeth much. 17 Elias was a man like unto us passible: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. 18 And he prayed again: that the heaven gave rain, and the earth yielded her fruit. 19 My brethren, if any of you shall err from the truth, and a man convert him: 20 He must know

ANNOTATIONS.

call for the Apostles to heal or restore them to life again. Lastly, had any external element or miraculous practice, unless it were a Sacrament, the promise of remission of all kind of actual sins joined unto it? or could James institute such a ceremony himself, that could save both body and soul, by giving health to the one, and grace and remission to the other? At other times these contentious wranglers rail at God's Church, for annexing only the remission of venial sins to the element of water, made holy by the priest's blessing thereof in the name of Christ, and his word: and lo, here they are driven to hold that James prescribed a miraculous oil or creature which had much more power and efficacy. Into these straits are such miscreants brought that will not believe the express word of God, interpreted by the practice of God's universal Church.

Bede, in Luke 9, saith thus: *It is clear that this custom was delivered to the holy Church by the Apostles themselves, that the sick should be anointed with oil consecrated by the Bishop's blessing.* See for this and for the assertion and use of this Sacrament, Innocentius, *epist. 1. ad Decentium Eugubinum* ca. 8. to 1. *Conc. et Lib. 2. de visitatione infirmorum* in Augustine, *cap. 4. Concil. Cabilonense* 2. *cap. 48. Conc. Wormatiense* ca. 72. to 3. *Conc. Aquisgrana* c. 8. *Florentinum*, and other later Councils. Barnard, in the life of Malachi, in *fine*. This holy oil, because the faithful saw to have such virtue in the primitive Church, divers carry it home and occupied it in their infirmities, not using it in the sacramental sort which the Apostle prescribeth, as the Adversaries unlearnedly object unto us: but as Christians now do, and then also did, concerning the water of Baptism, which they used to take home with them after it was hallowed, and to give it their diseased to drink.

ver. 15. *The prayer of faith.* He meaneth the form of the Sacrament, that is, the words spoken at the same time when the party is anointed, which no doubt are most ancient and Apostolic. Not that the word or prayer alone should have that great effect here mentioned, but joined with the aforesaid unction, as is plain.

ver. 15. *Shall save.* The first effect of this sacrament is, to save the soul, by giving grace and comfort to withstand the terrors and temptations of the enemy, going about, specially in that extremity of death, to drive men to desperation or distress of mind, and other damnable inconveniences. The which is signified in the matter of this Sacrament specially.

ver. 15. *Shall lift him up.* When it shall be good for the salvation of the party, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health again, as experience

CHAPTER 5.

often teacheth us. Which yet is not done by way of miracle, to make the party suddenly whole, but by God's ordinary providence and use of the second causes which otherwise should not have had that effect, but for the said Sacrament. This is the second effect.

ver. 15. *They shall be remitted him.* What sins soever remain unremitted, they shall in this Sacrament and by the grace thereof be remitted, if the persons worthily receive it. This is the third effect. Chrysostom of this effect saith thus: *They, speaking of Priests, do not only remit sins in baptism, but afterward also, according to the saying of James. If any be sick, let him bring in the Priest, &c. lib. 3. de Sacerd. prope initium.* Let the protestants mark that he calleth *Presbyteros, Sacerdotes*: that is, *Priests*, and maketh them the only ministers of this Sacrament, and not elders or other laymen. By all which you see this Sacrament, of all other to be marvellous plainly set forth by the Apostle. Only sick men, and, as the Greek word giveth, men very weak must receive it: only priests must be the ministers of it: the matter of it is holy oil: the form is prayer; in such sort as we see now used: the effect be as is aforesaid. Yet this so plain a matter and so profitable a Sacrament, the enemy by Heretics would wholly abolish.

ver. 16. *Confess therefore.* The heretics translate, *Acknowledge your sins, &c.* So little they can abide the very word of confession.

ver. 16. *Confess therefore.* It is not certain that he speaketh here of Sacramental Confession: yet the circumstance of the letter will bear it, and very probable it is that he meaneth of it: and Origin doth so expound it, *hom. 2. in Levit.* and Bede writeth thus: *In this sentence, saith he, there must be this discretion, that our daily and little sins we confess one to another, unto our equals, and believe to be saved by their daily prayer. But the uncleanness of the greater leprosy let us according to the law open to the Priest, and at his pleasure, in what manner, and how long time he shall command, let us be careful to be purified.* But the Protestants fleeing from the very word confession in despite of the Sacrament, translate thus, *acknowledge your faults one to another.* They do not well like to have in one sentence, priests, praying over the sick, anointing them, forgiving them their sins, confession, and the like.

ver. 17. *He prayed.* The Scriptures to which the Apostle alludeth, make no mention of Elias' prayer, therefore he knew it by tradition or revelation. Whereby we see that many things unwritten be of equal truth with the things written.

ver. 20. *Covereth a multitude.* He that hath the zeal of converting sinners, procureth there-

that he which maketh a sinner to be converted from the error of his way, shall save his soul from death, and covereth a multitude of sins.

ANNOTATIONS.

CHAPTER 5.

by mercy and remission to himself: which is a singular grace.

ver. 20. *Maketh to be converted.* Here we see the great reward of such as seek to convert Heretics or other sinners from error and wickedness: and how necessary an office it is, specially for a priest.

ver. 20. *Shall save.* We see it derogateth not

from God, to attribute our salvation to any man or Angel in heaven or earth, as to the workers thereof under God, by their prayers, preaching, correction, council, or otherwise. Yet the Heretics are so foolish and captious in this kind, that they cannot bear patiently, that our B. Lady, or others should be counted means, or workers of salvation.

THE ARGUMENT OF BOTH THE EPISTLES OF PETER.

Of Peter we read at large, both in the Gospels, and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his vicar, as Matthew for that cause in the Catalogue of the Apostles, calleth him *Primus, the first*, and all antiquity, *Princeps Apostolorum, the Prince of the Apostles*, and that he accordingly executed that office after Christ's departure, planting the Church first among the Jews in Jerusalem, and in all the country and coasts about, as Christ also himself before had preached to the Jews alone.

But preaching at length to the Gentiles also, according to Christ's commission, Matt. 28. v. 19, and being now come to Rome, the head city of the Gentiles, from thence he writeth this Epistle to his Christian Jews, having care of them in his absence, no less than when he was present: and not to the Jews that were at home, belike because they had James, or his successor Simon Cleophae, resident with them, but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

And that he writeth it from Rome, himself signifieth, saying: *The Church that is in Babylon saluteth you.* Where by Babylon he meaneth Rome, as all antiquity doth interpret him: not that he calleth the Church of Rome, but the heathen state of the Roman empire, which then, and three hundred years after, unto the conversion of Constantinus the Emperor, did persecute the elect Church of Rome, insomuch, that the first 33 Bishops thereof unto Silvester, were all Martyrs.

For the matter whereof he writeth, himself doth signify it in these words: *This is the second Epistle I write, to you, my dearest, in which Epistles, I stir up by admonition your sincere mind, that you may be mindful of those words, &c.* So he saith thereof both together. And again of the first to the same purpose, in another place: *I have briefly written, beseeching and testifying that this is the true grace of God wherein you stand.* For there were at that time certain seducers, as Augustine also hath told us, who went about to teach *only faith*, as though good works were not necessary nor meritorious. There were also great persecutions, to compel them with terror to deny Christ and all his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first his exhortation is more principally against persecution: and in the second more principally against seduction. The first Epistle is noted to be very like to Paul's Epistle to the Ephesians, in words also, and so thick of Scripture, as though he spake nothing else.

The time when the first was written, is uncertain: the second was written a little before his death, as is gathered by his words in the same, cap. 1. v. 14.

THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAPTER I.

He comforteth them in their persecutions, being now by Baptism made the children of God, with the hope of their heavenly inheritance: 6 showing how meritorious it is for them to be so constant in faith, 10 and confirming them therein with the authority of the Prophets and of the Holy Ghost. 15 Exhorting them to live also accordingly in all holiness, 17 considering the holiness of God, the uprightness of his judgment, the price of their redemption by Christ, 22 and the virtue of the seed in them, which is grace regenerative in Baptism, foretold by the Prophet also.

1 Peter an Apostle of Jesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 According to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. 3 Blessed be God and the Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead. 4 Unto an inheritance incorruptible, and incontaminate, and that cannot fade, conserved in the heavens in you, 5 Who in the virtue of God are kept by faith unto salvation, ready to be revealed in the last time. 6 Wherein you shall rejoice, a little now if you must be made heavy in divers tentations: 7 That the probation of your faith much more precious than gold, which is proved by the fire, may be found unto praise and glory and honour

in the revelation of Jesus Christ: 8 Whom having not seen, you love: in whom now also not seeing you believe: and believing, you rejoice with joy unspeakable and glorified, 9 Receiving the end of your faith, the salvation of your souls. 10 Of the which salvation the Prophets inquired and searched, which prophesied of the grace to come in you, 11 Searching unto which or what manner of time the Spirit of Christ in them did signify: foretelling those passions that are in Christ, and the glories following. 12 To whom it was revealed, that not to themselves, but to you they ministered those things which now are told you by them that have evangelized to you, the Holy Ghost being sent from heaven, on whom the Angels desire to look. 13 For the which cause having the loins of your mind girded, sober, trust perfectly in that grace which is offered you, in the revelation of Jesus Christ, 14 As children of obedience not configurated to the former desires of your ignorance: 15 But according to him that hath called you, the Holy One, be ye also in all conversation holy: 16 Because it is written: *You shall be holy, because I am holy*: 17 And if you invoke the Father, him which without acception of persons judgeth according to every one's work: in fear converse ye the time of your peregrination. 18 Knowing that not with corruptible things, gold or silver, you are redeemed from your vain conversation of your Fathers' tradition. 19 But with the precious blood as it were of an immaculate and unspotted Lamb, Christ, 20 Foreknown indeed before the constitution of the world, but manifested in the last times for you, 21 Which by him are faithful in God, who raised him from the dead, and hath given him glory, that your faith and hope might be in God. 22 Making your souls chaste in obedience of charity, in the sincere love of the fraternity, from the heart love ye one another earnestly: 23 Born again not of corruptible seed, but incorruptible by the word of God who liveth and remaineth for ever. 24 *For all flesh is as grass: and all the glory thereof as the flower of grass, the grass is withered, and the flower thereof is fallen away.* 25 But the word of our Lord remaineth forever, and this is the word that is evangelized among you.

CHAPTER II.

Now after their baptism, what must be their meat: 4 and being come to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. 11 Whersupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: 13 to be obedient subjects to higher Powers howsoever some misconstrue Christian liberty, 14 and servants to obey their Masters. 19 And so, doing well, though they suffer for it, it is very meritorious, 21 Whereus Christ also not only gave them example, 24 but also by his death hath made them able to live justly.

1 Laying away therefore all malice, and all guile, and simulations, and envies, and all detractions. 2 As infants even now born, reasonable, milk without guile desire ye, that in it you may grow unto salvation. 3 If yet you have tasted that our Lord is sweet. 4 Unto whom approaching, a living stone, of men indeed reprobated, but of God, elect and made honourable. 5 Be ye also yourselves superedified as it were living stones, spiritual houses, a holy Priesthood, to offer spiritual hosts, acceptable to God by Jesus Christ. 6 For the which cause the Scripture containeth, *Behold I put in Sion a principal corner stone elect, precious, and he that shall believe in him shall not be confounded.* 7 To you therefore that believe, honour: but to them that believe not, *the stone which the builders rejected, the same is made into the head of the corner*: 8 And a stone of offence, and a rock of scandal, to them that stumble at the word, neither do believe wherein also they are put. 9 But you are an elect generation, a Kingly Priesthood, a holy nation, a people of purchase: that you may declare his virtues, which from darkness hath called you into his marvellous light. 10 *Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy.* 11 My dearest, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, 12 Having your conversation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good works considering you, they may glorify God in the day of visitation. 13 Be subject therefore to every human creature for God: whether it be to King,

ANNOTATIONS.

ver. 17. *Work.* God will judge men according to every one's works, and not by faith only.

ver. 18. *Tradition.* He meaneth the errors of Gentility, or if he write to the Jews dispersed, he meaneth the yoke of the Law, with

CHAPTER 1.

the fond and heavy additions of their later Masters, called *Deuteroses*. The Heretics to make it sound to the simple against the traditions of the Church, corrupt the text thus, *Which you have received by tradition of the Fathers.*

ANNOTATIONS.

ver. 5. *Spiritual hosts.* Here we see, that as he speaketh of spiritual hosts, which every Christian man offereth, so he speaketh not properly of Priesthood, when he maketh all Priests, but of a spiritual Priesthood, which spiritual Priesthood was also in all the Jews: but the Priesthood, properly so called, was only in the sons of Aaron, and they offered the

CHAPTER 2.

Sacrifices, properly so called, which none besides might offer.

ver. 9. *Kingly Priest.* The Protestants can no more gather of this, that all Christians be Priests: than, that all be Kings, as is most plain, *Apoc.* 1. 6. and 5. 10. *Thou hast made us a kingdom, or Kings, and Priests.*

ver. 13. *Be subject.* Not only our master

as excelling: 14 Or to rulers as sent by him to the revenge of malefactors, but to the praise of the good: 15 For so is the will of God, that doing well you may make the ignorance of unwise men to be dumb: 16 As free, and not as having the freedom for a cloak of malice, but as the servants of God. 17 Honour all men. Love the fraternity. Fear God. Honour the King. 18 Servants be subject in all fear to your masters, not only to the good and modest, but

ANNOTATIONS.

Christ, but the Apostles and all Christians were ever charged by such as thought to bring them in hatred with Princes, with disobedience to Kings and temporal Magistrates, therefore both Paul and this Apostle do specially warn the faithful, that they give no occasion by their ill demeanour to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.

ver. 13. *Human creature.* So is the Greek, but the Protestants in favour of temporal laws made against the Catholic Religion, translate it very falsely thus, *To all manner ordinance of man*: themselves boldly rejecting Ecclesiastical decrees, as men's ordinances.

ver. 13. *To every human creature.* So he calleth the temporal Magistrate elected by the people, or holding their Sovereignty by birth and carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subjects: to put a difference betwixt that human Superiority, and the spiritual Rulers and regiment, guiding and governing the people to a higher end, and instituted by God himself immediately, for Christ did expressly constitute the form of regiment used ever since in the Church. He made one the chief, placing Peter in the Supremacy: he called the Apostles and Disciples, giving them their several authorities. Afterward God guided the lot for choice of Matthias in Judas' place: and the Holy Ghost expressly and namely severed and chose Paul and Barnabas unto their Apostolical function: and generally the Apostle saith of all spiritual Rulers, *The Holy Ghost hath placed you to rule the Church of God.*

And although all power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinary concurrence, and providence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subjection one towards another, and by giving power to the people and Commonwealth, to choose to themselves some kind or form of regiment, under which they be content to live for their preservation in peace and tranquility. But Spiritual Superiority is far more excellent, as in more excellent sort depending, not of man's ordinance, election, or, as this Apostle speaketh, creation, but of the Holy Ghost, who is always resident in the Church, which is Christ's body mystical, and therefore another manner of Commonwealth than the earthly, concurring in singular sort to the creation of all necessary Officers in the said Church, even to the world's end, as Paul writeth to the Ephesians.

Lest therefore the people, being then in so precise sort always warned of the excellency of their Spiritual Governors, and of their obedience toward them, might neglect their duties to temporal Magistrates, especially being In-

CHAPTER 2.

fidels, and many times tyrants and persecutors of the Faith, as Nero and others were then: therefore Peter here warneth them to be subject, for their bodies and goods, and other temporal things, even to the worldly Princes both Infidels and Christians, whom he calleth human creatures.

ver. 13. *To the King as excelling.* Some simple Heretics and others also not unlearned, at the beginning, for lack of better places, would have proved by this, that the King was head of the Church, and above all Spiritual Rulers: and to make it sound better that way, they falsely translated it, *To the King as the chief head.* In the Bible of the year 1562. But it is evident that he calleth the King, the precellent, or more excellent, in respect of his Vicegerents, which he calleth Dukes, or Governors that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they have the rule of men's souls: who could not in that charge be under such Kings or Emperors, as the Apostle speaketh of: no more than the Kings or Emperors then, could be heads of the Church, being Heathen men and no members thereof, much less the chief members. Ignatius, epist. ad Smyrnenses, where he exhorteth them first to honour God, next the Bishop, and then the King.

This is an invincible demonstration, that this text maketh not for any spiritual claim of earthly Kings, because it giveth no more to any Prince, than may and ought to be done to a Heathen Magistrate. Neither is there any thing in all the new Testament, that proveth the Prince to be head or chief Governor of the Church in Spiritual or Ecclesiastical causes, more than it proveth any Heathen Emperor of Rome to have been, for they were bound in temporal things to obey the Heathen, being lawful Kings, to be subject to them even for conscience, to keep their temporal laws, to pay them tribute, to pray for them, and to do all other natural duties: and more no Scriptures bind us to do to Christian Kings.

ver. 16. *Not as having.* There were some libertines in those days, as there be now, that under pretence of liberty of the Gospel, sought to be free from subjection and laws of men, as now under the like wicked pretence, Heretics refuse to obey their Spiritual Rulers, and to observe their laws.

ver. 18. *But also the wayward.* The Wickliffites and their followers, in these days, sometimes to move the people unto sedition, hold and teach that Masters and Magistrates lose their authority over their servants and subjects, if they be once in deadly sin, and that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plain by this place, where we be expressly commanded to obey even the ill con-

also to the wayward. 19 For this is thank, if for conscience of God a man sustain sorrows, suffering unjustly. 20 For what glory is it: if sinning, and buffeted you suffer? but if doing well you sustain patiently: this is thank before God. 21 For unto this are you called: because Christ also suffered for us, leaving you an example that you may follow his steps. 22 *Who did no sin, neither was guile found in his mouth.* 23 Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. 24 Who himself bare our sins in his body upon the tree: that dead to sins, we may live to justice, by whose stripes you are healed. 25 For you were as sheep straying: but you be converted now to the Pastor and Bishop of your souls.

CHAPTER III.

The duty of wives and husbands to each other. 9 None to do or speak evil by their persecutors, 15 but to answer them always with modesty, and specially with innocency, after the example of Christ most innocent: whose body though they killed, yet his soul lived and preached afterward to the souls in Hell, namely to those in the time of Noe's Flood, being a figure of our Baptism, rose again, and ascended.

1 In like manner also let the women be subject to their husbands: that if any believe not the word, by the conversation of women without the word they may be won. 2 Considering your chaste conversation in fear. 3 Whose trimming let it not be outwardly the plaiting of hair, or laying on gold round about, or of putting on vestures: 4 But the man of the heart that is hidden, in the incorruptibility of a quiet and a modest spirit, which is rich in the sight of God. 5 For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands. 6 As Sara obeyed Abraham, calling him Lord: whose daughters you are, doing well, and not fearing any perturbation. 7 Husbands likewise dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were to the co-heirs also of the grace of life: that your prayers be not hindered. 8 And in fine all of one mind, having compassion, lovers of the fraternity, merciful, modest, humble. 9 Not rendering evil for evil, not curse for curse: but contrariwise, blessing: for unto this are you called, that you may by inheritance possess a benediction. 10 *For he that will love life, and see good days: let him refrain his tongue from evil, and his lips that they speak not guile.* 11 *Let him decline from evil, and do good: let him inquire peace, and follow it:* 12 *Because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things,* 13 And who is he that can hurt you, if you be emulators of good? 14 But and if you suffer aught for justice, blessed are ye. And the fear of them fear ye not, and be not troubled. 15 But sanctify our Lord Christ in your hearts, ready always to satisfy every one that asketh you a reason of that hope which is in you: 16 But with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ, 17 For it is better to suffer as doing well, if the will of God will have it so, than doing ill, 18 Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified certes in flesh but quickened in spirit. 19 In the which spirit coming he preached to them also that were in prison: 20 Which had been

ANNOTATIONS.

ditioned, which must be always understood, if they command nothing against God, for then

CHAPTER 2.

this rule is ever to be followed. *We must obey God rather than men, Acts 5. 29.*

ANNOTATIONS.

ver. 19. *To them that were in prison.* Augustine in his 99th Epistle in principio, confesseth this place to be exceeding hard to understand, and to have many difficulties which he could never explicate to his own satisfaction. Yet unto Heretics this and all other texts be easy, not doubting but that is the sense, which themselves imagine, whatsoever other men deem thereof. Augustine only findeth himself sure of this, that Christ's descending into Hell in soul after his death, is plainly proved hereby. Which thing he declareth there, to be conformable to divers other express word of holy writ, and namely to the same Apostle's sermon, Acts 2. And at length he concludeth thus, *Quis ergo nisi infidelis negaverat fuisse apud inferos Christum?* that is, *Therefore who but an infidel, will deny that Christ was in Hell?* Calvin then, you see, with all his followers are infidels, who instead of this descending of Christ in soul after his death, have invented another desperate kind of Christ's being in Hell, when he was yet alive on the Cross. Athanasius

CHAPTER 3

also in his Epistle cited by Epiphanius. *Har. 77. in principio*, and in his book *de Incarnatione Verbi piopius initio*. Cyril, *de recta fide ad Theodosium*, Oecumenius, and divers others upon this place, prove Christ's descending to Hell. As they likewise declare upon the words following, that he preached to the spirits or souls of men detained in Hell or in Prison.

But whether this word *Prison* or *Hell* be meant of the inferior place of the damned, or of *Limbus patrum*, called Abraham's bosom, or some other place of temporal chastisement: and to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called, *Incredulous in the days of Noe*: all these things Augustine calleth great profundities, confessing himself to be unable to reach unto it: only holding fast and assured this article of our faith, that he delivered none deputed to damnation in the lowest Hell, and yet not doubting but that he released divers out of places of pains there. Which cannot be out of any other place than

incredulous sometime, when they expected the patience of God in the days of Noe, when the Ark was a building: in the which, few, that is, eight souls, were saved by water. 21 Whereunto baptism being of the like form now saveth you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Jesus Christ. 22 Who is on the right hand of God, swallowing death that we might be made heirs of life everlasting: being gone into heaven, Angels and Potentates and Powers subjected to him.

CHAPTER IV.

That they arm themselves to sin no more after Baptism, against the tentations of the Heathen, considering that the general end now approacheth: 8 specially toward their even-Christians to show their charity, hospitality, and grace, doing all to the glory of God. 12 And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid thereby.

1 Christ therefore having suffered in the flesh be you also armed with the same cogitation because he that hath suffered in the flesh, hath ceased from sins: 2 That now not after the desires of men, but according to the will of God he live the rest of his time in the flesh. 3 For the time past sufficeth, to accomplish the will of the Gentiles, them that have walked in riotousness, desires, excess of wine, banquetings, potations, and unlawful services of Idols. 4 Wherein they marvel blaspheming, you not concurring into the same confusion of riotousness. 5 Who shall render account to him, which is ready to judge the living and the dead. 6 For, for this cause also was it evangelized to the dead: that they may be judged indeed according to men, in the flesh: but may live according to God in the Spirit. 7 And the end of all shall approach. Be wise therefore: and watch in prayers. 8 But before all things, having mutual charity continual among yourselves: because charity covereth the multitude of sins.

ANNOTATIONS.

Purgatory. See the said Epistle, where also he insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controversies of this time.

ver. 20. *Incredulous sometime.* They that take the former words, of Christ's descending into Hell, and delivering certain there detained, do expound this, not of such as died in their infidelity or without all faith in God, for such were not delivered: but either of some that once were incredulous, and afterward repented before their death: or rather and specially of such as otherwise were faithful, but yet trusted not Noe's preaching by his work and word, that God would destroy the world by water. Who yet being otherwise good men, when the matter came to pass, were sorry for their error, and died by the flood corporally, but yet in state of salvation, and being chastised for their fault in the next life, were delivered by Christ's descending thither, and not they only, but all others in the like condition. For the Apostle giveth these of Noe's time but for an example.

ver. 21. *Of the like form.* The water bearing up the Ark from sinking, and the persons in it from drowning, was a figure of baptism, that likewise saveth the worthy receivers from everlasting perishing. *As Noe, Augustine, with his, was delivered by the water and the wood, so the family of Christ by baptism signed with Christ's passion on the Cross, lib. 12. contra Faustum, cap. 14.* Again he saith, that as the water saved

CHAPTER 3.

none out of the Ark, but was rather their destruction: so the Sacrament of baptism received out of the Catholic Church at Heretic's and Schismatic's hands though it be the same water and Sacrament that the Catholic Church hath, yet profiteth none to salvation, but rather worketh their perdition. Which yet is not meant in case of extreme necessity, when the party should die without the said Sacrament, except he took it at a Heretic's or Schismatic's hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of salvation, they being in no fault for receiving it at the hands of the unfaithful, though their parents and friends that offer them unto such to be baptized, be in no small fault. Hierome to Damasus Pope of Rome, compareth that See to the Ark, and them that communicate with it, to them that were saved in the Ark: all other Schismatics and Heretica, to the rest that were drowned.

ver. 21. *The examination of a good conscience.* The Apostle seemeth to allude here to the very form of Catholic baptism, containing certain interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and all his pomps and works, which, no doubt, howsoever the Calvinists esteem of them, are the very Apostolic ceremonies used in the ministration of this Sacrament. *Denis, in fine Ec. hierarchiæ. Cyril, lib. 12. in lo. ca. 64. Augustine, ep. 23. Basil, de Sp. sancto c. 12. and 15. Ambrose, de ijs qui misterius initiantur, ca. 2. 3. 4.*

ANNOTATIONS.

ver. 6. *It evangelized.* It hath the same difficulty and sense that the other like words have before, chap. 3. Annotations, v. 19. and Aug. ep. 69. and Oecumenius upon this place.

ver. 8. *Charity covereth.* Faith only cannot justify, seeing that charity also doth cause remission of sins. And saying charity, he mean-

CHAPTER 4.

eth love and charitable works toward our neighbours, unto which works of mercy the Scriptures do specially attribute the force to extinguish all sins. *Augustine, cap. 69. Enchiridi and tract 1. in epist. 1. Jo. cap. 1. Bede, upon this place.* In the like sense the holy Scriptures commonly commend unto us alms and deeds of

9 Using hospitality one toward another without murmuring. 10 Every one as he hath received grace ministering the same one toward another: as good dispensers of the manifold grace of God. 11 If any man speak, as the words of God. If any man minister, as of the power, which God administhereth, that in all things God may be honoured by Jesus Christ: to whom is glory and empire for ever and ever. Amen. 12 My dearest, think it not strange in the fervour which is to you for a temptation, as though some new thing happened to you: 13 But communicating with the passions of Christ be glad, that in the revelation also of his glory you may be glad rejoicing. 14 If you be reviled in the name of Christ, you shall be blessed: because that which is of the honour, glory and virtue of God, and the spirit which is his, shall rest upon you. 15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. 16 But if as a Christian, let him not be ashamed, but let him glorify God in this name. 17 For the time is, that judgment begin of the house of God. And if first of us: what shall be the end of them that believe not the Gospel of God? 18 And if the just man shall scarce be saved: where shall the impious and sinner appear? 19 Therefore they also that suffer according to the will of God, let them commend their souls to the faithful Creator in good deeds.

CHAPTER V.

He exhorteth Priests to feed their flocks only for God's sake and reward of heaven, without all lordliness: 5 the lay to obey: all be humble one towards another: 8 to be constant in the Catholic faith, considering it is not man, but that lion the Devil that persecuteth them, 9 as he doth the whole Church also, and that God will after a while make them secure in heaven.

1 The seniors therefore that are among you, I beseech, myself a fellow senior with them and a witness of the passions of Christ, who am also partaker of that glory which is to be revealed in time to come. 2 Feed the flock of God which is among you providing not by constraint, but willingly according to God: neither for filthy lucre sake, but voluntary: 3 Neither as overruling the Clergy, but made examples of the flock from the heart. 4 And when the

ANNOTATIONS.

mercy for redemption of our sins. *Prov. cap. 10. Eccle. 12. ver. 2. Dan. c. 4. v. 24.*

ver. 17. *That judgment begin.* In this time of the new Testament, the faithful and all those that mean to live godly, especially of the Clergy, must first and principally be subject to God's chastisement and temporal afflictions, which are here called judgment. Which the Apostle recordeth for the comfort and confirmation of the Catholic Christians, who were all at the time of the writing hereof, exceedingly persecuted by the Heathen Princes and people.

ver. 18. *If the just.* Not that a man dying just and in the favour of God, can afterward be in doubt of his salvation, or may be rejected of God: but that the just being both in this life

ANNOTATIONS

ver. 1. *Seniors.* Though the Latin *Senior*, be not appropriated to holy order by use of speech, neither in the Latin nor in our language: yet it is plain that the Greek word *Presbyter*, which the Apostle here useth, is here also, as commonly in other places of the new Testament, a word of Ecclesiastical office, and not of age, and is as much to say as *Priest* or *Bishop*. For the Apostle himself being of that order, speaketh, as by his words it is plain, of such as had charge of souls, saying, *Feed the flock of God which is among you.* Because we follow the vulgar Latin translation, we say *senior* and *Seniors*: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech myself a fellow-priest with them.* So doth Hierome read, *Presbyteros compresbyter*, and expound Ep. 85. So translateth Erasmus, and Beza himself.

ver. 2. *Filthy lucre's sake.* Desire of lucre, or to exercise holy functions for gain is a filthy fault in the clergy, and therefore much to be avoided.

CHAPTER 4.

subject to assaults, temptations, troubles, and dangers of falling from God and losing their state of justice, and also oftentimes to make a straight count, and to be temporally chastised in the next life, cannot be saved without great watch, fear, and trembling, and much labouring and chastisement. And this far contrary to the Protestants' doctrine, that putteth no justice but in faith alone, maketh none just in deed and in truth, teacheth men to be so secure and assured of their salvation, that he that hath lived wickedly all his life, if he only have their faith at his death, that is, if he believe steadfastly that he is one of the elect, he shall be as sure of his salvation immediately after his departure, as the best liver in the world.

CHAPTER. 5.

ver. 3. *Overruling.* Not superiority, pre-eminence, sovereignty, or rule on the one side, nor obedience, subjection and inferiority on the otherside, be forbidden in the Clergy: but tyranny, pride, and ambitious domination be forbidden, and humility, meekness, moderation are commended in Ecclesiastical Officers, the Greek word here of ruling or overruling, being the same that our Saviour useth in the Gospel of the tyrannical rule of secular heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the Prince of the Apostles teacheth his brethren the Ecclesiastical rulers.

ver. 3. *The Clergy.* Some of the English new translations turn it corruptly, *Parishes*: others, *heritages*: both to avoid the most known, true, and common word in all Christian languages, to wit, *Clergy*, a word by use of all antiquity, and agreeable to the holy Scriptures, made proper to the Spirituality or Clergy: though in another more vulgar acception it

prince of Pastors shall appear, you shall receive the incorruptible crown of glory. 5 In like manner ye young men be subject to the seniors. And do ye all insinuate humility one to another, because *God resisteth the proud: and to the humble he giveth grace.* 6 Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: 7 Casting all your carefulness upon him, because he hath care of you. 8 Be sober and watch: because your adversary the devil as a roaring lion goeth about, seeking whom he may devour. 9 Whom resist ye, strong in faith: knowing that the selfsame affliction is made to that your fraternity which is in the world. 10 But the God of all grace, which hath called us unto his eternal glory in Christ Jesus, he will perfite you, having suffered a little, and confirm and stablish you. 11 To him be glory and empire for ever and ever. Amen. 12 By Silvanus a faithful brother to you as I think, I have briefly written: beseeching and testifying that this is the true grace of God, wherein you stand. 13 The Church saluteth you, that is in

ANNOTATIONS.

may agree to all Christ's chosen heritage, as well of lay people as Priests, which the Protestants had rather follow, because they will have no difference between the laity and the Clergy. But the holy Fathers far otherwise even from the beginning. Whereof Cyprian *ep. 4. 5. 6. &c.* Hierom *ep. 2. to Nepotianus c. 5*, where he interpreteth this word. *Therefore, saith he, Clericus, that is, a Clergyman, which serveth the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeavour to be that which he is called.* If κληρος, Clerus, in Greek be called in Latin, Sors, therefore are they called Clerici, that is, Clergymen, because they ate of the lot of our Lord, or because our Lord himself is the lot or portion of Clergymen, &c.

Which calling no doubt was taken out of the holy Scriptures. *Num. 18. and Deut. 18.* where God is called the inheritance, lot, and portion of the Priests and Levites: and now when men be made of the Clergy, they say, *Dominus pars hereditatis meae, that is, Our Lord is the portion of mine inheritance*, but specially out of the new Testament, *Acts 1, 17. 25. and 8. 21.* Where the lot or office of the Ecclesiastical ministry is called by this word κληρος, Clerus. See in Bede the causes why this holy state being served by name from the Laity, doth wear also a crown on their head for distinction. *Lib. 5. hist. Angl. Cap. 22.*

ver. 4. *Crown of glory.* As life everlasting shall be the reward of all the just, so the Preachers and Pastors that do well, for their doing shall have that reward in a more excellent degree, expressed here by these words, *Crown of glory*, according to the saying of Daniel, *c. 12. They that sleep in the dust of the earth, shall awake, one sort to life everlasting, others to everlasting rebuke, such as be learned, shall shine as the brightness of the firmament, and such as instruct many to justice, shall be as stars, during all eternity.*

ver. 13. *That is in Babylon.* The Protestants show themselves here, as in all places where any controversy is, or that maketh against them, to be most dishonest and partial handlers of God's word. The ancient fathers, namely Hierome, in *Catalogo de scriptoribus Ecclesiasticis, verbo Marcus*: Eusebius, *lib. 2. cap. 14. hist. Oecumenius* upon this place: and many more agree, that Rome is meant by the word Babylon, here also as in the 16. and 17. of the Apocalypse: saying plainly, that Peter wrote this Epistle at Rome, which is called Babylon, for

CHAPTER 5.

the resemblance it had to Babylon that great city in Chaldaea, where the Jews were captives, for magnificence, Monarchy, resort and confusion of all people and tongues, and for that it was before Christ and long after, the seat of all Ethnic superstition and idolatry, and the slaughter house of the Apostles and other Christian men, the heathen Emperors keeping their chief residence there. *Leo, Ser. 1. in nati. Petri and Pauli.*

This being most plain, and consonant to that which followeth of Mark, whom all the Ecclesiastical histories agree to have been Peter's scholar at Rome, and that he there wrote his Gospel: yet our adversaries fearing hereby the sequel of Peter's or the Pope's supremacy at Rome, deny that ever he was there, or that this Epistle was written there, or that Babylon doth here signify Rome: but they say that Peter wrote this Epistle at Babylon in Chaldaea, though they never read either in Scriptures, or other holy or profane history, that this Apostle was ever in that town, but see their shameless partiality, here Babylon, say they, is not taken for Rome, because it would follow that Peter was at Rome, &c. But in the Apocalypse where all evil is spoken of Babylon, there they will have it signify nothing else but Rome, and the Roman Church also, not as the fathers interpret it, the temporal state of the heathen Empire there. So do they follow in every word no other thing but the advantage of their own heresy. Annot. upon the last to the Romans v. 16. and upon the 17 of the Apocalypse, v. 5.

And as for their wrangling upon the supputation of the time of his going thither, and the number of years that he was there, and the diversity that seemeth to be in the Ecclesiastical writers concerning the same, read B. Fisher, and other that substantially answer all such cavils. And if such contentious reasoning might take place, we should hardly believe the principal things recorded either in Ecclesiastical histories, or in the Scriptures themselves. Concerning the time of Christ's fleeing into Egypt, of the coming of the Sages to adore him, yea of the years of his age, and the time of his death, all ancient writers do not agree. And concerning the day of his last Supper, and institution of the holy Sacrament, there is diversity of opinions. Shall we therefore infer that he never died, and that the other things never were? Can the Heretics accord all the histories that seem even in holy Scriptures to

Babylon, coelect: and Mark my son. 14 Salute one another in a holy kiss, Grace be to all you which are in Christ Jesus. Amen.

ANNOTATIONS.

CHAPTER 2.

have contradiction? Can they tell us certainly when David first came to Saul, and the like? Doubt they whether the world was ever created, because the count of the years is divers? Do they not believe that paradise ever was, because no man knoweth where it is? and such like things infinite to rehearse? Which when they were done, were plain and known things in the world: and now for us to call them to an account after so many years, ages, and worlds, is but sophistication and plain infidelity. And the sect of the Protestants standing only upon destruction, and negatives, and dealing with our religion even as Julian, Porphyry, and Lucian did, it is an easy thing for them to bestow their time in picking of quarrels.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAPTER I.

How much God hath done for them, making them Christians: 5 and that they again must do their part, not having only faith, but all other virtues also and good works, that so they may have the more assurance to enter into the kingdom of heaven. 13 And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ, by the witness of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not private spirits, but the Holy Ghost, speaking now in the Church.

1 Simon Peter servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God, and Saviour Jesus Christ. 2 Grace to you and peace be accomplished in the knowledge of God and Christ Jesus our Lord. 3 As all things of his divine power which pertain to life and godliness, are given us by the knowledge of him which hath called us by his own proper glory and virtue. 4 By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature, fleeing the corruption of the concupiscence which is in the world. 5 And you employing all care, minister ye in your faith, virtue: and in virtue, knowledge: 6 And in knowledge, abstinence: and in abstinence, patience: and in patience, piety: 7 And in piety, love of the fraternity: and in the love of the fraternity, charity. 8 For if these things be present with you, and abound: they shall make you not vacant, nor without fruit in the knowledge of our Lord Jesus Christ. 9 For he that hath not these things ready, is blind, and groping with his hand, having forgotten the purging of his old sins. 10 Wherefore brethren, labour the more that by good works you may make sure your vocation and election, for, doing these things, you shall not sin at any time. 11 For so there shall be ministered to you abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. 12 For the which cause I will begin to admonish you always of these things: and you indeed knowing and being confirmed in the present truth. 13 But I think it meet as long as I am in this tabernacle, to stir you up by admonition: 14 Being certain that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also signified to me. 15 And I will do my diligence, you, to have often after my decease also, that you may

ANNOTATIONS.

CHAPTER I.

ver. 10. *By good works.* Here we see, that God's eternal predestination and election consisteth with good works: yea the certainty and effect thereof is procured by man's free will and good works, and that our well doing is a mean for us to attain to the effect of God's predestination, that is, to life everlasting; and therefore it is a desperate folly and a great sign of reprobate persons, to say, If I be predestinate, do what I will I shall be saved. Nay, the Apostle saith, If thou hope to be one of the predestinate, for know it thou canst not, do well, that thou mayest be the more assured to attain to that thou hopest, or, make it sure by good works. The Protestants in such cases not much liking these words, *By good works*, though the Latin have it universally, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wonted policy.

ver. 15. *After my decease also.* These words though they may be easily altered by construction into divers senses not untrue, yet the cor-

respondence of the parts of the sentence going before and following, give most plain this meaning, that, as during his life he would not omit to put them in memory of the things he taught them, so after his death, which he knew should be shortly, he would not fail to endeavour that they might be mindful of the same. Signifying his care over them should not cease by death. and that by his intercession before God after his departure, he would do the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greek scholars speak of, and this is most proper to the text, and consonant to the old use of the Apostle, and other Apostolic Saints and Fathers of the Primitive Church.

Clement in his Epistle to James our Lord's brother, witnesseth that Peter encouraging him to take after his decease the charge of the Apostolic Roman See, promised that after his departure he would not cease to pray for him and his flock, thereby to ease him of his pastoral burden. *Tom. 1. Concil. ep. 1. Clem. in*

keep a memory of these things. 16 For, not having followed unlearned fables, have we made the power and presence of our Lord Jesus Christ known to you: but made beholders of his greatness. 17 For, he receiving from God his Father honour and glory, this manner of voice coming down to him from the magnificent glory, *This is my beloved Son, in whom I have pleased myself, hear him.* 18 And this voice we heard brought from heaven, when we were with him in the holy mount. 19 And we have the prophetic word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawn, and the day star arise in your hearts: 20 Understanding this first, that no prophecy of Scripture is made by private interpretation. 21 For, not by man's will was prophecy brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

ANNOTATIONS.

initio. Leo the great, one of his successors in the said See, often attributeth the good administration and government thereof to Peter's prayers and assistance: namely in these goodly words. *Ser. 3. in anniver. die assump. ad Pont.* We are much bound, saith he, to give thanks to our Lord and Redeemer Jesus Christ, that hath given so great power to him whom he made the Prince of the whole Church: that if in our time also any thing be done well, and be rightly ordered by us, it is to be imputed to his works and his government, to whom it was said, And thou being converted, confirm thy brethren: and to whom our Lord after his resurrection said thrice, Feed my sheep. Which now also without doubt the godly Pastor doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no tentations, &c.

Yea, it was a common thing in the primitive Church among the ancient Christians, and always since among the faithful, to make covenant in their life time, that whether of them went to heaven before the other, he should pray for his friend and fellow yet alive. Ecclesiastical History of the holy virgin and Martyr Potamian, promising at the hour of her martyrdom, that after her death she would procure mercy of God to Basilides one of the soldiers that led her to execution, and so she did. *Euseb. lib. 6. cap. 4.* Cyprian, *Epist. 57. in fine.* Let us, saith he, pray mutually one for another, and whether of us two shall by God's clemency be first called for, let his love continue, and his prayer not cease for his brethren and sisters in the world. So said this holy Martyr at that time when Christians were so far from Calvinism, which abhorreth the prayers of Saints and praying to them, that to be sure, they bargained beforehand to have the Martyrs and other Saints to pray for them. Cyprian also in his book *De disciplina and habitu virginum, in fine.* After a godly exhortation made to the holy virgins or nuns in his time, speaking thus unto them: *Tantum tunc mementote nostri, cum incipiet in vobis virginitas honorari:* that is, Only then have us in remembrance, when your virginity shall begin to be honoured, that is, after their departure. Where he insinuateth the use of the Catholic Church, in keeping the festival days and other duties toward the holy virgins in heaven. Hie-

CHAPTER 1.

rome also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorteth and incited him to the blessed state of the monastical life. *Ep. 1. c. 2.*

And so doth he speak to the virtuous matron Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtain, the nearer she is now joined to Christ in heaven, *in Epitaph. Paula in fine.* It were too long to report, how Augustine desireth to be holpen by Cyprian's prayers, then and long before a saint in heaven, to the understanding of the truth concerning the peace and regiment of the Church, *lib. 5. de Bapt. contr. Donatistas, c. 17.* And in another place the same holy Doctor allegeth the said Cyprian saying, that great numbers of our parents, brethren, children, friends, and other, expect us in great solicitude and carefulness of our salvation, being sure of their own, *lib. 1. de predest. Sanctorum, c. 14.* Gregory Nazianzen in his orations of the praise of Cyprian *in fine,* and of Basil also *in fine,* declareth how they pray for the people: which two Saints he there invocateth, as all the ancient Fathers did, both generally all Saints, and, as occasion served, particularly their special Patrons. Among the rest, see how holy Ephrem, *in orat. de laud. Deipare,* prayed to our B. Lady, with the same terms of Advocate, hope, Reconciliatrix, that the faithful yet use, and the Protestant cannot abide. Basil, *hom. de 40. Martyribus in fine.* Athanasius, *Ser. in Evang. de Deipara in fine.* Hillary, *in Psal. 124.* Chrysostom, *hom. 66. ad po. Antiochenum in fine.* Theodoret, *de curat. Grecorum affectuum, lib. 8. in fine.* Finally, all the Fathers are full of these things: who better know the meaning of the Scripture and the sense of the Holy Ghost, than these new interpreters do.

ver. 18. *Holy mount.* You see that places are made holy by Christ's presence, and that all places be not alike holy. Annotations, *Acts 8. 33.*

ver. 20. *Private.* The Scriptures cannot be rightly expounded of every private spirit or fantasy of the vulgar reader: but by the same spirit wherewith they were written, which is resident in the Church.

CHAPTER II.

As not only Prophets, but also false prophets were in the Old Testament, so now likewise there shall be masters of heresy, to the damnation of them and of their followers. 4 And of their damnation he pronounceth by examples, as he comforteth the virtuous Catholics or true believers with the example of Lot, because of their railing at their superiors and prelates, their blaspheming of Catholic doctrine, their voluptuous living, their lechery, their covetousness, their manner of seducing, and the persons seduced, 20 for whom it had been less damnable, if they never had been Christians.

1 But there were also false prophets in the people, as also in you there shall be lying masters which shall bring in sects of perdition, and deny him that hath bought them: the Lord bringing upon themselves speedy perdition. 2 And many shall follow their riotousness, by whom the way of truth shall be blasphemed. 3 And in avarice shall they with feigned words make merchandise of you: unto whom the judgment now long since ceaseth not: and their perdition slumbereth not. 4 For if God spared not Angels singing: but with the ropes of Hell being drawn down into hell delivered them to be tormented, that they should be reserved unto judgment: 5 And he spared not the original world, but kept the eight, Noe, the preacher of justice, bringing in the deluge upon the world of the impious. 6 And bringing the cities of the Sodomites, and of the Gomorrhaites into ashes, he damned them with subversion putting an example of them that shall do impiously: 7 And delivered just Lot oppressed by the injury and luxurious conversation of the abominable men. 8 For in sight and hearing he was just: dwelling with them who from day to day vexed the just soul with the unjust works. 9 Our Lord knoweth to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented: 10 And especially them which walk after the flesh in concupiscence of uncleanness, and contemn dominion, bold, self-pleasers: they fear not to bring in sects, blaspheming. 11 Whereas Angels being greater in strength and power, bear not the execrable judgment against them. 12 But these men are unreasonable beasts, naturally tending to the snare and into destruction, in those things which they know no blaspheming, shall perish in their corruption. 13 Receiving the reward of injustice, esteeming for a pleasure the delights of a day: coinquinations and spots, flowing in delicacies, in their feasting rioting with you: 14 Having eyes full of adultery and incessant sin: alluring unstable souls, having their heart exercised with avarice, the children of malediction: 15 Leaving the right way they have erred, having followed the way of Balaam of Bosor, which loved the reward of iniquity, 16 But had a check of his madness, the dumb beast under the yoke speaking with man's voice, prohibited the foolishness of the prophet. 17 These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved. 18 For, speaking the proud things of vanity, they allure in the desires of fleshly riotousness, those that escape a little, which converse in error. 19 Promising them liberty, whereas themselves are the slaves of corruption. For wherewith a man is overcome: of that he is the slave also. 20 For if fleeing from the coinquinations of the world in the knowledge of our Lord and Saviour Jesus Christ, they again entangled with the same be overcome: the latter things are become unto them worse than the former. 21 For it was better for them not to know the way of justice, than after the knowledge to turn back from that holy commandment which was delivered to them. 22 For, that of the true proverb is chanced to them, The dog returned to his vomit: and, The sow washed into her wallowing in mire.

CHAPTER III

These two Epistles he writeth to confirm them in the Apostles' doctrine, and warneth them of scorners that shall come, and deny Domesday. 5 Whose vain argument he answereth, and giveth the reason of God's so long patience, 10 exhorting to all holiness of life in respect of that terrible day. 16 Finally, warning of such as misinterpret Paul's Epistles and the other Scriptures, and that we must not for any thing fall from the true faith.

1 This is the second Epistle I write to you my dearest, in which I stir up by admonition your sincere mind: 2 That you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles of the precepts of our Lord and Saviour: 3 Knowing this first, that in the last days shall come mockers in deceit, walking according to their own concupiscences, 4 Saying, Where is his promise or his coming? For since the time that the fathers slept, all things do persevere from the beginning of creature. 5 For they are wilfully ignorant of this, that the heavens were before, and the earth, out of water, and through water consisting by the word of God: 6 By the which, that world then, being overflowed with water perished. 7 But the heavens which now are, and the earth, are by the same word kept in store reserved to fire unto the day of judgment, and of the perdition of the

ANNOTATIONS.

ver. 2. *Many shall follow.* Heretics of whom he prophesieth here, do gain scholars by preaching liberty, and by their own licentious life, which is specially joined to the heresies of these days.

ver. 3. *With feigned words.* All the sweet words of heretics, speaking much of the word of the Lord, the Gospel, JESUS CHRIST, &c. are but terms of art to buy and sell poor men's souls.

CHAPTER 2.

ver. 19 *Promising them liberty.* Whoever promised more liberty to their followers than Luther, Calvin, and the like, taking away penance, fasting, continency or chastity, keeping of vows, necessity of good works, because faith doth all, obedience to Ecclesiastical Pastors and Councils, and such like?

impious men. 8 But this one thing be not ignorant of, my dearest, that one day with our Lord is as a thousand years, and a thousand years as one day. 9 Our Lord slacketh not his promise, as some do esteem it : but he doth patiently for you, not willingly that any perish, but that all return to penance. 10 And the day of the Lord shall come as a thief in the which the heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the works which are in it shall be burnt. 11 Therefore whereas all these things are to be dissolved : what manner of men ought you to be in holy conversations and godliness, 12 Expecting and hasting unto the coming of the day of our Lord, by which the heavens burning shall be resolved, and the elements shall melt with the heat of fire ? 13 But we expect new heavens, and a new earth according to his promises, in which justice inhabiteth. 14 For the which cause my dearest, expecting these things, labour earnestly to be found immaculate and unspotted to him in peace. 15 And the longanimity of our Lord, do ye account salvation, as also our most dear brother Paul according to the wisdom given him hath written to you : 16 As also in 11 Epistles, speaking in them of these things, in the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures to

ANNOTATIONS.

ver. 16. *Certain things hard.* This is a plain text to convince the Protestants, who, as all hereties lightly do and did from the beginning, say the Scriptures be easy to understand, and therefore may be not only read safely, but also expounded boldly of all the people, as well unlearned as learned : and consequently every one by himself, and his private spirit, without respect of the expositions of the learned Fathers, or expectation of the Churches, their Pastors' and Prelates' judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitteth nothing but the bare Scripture. As Luther said that the Scriptures were more plain than all the fathers' commentaries : and so all to be superfluous but the Bible. *Præfat. assert. et. damnat.*

Against all which devilish and seditious arrogancy, tending to make the people esteem themselves learned or sufficient without their pastors' and spiritual rulers' help, to guide themselves in all matters of doctrine and doubts in religion, the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be full of difficulty, and specially Paul's Epistles of all other parts of holy writ, and that ignorant men and unstable, or fantastical fellows puffed to and fro with every blast of doctrine and heresy, abuse, pervert, misconster them to their own damnation. And Augustine saith, that the special difficulty in Paul's epistles, which ignorant and evil men do so pervert, and which Peter meaneth, in his hard speech and much commendation of that faith which he saith doth justify, which the ignorant even from the Apostles' time, and much more now, have and do so misconster, as though he had meant that, only faith without good works could justify or save a man. Against which wicked collection and abuse of Paul's words, the said father saith, all these Canonical or Catholic epistles were written.

But the Heretics here to shift off the matter, and to creep out after their fashion, answer, that Peter saith not Paul's epistles be hard, but that many things in them are hard. Which may be to the Catholics an example of their sophistical evasions from the evidence of God's word. As though it were not all one to

CHAPTER 3.

say, *Such an author or writer is hard : and There be many things in that writer hard to be understood.* For, whether it be that the argument and matter be high and pass vulgar capacity, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith : or whether his manner of style and writing be obscure : all prove that his epistles be hard, and other Scriptures also : because Peter here affirmeth, that by reason of the difficulties in them, whether in the style or in the depth of the matter, the ignorant and unstable, such as Heretics be, do pervert his writings, as also other Scriptures, to their own damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for wild witted fellows, to read the Scriptures. For such conditioned men be they that become Heretics, and through ignorance, pride, and private fantasy, meeting with hard places of Paul's epistles or other Scriptures, breed Heresies.

And that not only the things treated of in holy Scriptures, but also that the very manner of writing and inditing thereof, is high and hard, and purposely by God's providence appointed to be written in such sort. Augustine, lib. 2. de Doct. Christ. 2. c. 6. and ep. 119. Ambrose, ep. 44. in principio. Hierome to Paulinus, ep. 103. c. 5. 6. 7. who also, ep. 65. c. 1. saith, that in his old age when he should rather have taught than be taught, he went as far as Alexandria, only to hear Didymus, and to have his help for the understanding of Scriptures, and confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not David saith, *Give me understanding and I will search thy law.* The Eunuch in the Acts said, How can I understand without an interpreter ? The Apostles, till Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctors by continual study, watching, fasting, and praying, had much ado to understand them : that great clerk Augustine confessing in the aforesaid ep. 119. c. 21. that there were many more things that he understood not, than that he understood. The Heretics say that the fathers did commonly err, and how could such great wise learned men be deceived in reading and expounding the Scriptures if they were not hard ? and if they were hard to them, how are they easy to these new masters the Heretics ? Fi-

their own perdition 17 You therefore brethren, foreknowing, take heed lest led aside by the error of the unwise, you fall away from your own steadfastness. 18 But grow in grace and in knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

ANNOTATIONS.

nally why do they write so many new glosses, scholias, commentaries, as a cart cannot carry? Why do Luther, Zuinglius, Calvin, and their companions agree no better upon the interpretation of the Scriptures, if they be not hard? whereat stumbled all the old Heretics and the

CHAPTER 3.

new, Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Wickliff, Protestants, Puritans, Anabaptists, and the rest, but at the hardness of the Scriptures? They be hard then to understand, and Heretics pervert them to their own damnation.

THE ARGUMENT OF JOHN'S THREE EPISTLES.

Of this John was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholics, though some ancients do call it, *Ad Parthos*: the other two being very short, unto a certain Lady, and to one Gaius. The effect of all is, to witness unto them the certainty of the Catholic faith, and to exhort them to continue still in it: and also to love the Catholic Church, and so, neither to become heretics, nor schismatics: but rather to avoid all such, as the forerunners of Antichrist, and to remember, that Catholics need not to go to school to any such Masters, having at home in the Catholic Church, the doctrine of the Holy Ghost himself, who was given to the Church visibly in the beginning, to lead her into all truth, and to continue with her for ever. Therefore he saith: *That which you have heard from the beginning, let it abide in you.* Likewise a little after, v. 27, and epist. 2. v. 6. *This is the commandment, that as you have heard from the beginning, you walk in the same, because many seducers are gone out into the world,* and v. 8 and 9.

And not only thus in general, but also in particular he expresseth the points which the heretics did then call in question. Some were about Christ himself: for they denied that Jesus is Christ, that he is the very Son of God, that he is incarnate, Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth, John 20. v. 31. Other points are about our justification, against only faith, and for good works, as also Augustine noted, whose words were cited before. Hereupon he saith: *If we say, we have society with God, and walk in darkness, we lie,* Epist. 1. c. 1. Again, *He that saith he knoweth God, and keepeth not his commandments, is a liar.* Again, *This is the charity of God, that we keep his commandments, and his commandments are not heavy.* Finally, *Children, let no man seduce you, he that doth justice is just, even as he is just.* Epist. 1. c. 3. v. 7, 8, 9. Likewise c. 2. v. 29, and indeed in all the three Epistles throughout, he doth inculcate good works and keeping the commandments against the heresy of only faith.

THE FIRST EPISTLE OF JOHN THE APOSTLE.

CHAPTER 1.

Good cause there is to believe the Apostle's Preaching. 5 And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstain from all mortal sin, 8 though we all sin venially.

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: 2 And the life was manifested: and we have seen, and do testify, and declare unto you the life eternal which was with the Father, and hath appeared to us. 3 That which we have seen and have heard, we declare unto you, that you also may have society with us, and our society may be with the Father, and with his Son Jesus Christ. 4 And these things we write to you, that you may rejoice, and your joy may be full. 5 And this is the Annunciation which we have heard of him, and declare unto you, That God is light, and in him there is no darkness. 6 If we shall say that we have society with him, and walk in darkness: we lie, and do not the truth. 7 But if we walk in the light, as he also is in the light, we have society one toward another, and blood of Jesus Christ his Son cleanseth us from all sin. 8 If we shall say that we have no sin, we

ANNOTATIONS.

ver. 3. *You have society.* John showeth manifestly, that whosoever desire to be partakers with God, must first be united to the Church society, learn that faith, and receive those sacraments, which the disciples received of the truth itself, conversant with them in flesh. So saith Bede upon this place. Whereby we see there is no society with God in

CHAPTER 1.

sects, or schisms, nor any where but in the unity, fellowship, and communion of that Church which can prove itself to descend from the Apostles.

ver. 7. *The blood of Jesus.* Whether sins be remitted by prayers, by fasting, by alms, by faith, by charity, by sacrifice, by Sacraments, and by the Priests, as the holy Scriptures do

seduce ourselves, and the truth is not in us. 9 If we confess our sins: he is faithful and just, for to forgive us our sins, and to cleanse us from all iniquity. 10 If we shall say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 11.

If any sin mortally, he must not despair. 3 To know God rightly, is not to believe only, but to keep his commandments: 7 and that this is no new doctrine, but the very primitive, though a new life it is. 9 Therefore he that believeth must also love his brethren: 12 and that men must not love the world, but do that which God willeth. 18 Many are gone out of the Church and become Seducers, all the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they need not go to school to any Heretics, the Holy Ghost himself being the Schoolmaster of the Church: he doth earnestly inculcate justice and good works.

1 My little children, these things I write to you, that you sin not. But and if any man shall sin, we have an Advocate with the Father, Jesus Christ the just. 2 And he is the propitiation

ANNOTATIONS.

plainly attribute remission to every of these, yet none of all these do otherwise remit, but in the force, by the merit and virtue of Christ's blood: these being but the appointed means and instruments by which Christ will have his holy blood to work effectually in us, which means who ever contemneth, depriveth himself of the efficacy of Christ's own blood, and continueth still in sin and uncleanness, vaunt he himself never so much of Christ's death. Which point let the Protestants mark well, and cease to beguile their poor deceived followers, persuading them that the Catholics derogate from Christ's blood, or seek remission otherwise than by it, for that they use humbly the means appointed by Christ to apply the benefit of his holy blood unto them.

ver. 7. *From all sin.* From original and actual, venial and mortal, a *pœna et culpa*, that is, from the fault, and the pain due for the same. Bede saith, that Christ's passion doth not only remit in Baptism the sins before committed: but all other afterward also done by frailty: yet so, if we use for the remission of them such means as be requisite, and as Christ hath appointed, whereof he reckoneth some. *Bede upon this place.* Augustine also upon this place, tom. 9. and Hierome, lib. 2. cont. Pelag. c. 3.

ver. 8. *That we have no sin.* We gather by these words and the former, that there be two sorts of sins: one mortal, excluding us from light, and the society of God: another venial, which is found even in those that walk in the

ANNOTATIONS.

ver. 1. *That you sin not.* John, saith Bede, upon this place, is not contrary to himself, in that he seeketh here to make them without sin, whom he said in the last chapter could not be without all sins, but in the former place he warned us only of our frailty, that we should not arrogate to ourselves perfect innocency: here he provoketh us to watchfulness and diligence in resisting and avoiding sins, especially the greater, which by God's grace may more easily be repelled.

ver. 1. *An advocate.* The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him, than to any Angel, Saint, or creature living, though these also be rightly and truly so called, and that not only without all derogation, but much to the honour of Christ's advocacy. To him solely

CHAPTER 1.

light, and are in the society of God. Also, we note against the Pelagians, that we be truly called the sons of God, and so just indeed, though we be not without all sins, every one of us, as well just as unjust, being taught and bound to confess our offences, and to ask pardon of God, by this petition of the *Pater noster*, *Forgive us our debts.* Therefore Augustine, lib. de natura et grat. c. 36. reckoneth up all the holy Patriarchs, Prophets, and renowned just persons, to have been sinners, even when they were in grace and justice: excepting always our B. Lady, *De qua propter honorem Domini, nullam prorsus, cum de precatis agitur, habere volo questionem*, of whom, saith he, for the honour of our Lord, when we talk of sins, I will have no question. And Pelagius asking what sin Abel and such just men did commit, Augustine answereth, that they might laugh sometime immoderately, or jest too much, or covet somewhat intemperately, or pluck fruit over greedily, or in eating, take somewhat more than afterward was well digested, or have their intention in time of prayer somewhat distracted, and such like. Thus in sense Augustine Whereby we may learn which be venial sins, that consist with true justice, and cannot always be avoided, even of holy men in this life. In the book *De fide ad Petrum*, cap. 41 are excepted from this common rule of sinners, the children which be newly baptized, and have not yet reason to sin either mortally, or venially.

CHAPTER 2.

and only it agreeth to procure us mercies before God's face, by the general ransom, price, and payment of his blood for our delivery, as is said in the sentence following, *And he is the propitiation for our sins, and not for ours only, but for the whole world's.* In which sort he is our only Advocate, because he is our only Redeemer: and hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his own name, right, and merits, confidently deal-eth in our causes before God our judge, and so procureth our pardon, which is the highest degree of advocacy that can be.

All which notwithstanding, yet the Angels and Saints, and our fellows alive, may and do pray for us, and in that they do deal with God by intercession to procure mercy for us, may justly be called our advocates: not so as Christ

for our sins : and not for ours only, but also for the whole world's. 3 And in this we know that we have known him, if we observe his commandments. 4 He that saith he knoweth him, and keepeth not his commandments : is a liar, the truth is not in him. 5 But he that keepeth his word, in him in very deed the charity of God is perfected : in this we know that we be in him. 6 He that saith he abideth in him : ought even as he walked, himself also to walk. 7 My dearest, I write not a new commandment to you, but an old commandment, which you had from the beginning. The old commandment is the word which you have heard. 8 Again, a new commandment write I to you, which thing is true both in him and in you : because the darkness is passed, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother : is in the darkness even until now. 10 He that loveth his brother, abideth in the light, and scandal is not in him. 11 But he that hateth his brother : is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes. 12 I write unto you little children, because your sins are forgiven you for his name. 13 I write unto you fathers, because you have known him which is from the beginning. I write unto you young men, because you have overcome the wicked one. 14 I write to you infants, because you have known the Father. I write unto you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. 15 Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him. 16 Because all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17 And the world passeth and the concupiscence thereof. But he that doth the will of God, abideth forever. 18 Little children, it is the last hour, and as you have heard that Antichrist cometh : now there are become many Antichrists : whereby we know that it is the last hour. 19 They

ANNOTATIONS.

is, who demandeth all things immediately by his own merits, but as secondary intercessors, who never ask or obtain any thing for us, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how Augustine, *tract 1. epist. Jo.* upon these very words, prevented the Heretic's cavillations. *Sed dicit aliquis, &c. But some man will say, Do not the Saints then pray for us? Do not Bishops then or Prelates and Pastors pray for the people? Yea,* saith he, *mark the Scriptures, and you shall find that the Apostles prayed for the people, and again desired the people to pray for them, and so the head prayeth for all, and the members one for another.* And likewise, lest the Heretics should say, there is a difference betwixt the living and the dead in this case, thus the same holy Father writeth upon the 85th Psalm in fine. *Our Lord Jesus Christ doth yet make intercession for us, all the Martyrs that be with him, pray for us : neither will their intercession cease, till we cease our groanings.*

In this sense therefore whosoever prayeth for us, either alive or dead, is our advocate, as Augustine, *epist. 59. to Paulinus circa med.* call-eth the Bishops, the people's advocates, when they give them their benediction or blessing. So doth the holy Church call our blessed Lady our advocate, by the very words of Ireneus, that you may see such speeches be no new inventions of the later ages, but Apostolical. The obedient Virgin MARY, saith he, *is made the advocate of the disobedient virgin Eve.* And to confound the Protestants plainly, in that they think or pretend that the advocacy or patronage of Saints should be injurious to Christ, remember that our Saviour acknowledgeth Angels to be deputed for the protection, which is nothing else but advocacy, of infants before the face of God, besides the plain examples in the old Testament, *Gen. 48. v. 16. Tob. 5. v. 27. and cap. 12. v. 12. Dan. 10.* And this not only the Catholic Church, but the very English Protestants

CHAPTER 2.

themselves in their service, and in the Collect of Michaelmas day, profess and pray for the same protection or advocacy of Angels, and defend the same against their younger brethren the Puritans.

ver. 2. *For the whole world's.* Augustine gathered hereof against the Donatists, and all other Heretics, that would drive the Church into corners, or some certain countries, from the universality of all Nations, whereof it was named by the Apostles, Catholic, that the true Religion, and Church, and consequently the effect of Christ's propitiation, death and advocacy, pertaineth not to one age, nation, or people, but to the whole world. Augustine upon this place, *tom. 9. tract. 1. in epist. John.*

ver. 4. *He that saith he knoweth.* To know God here, signifieth, as it doth often in the Scriptures, to love, that is, as in the last chapter, to be in society with him, and to have familiar and experimental knowledge of his graces. If any vaunt themselves thus to know God, and yet keep not his commandments, he is a liar, as all Calvinists and Lutherans, that profess themselves to be in the favour of God by only faith : affirming, that they neither keep, nor possibly can keep his commandments.

ver. 18. *Many Antichrists.* The holy Apostle, John, saith Cyprian, *did not put a difference betwixt one Heresy or Schism and another, nor meant any sort that specially separated themselves, but generally called all without exception, Antichrists, that were adversaries to the church, or were gone out from the same. It is evident that all be here called Antichrists; that have severed themselves from the charity and unity of the Catholic Church. 1 Epist. 76. num Magnum.* Whereby we may learn, that all Heretics, or rather arch-heretics be properly the precursors of that one and special Antichrist, which is to come at the last end of the world, and which is called here immediately before, *ο αντιχριστος, that peculiar and singular Antichrist.*

went out from us : but they were not of us, for if they had been of us, they would surely have remained with us : but that they may be manifest that they are not all of us. 20 But you have the unction from the Holy One, and know all things. 21 I have not written to you as to them that know not the truth, but as to them that know it : and that no lie is of the truth. 22 Who is a liar, but he which denieth that Jesus is not Christ ? This is Antichrist which denieth the Father and the Son. 23 Every one that denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also. 24 You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son and the Father. 25 And this is the promise which he promised us, life everlasting. 26 These things have I written to you concerning them that seduce you. 27 And you, the unction which you have received from him, let it abide in you. And you have no need that any man teach you : but as his unction teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide in him. 28 And now little children abide in him : that when he shall appear, we may have confidence, and not be confounded of him in his coming. 29 If you know that he is just, know ye that every one also which doth justice, is born of him.

ANNOTATIONS.

ver. 19. *They went out from us.* An evident note and mark, whereby to convince all Heretics and false teachers, to wit, that being once of the common Catholic Christian fellowship, they forsook it, and went out from the same. Simon Magus, Nicholas the Deacon, Hymeneus, Alexander, Phileus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Calvin, and the like, were of the common society of all us that be Christian Catholics, they went out from us whom they saw to live in unity of faith and religion together, and made themselves new conventicles. Therefore they were, as the Apostle here showeth, Antichrists, and we and all that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we never were, nor out of any other society, of known Christians, cannot be Schismatics or Heretics, but must needs be true Christian Catholic men. Let our Adversaries tell us, out of what Church we ever departed, when, and where, and under what persons it was that we revolted, as we can tell them the year, the places, the Ringleaders of their revolt.

ver. 19. *Were not of us.* They were of us for the time, that is, of and in the Church : otherwise they could not have gone out : but they were not of the constant sort, or of the elect and Predestinate : for then they had tarried within, or returned before their death.

ver. 19. *They were not of us.* He meaneth, that Heretics were not, or could not be in or of the Church, before they went out or fell into their Heresy or Schism : but partly many of them which afterward fall out, though they were before with the rest, and partakers of all the Sacraments with other their fellows, yet indeed were of naughty life and conscience when they were within, and so being rather as ill humours and superfluous excrements, than true and lively parts of the body, after a sort may be said not to have been of the body at all. Augustine expoundeth these words in his Commentary upon this place, *tract.* 3. but elsewhere,

CHAPTER 2.

more agreeable as it seemeth, that the Apostle meaneth, that such as will not tarry in the Church, but finally forsake it to the end, in the presence of God, and in respect of the small benefit they shall have by their temporal small abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Lib. de corrept. et grat. cap. 9. et de dono persever. cap. 8.*

ver. 19. *That they may be manifest.* God permitteth heresy to be, that such as be permanent, constant, and chosen members and children of the Catholic Church, only known to God before, may now also be made manifest to the world, by their constant remaining in the Church, when the wind and blast of every heresy or temptation driveth out the other light and unstable persons

ver. 20. *Know all things.* They that abide in the unity of Christ's church, have the unction, that is, the Holy Ghost, who teacheth all truth, not that every member or man thereof, hath all knowledge in himself personally, but that every one which is of that happy society, to which Christ promised and gave the holy Ghost, is partaker of all other mens' gifts and graces in the same holy Spirit, to his salvation. Neither need any to seek truth at Heretics hands, or others that be gone out, when it is within themselves, and only within themselves in God's Church. *If thou love unity, saith Augustine, for thee also hath he, whosoever hath any thing in it : take away envy, it is thine which I have, it is mine which thou hast, &c. Tract. 32. in Evang. Jo.*

ver. 24. *Heard from the.* Keep that firmly and constantly which you have heard even from the beginning, by the mouth of the Apostles : and not that only which you have received by writing.

ver. 29. *Which doth justice.* We see it is Apostolical doctrine, that men may do or work justice, and that so doing they be just by their works proceeding of God's grace, and not by faith or imputation only.

CHAPTER III.

It is not for the Son of God, to sin mortally, but for the sons of the devil, whereby they are known one from another, and not by only faith. 11 True faith is, that we also love our brethren, giving both our life and substance for them. 19 Such unfeigned love may have great confidence before God. 23 Because the keeping of his Commandments doth much please him, which consist in faith and charity.

1 See what manner of Charity the Father hath given us, that we should be named and be the sons of God. For this cause the world doth not know us, because it hath not known him. 2 My dearest, now are we the sons of God: and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him: because we shall see him as he is. 3 And every one that hath this hope in him sanctifieth himself, as he also is holy. 4 Every one that committeth sin, committeth also iniquity: and sin is iniquity. 5 And you know that he appeared to take away our sins: and sin in him there is none. 6 Every one that abideth in him, sinneth not: and every one that sinneth, hath not seen him, nor known him. 7 Little children, let no man seduce you. He that doth justice, is just: even as he also is just. 8 He that committeth sin, is of the Devil: because the Devil sinneth from the beginning. For this, appeared the Son of God, that he might dissolve the works of the Devil. 9 Every one that is born of God, committeth not sin: because his seed abideth in him, and he cannot sin, because he is born of God. 10 In this are the children of God manifested, and the children of the Devil. Every one that is not just, is not of God, and he that loveth not his brother. 11 Because this is the annunciation, which you have heard from the beginning, That you love one another. 12 Not as Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his works were wicked: but his brother's just. 13 Marvel not brethren, if the world hate you. 14 We know that we are translated from death to life, because we love the brethren. He that loveth not, abideth not in death. 15 Whosoever hateth his brother: is a murderer. And you know that no murderer hath life everlasting abiding in himself. 16 In this we have known the charity of God, because he hath yielded his life for us: and we ought to yield our lives for the brethren. 17 He that shall have the substance of the world, and shall see his brother have need, and shall shut his bowels from him: how doth the charity of God abide in him? 18 My little children, let us not love in word, nor in tongue, but in deed and in truth. 19 In this we know that we are of the truth: and in his sight we shall persuade our hearts. 20 For if our heart do reprehend us: God is greater than our heart, and knoweth all things. 21 My dearest, if our heart do not reprehend us, we have confidence toward God. 22 And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing before him. 23 And this is his commandment, that we believe in the name of his

ANNOTATIONS.

ver. 3. *Sanctifieth himself.* This teacheth us that man sanctifieth himself by his free will working together with God's grace. Augustine upon this place.

ver. 4. *Sin is iniquity.* Iniquity is not taken here for wickedness, as it is commonly used both in Latin and in our language, as it is plain by the Greek word *avopia*, signifying nothing else but a swerving or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that every sin is an obliquity or defect from the rule of the law: but not contrary, that every such swerving from the law, should be properly a sin, as the Heretics do untruly gather, to prove that concupiscence remaining after Baptism is a very sin, though we never give our consent unto it. And though in the 5th chapter following ver. 17. the Apostle turn the speech, affirming every iniquity to be a sin, yet there the Greek word is not the same as before, *avopia*, but *adikia*, by which it is plain, that there he meaneth by iniquity, man's actual and proper transgression which must needs be a sin. Augustine, *cont. Julian. lib. 5. c. 3.* Ambrose, *lib. de Apologia, David. c. 13.*

ver. 6. *Sinneth not.* Jovinian and Pelagius falsely, as Heretics use to do, argued upon these words, and those that follow verse 9: the one, that the Baptized could sin no more: the other, that no man being or remaining just could sin. But among many good senses given

CHAPTER 3.

of this place, this seemeth most agreeable, that the Apostle should say that mortal sin doth not consist together with the grace of God, and therefore cannot be committed by a man continuing the son of God, and so is the like speech in the 9th verse following to be taken. Hierome, *lib. 2. cont. Jovinianum, cap. 1.*

ver. 7. *He that doth justice.* He doth inculcate this often, that man's true justice or righteousness consisteth in doing or working justice, and that so he is just, and biddeth them not to be seduced by heretics in this point.

ver. 8. *Sinneth from the beginning.* The devil was created holy and in grace, and not in sin: but he fell of his own free will from God. Therefore these words, *from the beginning*, may be interpreted thus, from the beginning of sin, and so the Apostle will say, The devil committed the first sin. Augustine, *lib. 11. de Civ. Dei. c. 15.* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment, of the creation, but straight upon the beginning, as it must needs also be taken in John's Gospel, c. 8. 44.

ver. 22. *We shall receive, because.* Let the Protestants be ashamed to say, that we obtain all of God by only faith, the Apostle here attributing it to the keeping of God's command-

son JESUS Christ : and love one another, as he hath given commandment unto us. 24 And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

We may not believe all that boast of the spirit, but try them, whether they teach the Catholic articles of faith, namely the incarnation of Christ : whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7 *We must love one another, considering the exceeding love of God in sending his Son to save us.* 17 *An argument of perfect charity is, if we have nothing in our conscience to fear in the day of judgment.* 19 *And an argument that we love God is, if we love our brethren.*

1 My dearest, believe not every spirit, but prove the spirits if they be of God : because many false prophets are gone out into the world. 2 In this is the spirit of God known, every spirit that confesseth JESUS Christ to have come in flesh, is of God ? 3 And every spirit that dissolveth JESUS, is not of God ! and this is Antichrist, of whom you have heard that he cometh, and now he is in the world. 4 You of God, little children, and have overcome him, because greater is he that is in you

ANNOTATIONS.

ments. Note here also that God's commandments are not impossible to be kept, but were then, and are now observed of good men.

ver. 23. *Love one another.* Lest any man

ANNOTATIONS.

ver. 1. *Believe not every spirit.* That is, Receive not every doctrine of such as boast themselves to have the spirit. For there be many false prophets, that is to say, Heretics, which shall go out of the Church, and challenge the spirit, and vaunt of God's word, Scripture, and Gospel which indeed be seducers.

ver. 1. *Prove the spirits.* It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, try, or judge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would every one to discern these diversities of spirits, by taking knowledge of them to whom God hath given the gift of discerning spirits and doctrines, which Paul expressly saith is given but to some, and not to every one, 1 Cor. 12. and by obeying the Church of God, to whom Christ hath given the Spirit of truth. And this is only the sure way to prove the spirits and doctrines of these days. And all they that would bring us from our pastors and the Church's judgment, to our own private trial, seeking nothing else but to drive us to miserable uncertainty in all our belief, as Calvin doth, who upon this place saith, that private men may examine the General Council's doctrines.

ver. 2. *Every spirit that confesseth.* The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, and maintained against certain wicked Heretics, Cerinthus, Ebion, and the like, that taught wickedly against the person and natures of Christ JESUS. The Apostle therefore giveth the faithful people this token to know the true teachers of those days from the false. Not that this mark would serve for all times, or in case of all other false doctrines, but that it was then a necessary note. As if a good Catholic writer, pastor, or parents would warn all theirs now in these days, to give ear only to such teacher, as acknowledge Christ our Saviour to be really present, and sacrificed in the B. Mass, and that all such are true preachers and of God, the

CHAPTER 3.

should think the words next before, only faith in Christ to be commanded or to please God, he addeth to faith the commandment of charity or love of our neighbour.

CHAPTER 4.

rest to be of the Devil, or to be counted the spirit of Antichrist. Which spirit of Antichrist, he saith, was come even then, and is no doubt much more now in all Heretics, all be precursors of that great Antichrist which shall come towards the latter end.

ver. 3. *That dissolveth.* To dissolve, loose, or separate JESUS asunder, was proper to all those old Heretics that taught either against his divinity or humanity, or the unity of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manicheus, Cerdon, Apelles, Apollinaris, and the like. And this is one place by which we may see that the common Greek copies be not ever authentical, and that our old approved translation may not always be examined by the Greek that now is, which the Protestants only follow : but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either all, or the more approved Greek reading was otherwise, and that often the said Greek was corrupted then, or since by Heretics, or otherwise. For of the Greeks, Ireneus, *Lib. 3. cap. 18* : among the Latin fathers Augustine, *tract 6. in fine*. Leo, *epist. 10. cap. 5*, and venerable Bede did read as we do, and this reading maketh more against the said Heretics, than that which the common Greek now hath, to wit, *every spirit that confesseth not Christ to have come in the flesh is not of God*, which is also in effect said before verse 2. And that therefore it was corrupted and altered by Heretics, see the words of Socrates also a Greek writer, very agreeable to this purpose. Nestorius, saith he, *being eloquent by nature*, which is often in Heretics, *accounted himself therefore learned, and disdained to study the old interpreters, counting himself better than them all : being ignorant that in John's Catholic epistle the old Greek copies had, EVERY ONE THAT DISSOLVETH JESU, IS NOT OF GOD*. So saith he, adding moreover that such as would separate the divinity from the dispensation of Christ's humanity, took out of the old copies this sense, for which the old expositors noted that these

than he that is in the world. 5 They are of the world: therefore of the world they speak, and the world heareth them. 6 We are of God. He that knoweth God heareth us: he that is not of God, heareth us not, in this we know the spirit of truth, and the spirit of error. 7 My dearest, let us love one another: because charity is of God. And every one that loveth is born of God, and knoweth God. 8 He that loveth not, knoweth not God, because God is charity. 9 In this hath the charity of God appeared in us, because God hath sent his only begotten Son into the world, that we may live by him. 10 In this is charity: not as though we have loved him, but because he hath loved us, and sent his son a propitiation for our sins. 11 My dearest, if God hath so loved us: we also ought to love one another. 12 God no man hath seen at any time. If we love one another, God abideth in us, and his charity in us is perfected. 13 In this we know that we abide in him, and he in us: because he of his Spirit hath given to us. 14 And we have seen and do testify, that the Father hath sent his Son the Saviour of the world. 15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. 16 And we have known and have believed the charity, which God hath in us. God is Charity: and he that abideth in charity, abideth in God, and God in him. 17 In this is charity perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in the world. 18 Fear is not in charity: but perfect charity casteth out fear, because fear hath painfulness, and he that feareth, is not perfect in charity. 19 Let us therefore love God, because God first hath loved us. 20 If any man shall say, that I love God: and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth: God whom he seeth not, how can he love? 21 And this commandment we have from God: that he which loveth God, love also his brother.

CHAPTER V.

They that love God, must love his natural son JESUS, and his sons by adoption, and keep his commandments, which to the regenerate are light, 4 But not unless they continue in the Catholic faith, namely of this article, that JESUS is the Son of God, and therefore able to give us life everlasting, 14 and all our petitions, 16 and our prayers for all our brethren that sin not unto death, dying in their mortal sins by impenitence. Last of all he warneth them not to communicate with Idols.

1 Whosoever believeth that Jesus is Christ, inborn of God. And every one that loveth him which begat: loveth him also that was born of him. 2 In this we know that we love the children

ANNOTATIONS.

which would loose Jesus, had corrupted this Epistle. Tripar, lib. 12. c. 4.

ver. 6. *In this we know.* This is the most sure and general mark to know the true spirits and prophets from the false: that those which be of God, will hear and obey their Apostles and lawful pastors succeeding the Apostles, and submit themselves to the Church of God: the other, that be not of God, will not hear either Apostle, Pastor, or Church, but be their own judges.

ver. 17. *That we may have confidence.* Confidence called in Latin *Fiducia*, is neither all one with faith, nor a persuasion infallible that maketh a man no less secure and certain of his salvation, than of the things that we are bound to believe, as the Protestants falsely teach: but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the party's merits. And the words both following and going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgment dependeth not only upon our apprehension of Christ's merits by faith, or upon his grace and mercy, but also upon our conformity to Christ in this life, in charity and good works. And that is the doctrine of Peter when he said, *Labour, that by good works you may make sure your vocation and election*, and Paul's meaning, when he said, *I have fought a good fight, there is laid up for me a crown of justice, when our Lord will render to me in that day, a just judge.*

ver. 18. *Fear is not in charity.* The Heretics very falsely understand this place so, that Christian godly men ought to have no doubt,

CHAPTER 4.

mistrust, or fear of hell and damnation. Which is most evidently against the Scriptures, commending every where unto us the awe and fear of God and his judgments. *Fear him*, saith our Saviour, *Matt. 10, that can cast body and soul into hell.* And *Psal. 118, Pierce my flesh with fear.* Which fear of God's judgments caused Paul, and all good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happy, *that is ever fearful.* And holy Job saith, *I feared all my works.* And the Apostle, *With fear and trembling work out your salvation.* Which kind of fear is even in the justest men and most full of charity consisting well with the same virtue, and is called *Filialis timor*, because it is such as the good child ought to have toward his father.

But there is a kind of fear which standeth not with charity, and is clean against hope also, that which bringeth such perplexity and anxiety of conscience, that it induceth a man to mistrust or despair of God's mercies. That servile fear also which maketh a man often to leave sinning and to do the external works of justice, not for any love or delight he hath in God or his laws, but only for fear of damnation, though it be not ill in itself, but very profitable, as that which helpeth toward the love of God, yet it standeth not with charity neither, but is daily more and more lessened, and at length quite driven out by charity. Of these kinds of fears then the Apostle speaketh, and, as some expound, of the fear of men also, of which our Saviour saith, *Fear not them that kill the body.*

of God, when as we love God, and keep his commandments. 3 For this is the charity of God, that we keep his commandments: and his commandments are not heavy. 4 Because all that is born of God, overcometh the world, and this is the victory which overcometh the world, our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 6 This is he that came by water and blood Jesus Christ: not in water only, but in water and blood. And it is the Spirit which testifieth, that Christ is the truth. 7 For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three be one. 8 And there be three which give testimony in earth: the Spirit, water, and blood, and these three be one. 9 If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God which is greater, that he hath testified of his Son. 10 He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son. 11 And this is the testimony, that God hath given us life everlasting. And this life is in his Son. 12 He that hath the Son, hath life: he that hath not the Son of God, hath not life. 13 These things I write to you, that you may know that you have eternal life which believe in the name of the Son of God. 14 And this is the confidence which we have toward him: that, whatsoever we shall ask according to his will, he heareth us. 15 And we know that he heareth us whatsoever we shall ask: we know that we have the petitions which we request of him. 16 He that knoweth his brother to sin a sin not to death, let him ask, and life shall be given him, sinning not to death. There is a sin to death: for that I say not that any man

ANNOTATIONS.

CHAPTER 5.

ver. 3 *His commandments are not heavy.* How can the Protestants say that God's Commandments cannot possibly be fulfilled or kept in this life, seeing the Apostle saith, *they be not heavy*: and Christ saith, *his yoke is sweet, and his burden light*? Augustine *de perfectione justitiæ*, c. 10. The heretics in favour of their foresaid error, rather translate, *His Commandments are not grievous*: than, *are not heavy*.

ver. 7. *Three which give testimony.* An express place for the distinction of three persons, and the unity of nature and essence in the blessed Trinity: against the Arians and other like Heretics, who have in divers ages found themselves so pressed with these plain Scriptures, that they have, as it is thought, altered and corrupted the text both in Greek and Latin many ways: even as the Protestants handle those texts that make against them. But because we are not now troubled with Arianism so much as with Calvinism, we need not stand upon the variety of reading or expositions of this passage. Hierome in his Epistle put before the seven Canonical or Catholic Epistles.

ver. 16. *A sin to death.* A sin to death is another thing than a mortal sin: for it is that mortal sin only, whereof a man is never penitent before his death, or in which he continueth till death, and dieth in it. *I affirm*, saith Augustine *de correptione et gratia*, cap. 12. *that a sin to death is to leave faith working by charity even till death.* So likewise in the words before, *a sin not to death*, is not that which we call a venial sin, but any that a man committeth and continueth not therein till death.

ver. 16. *For that I say not.* If the sin to death whereof he speaketh, be the sin wherein a man dieth without repentance, according to Augustine's words, before rehearsed: then the prayer which he speaketh of, must needs be prayer for the dead, because he speaketh of praying, or not praying, for them that died in deadly sin, exhorting us to pray, and encouraging us to do it with confidence to be heard, if we pray, for them that departed this life not

in deadly sin: and contrariwise in manner dissuading and discouraging us from praying for such as continued in wickedness even to their lives' end. Augustine setteth down the Church's practise agreeable to the Apostle's meaning, lib. 21. cap. 24. *De Civitate Dei.* *If there be any, saith he, that persist till death in impenitence of heart, doth the Church now pray for them, that is, for the souls of them that so are departed?* And this is the cause that *Concilium Bracharense primum*, cap. 34. forbideth to pray for such: as die in desperation, or kill themselves: and the reason, why the Church forbeareth to pray for Heretics that die in their heresy, or maintain heresy unto death, and by their death.

And that the place is most properly or only meant of praying for the departed, this convinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet living, nor for the remission of any sin in this life: all sins, of what sort soever, being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this world. And we see that the Church prayeth, and is often heard, for Heretics, Jews, Turks, Apostates, and what other Infidels or ill men soever during their lives. And it is great blasphemy that the Calvinists utter upon this place: to wit, that Apostacy and certain other sins of the reprobate, cannot be forgiven at all in this life. Which they hold, only to avoid the sequel of praying for the dead, upon these words of John, besides that they must take upon them presumptuously, to know and discern of God's secrets, who be reprobate, and who be not, and according to that pray for some, and not for othersome, all which is most wicked and absurd presumption.

As for their allegation, that Jeremy the Prophet was forbidden to pray for the Jews, and warned that he should not be heard, Cap. 7. 11. 14. there is great difference, first, he had a revelation by the words of God, that they would continue in their wickedness, as we have not of any certain person, whereof John here speaketh: secondly, Jeremy was not

ask. 17 All iniquity, is sin. And there is a sin to death. 18 We know that every one which is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. 19 We know that we are of God, and the whole world is set in wickedness. 20 And we know that the Son of God cometh: and he hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God, and life everlasting. 21 My little children, keep yourselves from Idols. Amen.

ANNOTATIONS.

forbidden to pray for the remission of their sins, nor had denial to be heard therein for any man's particular case whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment and affliction which he had designed for them, and that he would not hear him therein.

ver. 21. *From Idols.* It is so known a treachery of Heretics to translate *Idola* Images, as here and in a number of places, specially in the English Bible printed the year 1562, that we need not much to stand upon it. As this also is seen to all the world, that they do it of purpose to seduce the poor ignorant people, and to make them think, that whatsoever in the Scriptures is spoken against the Idols of the Gentiles, which the Prophet calleth *Simulacra Gentium*, is meant of pictures, sacred images, and holy memories of Christ and his Saints. Against such seducers, the second sacred Council of Nice, called the seventh Synod, decreeth thus, Act. 4. Pag. 122. *Quicunque sententias sacre Scripturæ de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Christiani adorant imagines ut. Deos, anathema;* that is, *Anathema to all them that bring the sentence of the holy Scripture touching Idols, against the venerable Images; Anathema to them that call the venerable Images; Idols, Anathema to them that say, Christians adore images as Gods.*

Now in their later translations, the Heretics perceiving that the world seeing their dishonest dealing, corrected themselves in some places, and in this place have put *Idols*, in the text: but to give the people a watchword that the Church's images are to be comprised in the word, *Idols*, they have put *images*, in the margin. But concerning this matter, it is most evident that neither every idol is an image, nor every image an idol: and that howsoever the origin or etymology of the word, *Idol*, may be taken in the Greek, yet both the words and the things be in truth and by the use of all tongues, far differing. The great Dragon that the Babylonians adored, *Dan. 14*, was an Idol, but not an Image: the Cherubins in Solomon's Temple were images, but not idols, and the face of the Queen in her coin or elsewhere, as Cesar's face upon the coin that Christ called for, is an image, but not an idol: and the Heretics dare not translate that text of Scripture thus. *Whose Idol is this superscription?* nor call the Queen's image, the idol of the Queen: nor Christ, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God, all which in Scripture be named images for all that, and be

CHAPTER 5.

so indeed, and not idols Which convinceth, that the Heretics be false and corrupt translators in this place, and other the like, confounding these two words, as if they were all one.

But as for the having of images or portraits of holy things, not only in private houses, but also in Churches, God himself doth warrant us, who commanded even the Jews themselves, a people most prone to idolatry, and that after he had given them a special precept of not having, making, or worshipping of idols, to make the images of Angels, the Cherubins, and that in the sovereign holiest place of adoration that was in the Temple, and about the Ark, yea and in respect of which sacred images partly, they did, as Hierome saith, *epist. 17. cap. 3.* so great reverence to the holy place called *Sancta sanctorum*. If they then were warranted and commanded to make, and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his blessed mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretics, which at that time were the adversaries of Images.

And note here, that eight hundred years ago, they were straight counted Heretics that began to speak against images, and that Council was called purposely for them, and condemned them for Heretics, and confirmed the former ancient reverence and use of sacred images, which began even in our Saviour's time or little after, when good religious folks for love and reverence made his image, namely, the woman that he healed of the bloody flux: which image also was approved by miracles, as Ecclesiastical history telleth, and namely Eusebius, *Eccl. hist. lib. 7. cap. 14.* who also witnesseth that the images of Peter and Paul were in his days, as you may see also in Augustine, *lib. de concens. Evangelist. cap. 10.* that their pictures commonly stood together in Rome, even as at this day. Of our Lady's image see Gregory, *lib. 7. epist. 5. indict. 2. ad Januar. and epist. 53.* In whom also, *lib. 7. epist. 109.* you may see the true use of images, and that they are the books of the unlearned, and that the people ought to be instructed and taught the right use of them, even as at this day good Catholic folks do use them to help and increase their devotion, in all Catholic Churches: yea the Lutherans themselves receive them still. Damascene wrote three books in defence of sacred images against the aforesaid Heretics.

THE SECOND EPISTLE OF JOHN THE APOSTLE.

He commendeth the Lady and her sons for continuing in the old faith, bidding them so to do hereafter also, lest they lose the reward of their works in the day of judgment: and to love the true believers, but with Heretics to have no society: expressing also the points then in controversy.

1 The Senior to the Lady Elect and her children whom I love in truth, and not I only, but also all that have known the truth, 2 For the truth which abideth in us, and shall be with us forever. 3 Grace be with you, mercy, peace from God the Father, and from Christ Jesus the Son of the Father in truth, and charity. 4 I was exceeding glad, because I have found of thy children walking in truth, as we have received commandment of the Father. 5 And now I beseech thee Lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. 6 And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same: 7 Because many seducers are gone out into the world, which do not confess Jesus Christ to have come into flesh: this is a seducer and an Antichrist. 8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward. 9 Every one that revolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Son. 10 If any man come to you, and bring not this doctrine: receive him not into the house, nor say, *God save you*, unto him. 11 For he that saith unto him, *God save you*, communicateth with his wicked works. 12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak mouth to mouth: that your joy may be full. 13 The children of thy sister elect salute thee.

ANNOTATIONS.

ver. 5. *From the beginning.* This is the rule of a Christian Catholic man, to walk in that faith and worship of God which he hath received from the beginning. Which is, that which we now call according to the Scriptures, *the tradition of the Apostles*: that which is come to us from man to man, from Bishop to Bishop, and so from the Apostles. So shall a faithful man avoid seducers, that rise up in every age, teaching new doctrine.

ver. 8. *Reward.* Reward for keeping fast the Catholic faith.

ver. 9. *Revolteth.* To go back or revolt from the received truth and doctrine Apostolical is damnation.

ver. 10. *This doctrine.* The Apostles, and true Pastors are their lawful successors, and the Church of God in holy Council, use to set down the true doctrine in those points. Which heretics call into controversy. Which being once done and declared to the faithful, they need no other mark or description to know a heretic or false teacher by, but that he cometh with another doctrine than that which is set down to them. Neither can the Heretics shift themselves, as now-a-days they would do, saying, O let us first be proved Heretics by the Scriptures, let them define a Heretic. No, this is not the Apostle's rule. Many a good honest shepherd knoweth a wolf, that cannot define him: but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, under form of bread and wine, &c. If therefore he bring not this doctrine, he is a seducer, and a Heretic, and we must avoid him, whether in his own definitions and censures he seemeth to himself a Heretic or no.

ver. 10. *Receive him not.* Though in such times and places where the community or most part be infected, necessity often forceth the faithful to converse with such in worldly af-

fairs, to salute them, to eat and speak with them, and the Church, by decree of Council, for the more quietness of timorous consciences provideth, that they incur not excommunication or other censures for communicating in worldly affairs with any in this kind, except they be by name excommunicated or declared to be heretics: yet even in worldly conversation and secular acts of our life, we must avoid them as much as we may, because their familiarity is many ways contagious and noisome to good men, namely, to the simple: but in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their Sacraments, and all other communicating with them in spiritual things, it is a great damnable sin to deal with them.

ver. 10. *Nor say, God save you.* Irene. lib. 3. c. 3. reporteth a notable story of this holy Apostle touching this point, out of Polycarpus, which is this. *There be some*, saith he, *that have heard Polycarpus say, that when John the disciple of our Lord was going to Ephesus, into a bath, to wash himself, and saw Cerinthus the heretic within the same he suddenly skipt out, saying that he feared lest the bath should fall, because Cerinthus the enemy of the truth was within.* So saith he of John, and addeth also a like worthy example of Polycarpus himself, who on a time meeting Marcion the Heretic, and the said Marcion calling upon him, and asking him whether he knew him not: Yes, quoth Polycarpus, *I know thee for Satan's son and heir.* So great fear, saith Ireneus, *had the Apostles and their Disciples to communicate in word only, with such as were adulterers or corrupters of the truth: as Paul also warned, when he said, a man that is a Heretic, after the first and second admonition avoid.* If then, to speak with them or salute them, is so earnestly to be avoided according to this Apostle's example and doctrine: what a sin is it to flatter them, to serve them, to marry with them, and so forth?

THE THIRD EPISTLE OF JOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers, 9 noting Diotrepes for the contrary, and praising Demetrius.

1 The Senior to Gaius the dearest, whom I love in truth. 2 My dearest, concerning all things I make my prayer that thou proceed prosperously, and fare well, as thy soul doth prosperously. 3 I was exceeding glad when the brethren came, and gave testimony to thy truth even as thou walkest in truth. 4 Greater thank have I not of them, than that I may hear my children do walk in truth. 5 My dearest, thou dost faithfully whatsoever thou workest on the brethren, and that upon strangers. 6 They have rendered testimony to thy charity in the sight of the Church; whom, thou shalt do well, bringing on their way in manner worthy of God. 7 For, for his name did they depart, taking nothing of the Gentiles. 8 We therefore ought to receive such: that we may be coadjutors of the truth. 9 I had written perhaps to the Church: but he that loveth to bear primacy among them, Diotrepes doth not receive us. 10 For this cause, if I come, I will advertise his works which he doth: with malicious words chatting against us, and as though these things suffice him not: neither himself doth receive the brethren, and them that do receive he prohibiteth, and casteth out of the Church. 11 My dearest, do not imitate evil, but that which is good. He that doth well, is of God: he that doth ill, hath not seen God. 12 To Demetrius testimony is given of all, and of the truth itself, yea and we give testimony: and thou knowest that our testimony is true. 13 I had many things to write unto thee: but I would not by ink and pen write to thee. 14 But I hope forthwith to see thee, and we will speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

THE ARGUMENT OF THE EPISTLE OF JUDE.

In the Gospel these are called *Fratres Jesu, the brethren of Jesus*: James and Joseph, and Simon, and Jude. Their father is called Alpheus, where James is termed, *James of Alpheus*: and their mother, *Maria Jacobi minoris, Mary the mother of James the younger and of Joseph*. Which Mary in another place being called *Maria Cleophae*, we perceive their father was named both Alpheus and also Cleophas. And that this Cleophas was brother to Joseph our Lady's husband. Hegesippus telleth us, Therefore because Joseph was called the father of Christ, his brothers' children were called the brethren, that is, according to the custom of the Scripture also, the kinsmen of our Lord: and not because they were the children of Joseph himself by another wife, much less, as Helvidius the heretic did blaspheme, by our B. Lady the perpetual virgin Mary. Howbeit some good authors say, that their mother Mary was the natural sister of our Lady, and that therefore they are called, *Fratres Domini, the brethren of our Lord*.

Howsoever that be, three of them are reckoned among the twelve Apostles, James, and Simon Cananucus, and Jude. Yea and that they were somewhat more than Apostles, though less than Peter, Paul signifieth, where he saith speaking of himself and Barnabas: *As also the other Apostles, and the brethren of our Lord, and Cephas*, 1 Cor. 9.

And as Luke calleth this Jude, *Jude of James*, so he calleth himself in this Epistle of his, *Jude the servant of Jesus Christ, and the brother of James*, Matthew and Mark doth call him *Thaddeus*, as *Lebbeus* also in the Greek. His feast and his brother Simon's together, the Church keepeth Oct. 28, called *Simon and Jude's day*.

His Epistle is an Invective against all heretics, as it were a commentary of 2 Peter 2, and namely, as Augustine hath told us, against those, which misconstrued Paul's Epistles and held *only faith*, whom he calleth therefore *Men that transfer or pervert the grace of God into riotousness*, v. 4. exhorting Catholics to be constant and unmoveable from their old faith, and to contend for the keeping thereof, v. 3, and v. 20. For heretics, saith he, *segregate themselves* from the Church, and from her faith, v. 19.

THE CATHOLIC EPISTLE OF JUDE THE APOSTLE.

He exhorteth them to stand to their old faith, showing them by example, that it is damnable not to continue and be constant: 8 inveighing against the lechery, blasphemy, apostacy, banqueting of the heretics. 14 And that their damnation was long foretold. 17 Catholics therefore to be unmoveable, to reprove the obstinate, to recover all not desperate, to confirm the weak, and to live themselves virtuously and without mortal sin, which by God's grace they may do.

1 Jude the servant of Jesus Christ and brother of James: to them that are in God the Father beloved, and in Jesus Christ preserved, and called. 2 Mercy to you, and peace and charity be accomplished. 3 My dearest, taking all care to write unto you of your common salvation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints. 4 For there are certain men secretly entered in, which were long ago prescribed unto this judgment, impious, transferring the grace of our God into riotousness, and denying the

only Dominator, and our Lord Jesus Christ. 5 But I will admonish you, that once know all things, that Jesus, saving the people out of the land of Egypt, secondly destroyed them which believed not. 6 But the Angels which kept not their principality, but forsook their own habitation: he hath reserved under darkness in eternal bonds unto the judgment of the great day. 7 As Sodom and Gomorrah and the cities adjoining in like manner having fornicated, and going after other flesh, were made an example, sustaining the pain of eternal fire. 8 In like manner these also defile the flesh and despise dominion, and blaspheme majesty. 9 When Michael the Archangel, disputing with the devil, made altercation for the body of Moses: he durst not infer judgment of blasphemy, but said, our Lord command thee. 10 But these, what things soever certes they are ignorant of, they blaspheme: and what things soever naturally, as dumb beasts, they know, in those they are corrupted. 11 Wo unto them, which have gone in the way of Cain: and with the error of Balaam, have for a reward poured out themselves, and have perished in the contradiction of Core. 12 These are in their banquets, spots, feasting together without fear, feeding themselves, clouds without water, which are carried about of winds, trees of autumn, unfruitful, twice dead, plucked up by the roots. 13 Raging waves of the sea, foaming out their own confusions, wandering stars: to whom the storm of darkness is reserved for ever. 14 And of these prophesied Enoch, the seventh from Adam, saying, behold our Lord is come in his holy thousands. 15 To do judgment against all, and to reprove all the impious, of all the works of their impiety whereby they have done impiously, and of all the hard things which impious sinners have spoken against him. 16 These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh pride, admiring persons for gain sake. 17 But you my dearest, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ. 18 Who told you, that in the last time shall come mockers, according to their own desires walking in impieties. 19 These are they which segregate themselves, sensual, having not the Spirit. 20 But you my dearest, building yourselves upon our most holy faith, in the Holy Ghost praying. 21 Keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ unto life everlasting. 22 And these certes reprove being judged: 23 But them save, pulling out of the fire. And another have mercy in fear: hating also that which is carnal, the spotted coat. 24 And to him that is able to preserve you without sin, and to set you immaculate before the sight of his glory in exultation in the coming of our Lord Jesus Christ. 25 To the only God our Saviour by Jesus Christ our Lord be glory and magnificence, empire and power before all worlds, and now and for all worlds evermore. Amen.

ANNOTATIONS.

ver. 8. *Despise domination.* Such be heretics that will not be subject to any superior, or that refuse to obey the laws of Spiritual or Temporal rulers, in which kind, specially in blaspheming the supreme Spiritual Magistrate, the Protestants do pass.

ver. 9. *For the body of Moses.* When, why, or how this altercation or combat was between Michael and the Devil about Moses' body, no man can declare, only this we see that many truths and stories were kept in the mouths and hearts of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

ver. 10. *They blaspheme.* He speaketh of Heretics, who being ignorant in God's mysteries and the divine doctrine of his Church, when they cannot reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoever is godly.

ver. 11. *Cain, Balaam, Core.* The Apostle would have Heretics specially to be known by the resemblance they have, first to Cain, in that for envy that his brother's service and sacrifice was accepted and his rejected, slew his said brother, and was a fugitive from the face and city of God, which is the Church. Secondly, by their resemblance to Balaam: who for money was induced to curse God's people, as covetousness is commonly the cause that first maketh Heretics and false Prophets, whereupon Augustine saith, *He is Heretic that for temporal commodities' sake either coineth or followeth new opinions.* Aug. lib. de Util. cred. cap.

1. And lastly, by the resemblance they have with the ancient and notorious Schismatic Core, and his companions, who forsook the ordinary Priesthood appointed by God, and would needs do sacrifice themselves without lawful calling.

Such indeed be all Heretics, and such be all their sacraments, service, and offices in their Church, as Core's were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his Priests and true Governors: so is intolerable pride the cause of all Heretics forsaking their lawful Pastors and Rulers, and namely, of forsaking Christ's own Vicar in earth, our true Aaron, as Bernard calleth him. *De confid. lib. 2. c. 8.* To all such forsakers the Apostle here giveth the curse and Væ due to the said three, Cain, Balaam, and Core, and telleth them that the storm of darkness and eternal damnation is provided for them: most lively describing all Heretics, as in some we to our wo have experience by their manners in our days, in all this passage to the end of the epistles.

ver. 19. *These are they which segregate themselves.* The condition of Heretics in the latter days, that is, ever since Christ's time, not of these only of our age. For there were many that forsook God's Church and segregated themselves from the fellowship of the faithful even in the Primitive Church: that we may the less marvel at these men segregating themselves, and going out from the rest into several sects, which Augustine therefore calleth *Segregations*

THE ARGUMENT OF THE APOCALYPSE OF JOHN.

That which the Old Testament foretold of Christ himself, the Apostle's could report the fulfilling thereof in the New Testament, by the way of a history, even from his Conception to his Glorification. But of his Church, they could not do the like: because in their time it did but begin: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse already is. Hereupon God would have Luke to report in the Acts of the Apostles, the story of the Church's beginning, and for the rest of it to the end, that we might receive this benefit also by the Apostle's hands, he would John to tell us of it in this book by way of a prophecy.

Of which book Hierome saith, *The Apocalypse of John hath as many Sacraments or mysteries, as words.* Yea, more than that, *In every word there are hid manifold and sundry senses.* Therefore it is very little that can here be noted, in respect. Yet to give the good Catholic, whose comfort is here, some little help, the book may be divided into five parts.

The first, after the Proem, containeth seven Epistles from Christ now in glory, to seven Churches of Asia, or, for these he maketh all one, to the seven Bishops of those Churches: meaning not to those only, but to all his Churches and Bishops, throughout the world: saying therefore in every one of them, to all in general: *He that hath an ear let him hear what the Spirit saith to the Churches.* As also in every one he exhorteth us to fight manfully, in this spiritual warfare of ours against sin, for the victory, and in every one accordingly promiseth us a reward in heaven. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproveth somewhat in all save only in two, which are the second and the sixth. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

After this admonition to Pastors and their flocks: the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a book in God's hand, and the seven seals thereof, by Christ. For the which he seeth praise sung now in heaven and earth, not only to the Godhead, as before, but also, after a new manner, to Christ according to his manhood. And here, when he is come to the opening of the last seal, signifying Domesday, he letteth that matter alone for awhile, and to speak more fully yet of the said course of the Church, he bringeth in another pageant, as it were of seven Angels with seven Trumpets. The effect of both the Seals and Trumpets, is this: that the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after heresies, a certain most blasphemous Apostacy, being the next preparation to the coming of Antichrist: after all which, Antichrist himself in person shall appear in the time of the sixth seal, and sixth trumpet, persecuting and seducing, for the short time of his reign, more than all before him. The Church notwithstanding shall still continue, and wade through all, because Christ her Spouse is stronger than all these adversaries, who also straight after the said sixth time, shall in the seventh, come in majesty and judge all.

Of the which judgment, deferring yet awhile to speak at large, he doth first in the third part entreat more fully of the Devil's working by Antichrist and his company against the Church, that the justice of Christ afterward in judging, may be more manifest.

At length therefore in the fourth part, he cometh to the seven last plagues, the seventh of them containing the final damnation of the whole multitude, society or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same John, as also in the other Scriptures commonly, is often called *Mundus, the World.* And here he calleth it partly, *Meretricem, a Whore or Harlot*, because with her concupiscence she enticeth the carnal and earthly man away from God: partly, *Civitatem Babylon, the city of Babylon*, because it maketh war against Jerusalem the city of God, and laboureth to hold God's people captive in sin, as it was shadowed in Nebuchadnezzar and his Babylonians, leading and holding the Jews with their Jerusalem, in captivity, until Cyrus, in figure of Christ, delivered them. But whether all these seven plagues should be understood, as the seventh, of Domesday itself, it is hard to define. More like it is, that the first six are to go before Domesday: but whether corporally and literally, so as Moses plagued Egypt, or rather spiritually, it is more hard to define. Yet it seemeth more easy, to understand them corporally, as also the plagues wherewith Elias and his fellow shall in the time of Antichrist plague the wicked, which peradventure shall be the seven last plagues, whereof we read in this book, cap. 11. v. 6. But not content to have described thus the damnation of the whole adulterous and bloody society, he doth also expressly report of their three grand Captains' damnation, which are these, Antichrist, and his False prophet, and the Devil himself, the author of all this mischief.

Finally, on the other side, in the fifth part he reporteth the unspeakable and everlasting glory that the Church after all this suffering, shall by Christ her glorious Spouse be assumed unto. And so he concludeth the book.

THE APOCALYPSE OF JOHN THE APOSTLE.

CHAPTER 1.

9 John being banished in the Isle Patmos, is commanded to write to the seven Churches of Asia, signified by the seven Candlesticks that which he saw upon a Sunday, round about the Son of Man: 13 whose manner of apparition is described.

1 The Apocalypse of Jesus Christ which God gave him, to make manifest to his servants the things which must be done quickly: and signified sending by his Angel to his servant John, 2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. 3 Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which be written in it, for the time is nigh. 4 John to the seven Churches which are in Asia. Grace to you and peace from him that is, and that was, and that shall come, and from the seven Spirits which are in the sight of his Throne. 5 And from Jesus Christ who is the faithful witness, the first born of the dead, and the Prince

ANNOTATIONS.

ver. 1. *Apocalypse.* Of the Apocalypse thus writeth Denis, as Eusebius allegeth him, lib. 7. cap. 20. *Histor. Eccles.* *Of this book this is my opinion, that the matter thereof is far more profound than my wit can reach unto, and I doubt not but almost in every sentence of it, there lieth hidden a certain sense exceeding mystical and marvellous, which though I understand not, yet I conceive that under the words there is a deep meaning, and I measure not the matter by reason, but attribute all to faith, taking it to be more high and divine, than I can by cogitation comprise: not reprovng that which I understand not, but therefore I admire with reverence, because my wit cannot attain unto it.* Augustine saith, *In the Apocalypse many things are obscurely spoken, to exercise the mind of the reader: and yet some few things left evident, that through them a man may with labour search out the rest, specially for that the Author so repeateth the same things in divers sorts, that seeming to speak of sundry matters, indeed is found but to utter the same things divers ways,* lib. 20. *de Civit. Dei.* cap. 17. Which we set down here in the beginning, to warn the reader, to be humble and wise in the reading both of all other holy Scriptures, and namely of this divine and deep prophecy: giving him further to understand, that we will in our Annotations, according to our former trade and purpose, only or chiefly note unto the studious, such places as may be used by Catholics, or abused by Heretics, in the controversies of this time, and some other also that have special manner of edification.

ver. 3. *Keepeth.* There be many, specially now-a-days, that be great readers, hearers, and talkers of Scripture, but that is not enough to make them good or blessed before God, except they keep the things prescribed and taught therein according to our Saviour's saying, *Luke 11,* Blessed are they that hear the word of God, and keep it.

ver. 4. *To the seven Churches.* That certain numbers may be observed, as significative and mystical, it is plain by many places of holy Scripture, and by ancient Doctors special noting of the same to many purposes. Whereby we see the rashness of Adversaries, in condemning generally all religious respect of certain numbers in our prayers, facts, or actions. Namely the number of *Seven*, is mystical, and propheticall, perfect, and which, as Augustine saith, the Church knoweth by the Scriptures,

CHAPTER 1.

to be specially dedicated to the Holy Ghost: and to appertain to spiritual mundation, as in the Prophets appointing of Naaman to wash seven time in Jordan, and the sprinkling of the blood seven times against the Tabernacle, *lib. 4. quæst. in num. q. 23. Lib. 5. cap. 5. de Gen. ad lit. and lib. 5. quæst. in Deut. q. 42.* All these visions stand upon Sevens, seven Churches, seven Angels, seven Stars, seven Spirits, seven Candlesticks, seven Lamps, seven Trumpets, seven Vials, seven horns of the Lamb, seven Hills, seven Thunders, seven heads of the Dragon, signifying the Devil: seven of the Beast, that is, Antichrist: seven of the Beast that the Harlot rid upon: finally, the number also of the visions is specially marked to be seven, in this book, and every time that this number is used in this Prophecy, it hath a mystery and a more large meaning, than the nature of that number is precisely and vulgarly taken for. As when he writeth to seven Churches, it is to be understood of all the Churches in the world: as the seven Angels, for all the Angels or governors of the whole Catholic Church: and so forth in the rest, because the the number of *Seven*, hath the perfection of universality in it, as Augustine saith, *lib. 5, quæst. in Deut. q. 42.*

ver. 4. *From the seven Spirits.* The Holy Ghost may be here meant, and so called for his seven-fold gifts and graces, as some expositors think, but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the fifth chapter following: where he seemeth to call these, the seven Spirits sent into the world, as Paul to the Hebrews, cap. 1. 14, speaketh of Angels, and so the Protestants take it in their commentaries: which we note, because thereupon they must needs confess, that the Apostle here giveth or wisheth grace and peace, not from God only, but also from his Angels: though that benediction cometh one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learn, that the faithful often joining in one speech, *God and our Lady, our Lord and any of his Saints*, to help us, or bless us, is not superstitious, but an Apostolical speech, and so the Patriarch said, *Gen. 49. v. 16. The Angel that delivereth me from all evils, bless these children.*

of the Kings of the earth, who hath loved us, and washed us from our sins in his blood. 6 And hath made us a kingdom and Priests to God and his Father, to him be glory and empire forever and ever. Amen. 7 Behold he cometh with the clouds, and every eye shall see him, yea they that pricked him. And all the tribes of the earth shall bewail themselves upon him: yea, Amen. 8 I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shall come, the omnipotent. 9 I John your brother and partaker in tribulation, and the kingdom, and patience in Christ Jesus, was in the Island which is called Patmos, for the word of God and the testimony of Jesus. 10 I was in spirit on the Dominical day, and heard behind me a great voice as it were of a trumpet. 11 Saying, That which thou seest, write in a book: and send to the seven Churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven candlesticks of gold: 13 And in the midst of the seven candlesticks of gold, one like to the Son of Man, vested in a priestly garment to the foot, and girded about near to the paps with a girdle of gold.

ANNOTATIONS.

ver. 6. *A kingdom and Priests.* As all that truly serve God, and have the dominion and superiority over their concupiscences, and whatsoever would induce them to sin, be Kings: so all that employ their works and themselves to serve God, and offer all their actions as an acceptable sacrifice to him, be Priests. Nevertheless, as if any man would thereupon affirm that there ought to be no other earthly powers or Kings to govern in worldly affairs over Christians, he were a seditious Heretic, even so are they that upon this or the like places where all Christians be called Priests in a spiritual sort, would therefore infer, that every one is in proper signification a Priest, or that all be Priests alike, or that there ought to be none but such spiritual Priests, for it is the seditious voice of Core, saying to Moses and Aaron, *Let it suffice you, that all the multitude is of holy ones, and the Lord is in them, Why are you extolled over the people of the Lord?* Num. 16.

ver. 10. *On the Dominical day.* Many notable points may be marked here. First, that even in the Apostles' time there were days deputed to the service of God, and so made holy and different, though not by nature, yet by use and benediction, from other profane, or, as we call them, work-days.

Secondly, that the Apostles and faithful abrogated the Sabbath, which was the seventh day, and made holyday for it, the next day following, being the eighth day in count from the creation: and that without all Scriptures, or commandment of Christ that we read of, yea, which is more, not only otherwise than was by the Law observed, but plainly otherwise than was described by God himself in the second commandment, yea and otherwise than he ordained in the first creation, when he sanctified precisely the Sabbath day, and not the day following. Such great power did Christ leave to his Church, and for such causes gave he the Holy Ghost to be resident in it, to guide it into all truths, even such as in the Scriptures are not expressed. And if the Church had authority and inspiration from God, to make Sunday, being a work-day before, an everlasting holyday: and the Saturday, that before was holyday, now a common work-day: why may not the same Church prescribe and appoint the other feasts of Easter, Whitsuntide, Christmas, and the rest? for the same warrant she hath for the one that she hath for the other.

CHAPTER 1.

Thirdly, it is to be noted that the cause on this change was, for that now we Christians esteeming more our redemption, than our first creation, have the holyday which was before the remembrance of God's accomplishment of the creation of things, now for the memory of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from death to life, which was the day after the Sabbath, being called by the Jews, *uno*, or *prima Sabbathi*, the first of or after the Sabbath. Matt. 28. Acts 20. 1 Corinth. 16. Fourthly, it is to be marked, that this holyday by the Apostles' tradition also, was named *Dominicus dies*, our Lord's day, or the *Dominic*, which is also an old Ecclesiastical word in our language, for the name Sunday is a Heathenish calling, as all other of the week-days be in our language: some imposed after the name Planets, as in the Roman's time: some by the name of certain Idols that the Saxons did worship, and to which they dedicated their days before they were Christians. Which names the Church used not, but hath appointed to call the first day, the *Dominic*, after the Apostle here: the other by the name of *Feries*, until the last of the week, which she calleth by the old name, *Sabbath*, because that was of God, and not by imposition of the Heathen. Marginal Annotation, Luk. 24. 1.

Lastly, observe, that God revealeth such great things to Prophets, rather upon holydays, and in times of contemplation, sacrifice, and prayer, than on other profane days, and therefore as Peter, Acts 10, had a revelation at the sixth hour of prayer, and Zacharia, Luke 1, at the hour of incense, and Cornelius, Acts 10, when he was at his prayers the ninth hour, so here John noteth that he had all these marvellous visions upon a Sunday.

ver. 12. *Vested in a Priestly garment.* He appeared in a long garment or vestment proper unto Priests, for so the word *poderes* doth signify, as Sapi. 18. 24. and that was most agreeable for him that represented the person of Christ the High Priest, and appeared to John being a most holy Priest, and who is specially noted in the Ecclesiastical history for his Priestly garment called *petalon* or *lamina*. Euseb. lib. 3. hist. Eccl. c. 25. and lib. 5. c. 23.

ver. 13. *Like to the.* It seemeth not to be Christ himself, but an Angel bearing Christ's person and using divers speeches proper to Christ.

14 And his head and hairs were white, as white wool, and as snow, and his eyes as the flame of fire. 15 And his feet like to latten, as in a burning furnace, and his voice as the voice of many waters: 16 And he had in his right hand seven stars, and from his mouth proceeded a sharp two edged sword: and his face, as the Sun shineth in his virtue. 17 And when I had seen him, I fell at his feet as dead. And he put his right hand upon me, saying, Fear not. I am the first and the last, 18 And alive, and was dead, and behold I am living forever and ever: and have the keys of death and of hell. 19 Write therefore the things which thou hast seen, and that are, and that must be done after these. 20 The Sacrament of the seven stars, which thou hast seen in my right hand, and the seven Candlesticks of Gold, the seven Stars, and the Angels of the seven Churches, and the seven Candlesticks, are the seven Churches.

CHAPTER II.

He is commanded to write divers things to the Churches of Ephesus, Smyrna, Pergamus and Thyatira: praising them that had not admitted the doctrine of Heretics and Nicolaitæ, 22 and calling others by threats unto penance: 26 and promising reward to him that manfully overcometh.

1 And to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seven stars in his right hand, which walketh in the midst of the seven candlesticks of gold. 2 I know thy works and labour, and thy patience: and that thou canst not bear evil men, and hast tried them which say themselves to be Apostles, and are not, and hast found them liars: 3 And thou hast patience, and hast borne for my name, and fainted. 4 But I have against thee a few things, because thou hast left thy first charity. 5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. But if not: I come to thee, and will move thy candlestick out of his place, unless thou do penance. 6 But this thou hast, because thou hatest the facts of the Nicolaites, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith to the Churches, To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God. 8 And to the Angel of the Church of Smyrna write, Thus saith the first and the last, who was dead, and liveth, 9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed of them that say themselves to be Jews

ANNOTATIONS.

ver. 20. *The seven stars.* The Bishops are the stars of the Church, as the Churches themselves are the golden candlesticks of the world: no doubt to signify, that Christ preserveth the truth only in and by the lawful Bishops and Catholic Church, and that Christ's truth is not to be sought for, in corners or conventicles of Heretics, but at the Bishop's hands, and upon the candlestick which shineth to all in the house.

ver. 20. *The Angels of the Churches.* The whole Church of Christ hath Michael for her keeper and protector, and therefore keepeth his holyday only by name, among all Angels. And as earthly kingdoms have their special Angel Protectors, as we see in the tenth chap-

ANNOTATIONS.

ver. 1. *To the Angel.* That which before he willed him to write to the Church, he now willeth to be written to the Angels or Bishops of the same only, where we see, it is all one, to the Church, and to the head or governor thereof.

ver. 1. *Holdeth the seven.* Much to be observed, that Christ hath such care over the Church and the Bishops thereof, that he is said here to bear them up in his right hand, and to walk in the midst of them: no doubt to uphold and preserve them and to guide them in all truth.

ver. 2. *Thy works, labour, patience, &c.* Things required in a Bishop, first, good works, and great patience in tribulation, next, zeal and sharp discipline toward offenders is here commended in them, thirdly, wisdom and diligence in trial of false Apostles and preachers coming in sheep's skins: where is signified the watchful providence that ought to be in them, that Heretics enter not into their flocks.

ver. 4. *Thou hast left.* By this we see is

CHAPTER I.

ter of Daniel: so much more the particular Churches of Christendom, Hierome in 34th *Ezech.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signify the Priest or Bishops specially of the Churches here, and in them all the governors of the whole, and of every particular Church of Christendom. They are called Angels, for that they are God's messengers to us, interpreters of his will, our keepers and directors in religion, our intercessors, the carriers and offerers of our prayers to him, and mediators unto him under Christ, and for these causes, and for their great dignity they are here and in other places of Scripture called Angels.

CHAPTER 2.

plainly refuted that which some heretics hold, that a man once in grace or charity can never fall from it.

ver. 5. *Will move.* The cause why God taketh the truth from certain Countries, and removeth their Bishops or Churches into captivity or desolation, is the sin of the Prelates and people, And that is the cause, no doubt, that Christ hath taken away our golden candlestick, that is, our Church in England. God grant us to remember our fall, to do penance, and the former works of charity, which our first Bishops and Church were notable and renowned for.

ver. 6. *Because thou hatest.* We see here that of all things, Christian people, specially Bishops, should have great zeal against Heretics and hate them, that is, their wicked doctrine and conditions, even as God hateth them. For which only zeal, our Lord saith here that he beareth with some Churches and Prelates, and saveth them from perishing.

ver. 9. *Poverty.* This Church representeth

and are not, but are the Synagogue of Satan. 10 Fear none of these things which thou shalt suffer. Behold the Devil will send some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life. 11 He that hath an ear, let him hear what the Spirit saith to the Churches, He that shall overcome, shall not be hurt of the second death. 12 And to the Angel of the Church of Pergamus write, Thus saith he that hath the sharp two edged sword, 13 I know where thou dwellest, where the seat of Satan is: and thou holdest my name and hast not denied my faith, And in those days Antipas my faithful witness, who was slain among you, where Satan dwelleth. 14 But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eat and commit fornication: 15 So hast thou also them that hold the doctrine of the Nicolaites. 16 In like manner do penance. If not: I will come to thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear let him hear what the Spirit saith to the Churches, To him that overcometh I will give the hidden manna, and will give him a white counter: and in the counter a new name written, which no man knoweth, but he that receiveth it. 18 And to the Angel of the Church of Thyatira write, Thus saith the Son of God, which hath eyes as a flame of fire, and his feet like to latten. 19 I know thy works, and faith, and thy charity, and ministry, and thy patience, and thy last works more than the former. 20 But I have against thee a few things: because thou permittest the woman Jezebel, who calleth herself a prophetess, to teach, and to seduce my servants to fornicate, and to eat of things sacrificed to idols. 21 And I gave her a time that she might do penance: and she will not repent from her fornication. 22 Behold I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, unless they do penance from their works. 23 And her children I will kill unto death and all the Churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to his work. 24 But I say to you the rest which are at Thyatira, whosoever have not this doctrine, which have not known the depth of Satan as they say, I will not cast upon you another weight. 25 Yet that which you have, hold till I come. 26 And he that shall overcome and keep my works unto the end: I will give him power over the nations, 27 And he shall rule them with a rod of iron, and as

ANNOTATIONS.

the state of them that are spoiled of their goods, imprisoned, and manifoldly afflicted for the Catholic faith.

ver. 10. *Of the Nicolaites.* Heretics have their callings of certain persons, as is noted at large, *Acts* 11. 26. These had the names of Nicolas, one of the seven first Deacons that were chosen. *Acts* 6. who is thought to have taught community of women or wives, and that it was lawful to eat of meat offered to Idols. Which latter point is such a thing, as if one should hold it lawful to receive the bread or wine of the new communion, which is a kind of *Idolothya*, that is, *idolatrours meats*. For though such creatures be good by creation, yet they be made execrable by profane blessing of Heretics or Idolaters. And concerning the name of Nicolaites given here by our Lord himself to those Heretics, it is a very pattern and mark unto the faithful for ever, what kind of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. Hier. cont. *Lucifer in fine.*

ver. 11. *Second death.* The death of the body is the first death: the death of the soul, the second, which martyrs are surest to escape of all men.

ver. 14. *To cast a scandal.* Josephus writeth that when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to overthrow them: to wit, by presenting unto them their Heathen women very beautiful, and delicate dishes of meats offered to Bel-phegor: that so being tempted they might fall to Heathenish manners and displease God. To which crafty counsel of Balaam the Apostle resemblenth Heretics' fraud, who by offering liberty of meat, women, Church goods, breach

CHAPTER 2.

of vows, and such other licentious allurements, cause many more to fall, than by their preaching.

ver. 20. *The woman Jezebel.* He warneth Bishops to be zealous and stout against false Prophets and Heretics of what sort soever, by alluding covertly to the example of holy Elias, that in zeal killed 450 false prophets of Jezebel, and spared not Achab nor Jezebel themselves, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promoter of the Nicolaites, whom the Prophet should here mean, it is hard to say.

ver. 21. *She will not repent.* See free will here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giveth sinners so long life, specially to expect their amendment: but Jezebel, to whom the Apostle here alludeth, would never repent.

ver. 22. *They that commit adultery with her.* Such as communicate with Heretics, shall be damned, alas, with them, for not only such as were in their hearts, of Jezebel's religion, or inwardly believed in Baal, but such as externally for fear worshipped him, which the Scriptures call, bowing of their knees to Baal, are culpable, as now many bow their knees to the Communion, that bow not their hearts.

ver. 23. *According to his works.* Who seeth not here that good works deserve salvation, as ill works damnation: and that it is not faith alone that God rewardeth, but that faith which worketh by charity.

ver. 26. *I will give him power.* Observe that not only Angels have power and regiment over

the vessel of a potter shall they be broken. 28 As I also have received of my father : and I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith to the Churches.

CHAPTER III

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicea : recalling them that err to penance by threatening, but praising the rest, and promising reward to him that overcometh : 15 detesting also the cold indifferent Christian. 20 He saith that God knocketh at the door of men's hearts by offering his grace, for to enter into him that will open unto him by consent of free will.

1 And to the Angel of the Church of Sardis, write, Thus saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast the name that thou livest, and thou art dead. 2 Be vigilant and confirm the rest of the things which were to die. For I find not thy works full before my God. 3 Have in mind therefore in what manner thou hast received and heard : and keep, and do penance. If therefore thou watch not, I will come to thee as a thief, and thou shalt not know what hour I will come to thee. 4 But thou hast a few names in Sardis, which have not defiled their garments : and they shall walk with me in whites, because they are worthy. 5 He that shall overcome, shall thus be vested in white garments, and I will not put his name out of the book of life, and I will confess his name before my father, and before his Angels. 6 He that hath an ear, let him hear what the Spirit saith to the Churches. 7 And to the Angel of the Church of Philadelphia write, Thus saith the Holy one and the True one, he that hath the key of David : he that openeth, and no man shutteth : shutteth, and no man openeth. 8 I know thy works. Behold I have given before thee a door opened which no man can shut : because thou hast a little power, and hast kept my word, and hast not denied my name. 9 Behold I will give of the synagogue of Satan, which say they be Jews and are not, but do lie. Behold I will make them come and adore before thy feet : and they shall know that I have loved thee. 10 Because thou hast kept the word of my patience, and I will keep thee from the hour of temptation, which shall come upon the whole world to tempt the inhabitants on the earth. 11 Behold I come quickly : hold that which thou hast, that no man take thy crown. 12 He that shall overcome, I will make him a pillar in the temple of my God : and he shall go out no more : and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem which descendeth out of heaven from my God, and my new name. 13 He that hath an ear, let him hear what the spirit saith to the Churches. 14 And to the Angel of the Church of Laodicea write, Thus saith Amen, the faithful and true witness, which is the beginning of the creature of God. 15 I know thy works, that

ANNOTATIONS.

countries under God, but now for the honour of Christ's human nature, and for his ministry in the world, the saints deceased also, being in heaven, have government over men and Provinces, and therefore have to do with our af-

CHAPTER 2.

fairs in the world, which is against the Heretics of these days, that to take away our prayers to the Saints, would spoil them of many sovereign dignities, wherein the Scriptures make them equal with Angels.

ANNOTATIONS.

ver. 4. *Which have not.* Such as have not committed deadly sin before baptism.

ver. 4. *Are worthy.* Note that there is in man a worthiness of the joys of heaven, by holy life, and this is a common speech in holy Scripture, that a man is worthy of God, of heaven, of salvation.

ver. 4. *He that shall overcome.* In all these speeches to divers Bishops and Churches, he continually encourageth them to constancy in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would have no man do good in respect of such reward.

ver. 9. *Adore before thy feet.* You see this word of adoration is in Scripture used for worship of creatures also, and that to fall before the feet of holy men or Angels for duty and reverence, is not idolatry, except the proper honour due unto God, be given them. Annotations upon the 19th and 22d chapter concerning the Apostle's prostration before the Angel. And the Adversaries' evasion, saying that the adoration was of God only : and that, *before the feet* of the party, signifieth nothing else but, *in his presence* is false and against the phrase of

CHAPTER 3.

Scriptures, as 4 Reg. 4. where the Shunamite adored Eliseus, falling down before his feet, and 4 Reg. 2. the sons of the Prophets adored him in the same sort, and here this adoration cannot be meant but of the Bishop or Angel of Philadelphia, because he promised this honour as a reward, and as an effect of his love towards him, saying, *And they shall know that I have loved thee.* He saith in the 22d chapter, *I fell down to adore the feet of the Angel* : the very same he expresseth in the 19th chapter, *I fell before his feet to adore him*, making it all one, to adore before his feet, and to adore him.

ver. 11. *That no man take thy crown.* That is, his crown of everlasting life and glory, if he persevere not to the end in faith and good works : otherwise another shall enter into his place, as Matthias did both to the dignity of the Apostleship, and the heavenly crown due for the well using and executing of the same function : which Judas might and should have had, if he had persevered to the end : and as the Gentiles came into the grace and place of the Jews. Other difficulties, concerning this kind of speech, are resolved in Schoolmen, and are not here to be stood upon.

thou art neither cold nor hot. I would thou were cold or hot. 16 But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. 17 Because thou sayest, that I am rich, and enriched, and lack nothing: and knowest not that thou art a miser, and miserable, and poor, and blind and naked. 18 I counsel thee to buy of me gold fire-tried, that thou mayst be made rich: and mayst be clothed in white garments, that the confusion of thy nakedness appear not: and with eye-salve anoint thine eyes, that thou mayst see. 19 I, whom I love, do rebuke and chastise. Be zealous therefore and do penance. 20 Behold I stand at the door and knock, if any man shall hear my voice, and open the gate, I will enter in to him, and will sup with him, and he with me. 21 He that shall overcome, I will give unto him to sit with me in my Throne: as I also have overcome, and have sitten with my Father in his Throne. 22 He that hath an ear, let him hear what the Spirit saith to the Churches.

CHAPTER IV.

A door being open in heaven, he saw one sitting in a Throne, 4 and round about him four and twenty Seniors sitting, 6 and the four beasts here described, 9 which with the four and twenty Seniors continually glorified him that sat in the Throne.

1 After these things I looked, and behold a door open in heaven, and the first voice which I heard, was as it were of a trumpet speaking with me, saying, Come up hither, and I will show thee the things which must be done quickly after these. 2 Immediately I was in spirit: and behold there was a seat set in heaven, and upon the seat one sitting, 3 And he that sat, was like in sight to the Jasper-stone, and the Sardine: and there was a rainbow round about the seat, like to the sight of an Emerald. 4 And round about the seat, four and twenty seats: and upon the thrones, four and twenty Seniors sitting, clothed about in white garments, and on their heads crowns of gold. 5 And from the throne proceeded lightnings, and voices, and thunders: and seven lamps burning before the throne, which are the seven Spirits of God. 6 And in the sight of the seat, as it were a sea of glass like to Crystal, and in the midst of the seat, and round about the seat four beasts full of eyes before and behind. 7 And the first beast, like to a Lion: and the second beast, like to a Calf: and the third beast having the face, as it were, of a man: and the fourth beast, like to an Eagle flying. 8 And the four beasts, every one of them had six wings round about: and within they are full of eyes: and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which shall come. 9 And when those beasts gave glory, and honour, and benediction to him that sitteth upon the Throne, that liveth for ever and ever. 10 The four and twenty Seniors fell down before him that sitteth in the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne saying, 11 Thou art worthy, O Lord our God, to receive glory and honour and power: because thou hast created all things, and for thy will they were and have been created.

CHAPTER V.

John weeping, because no man could open the book sealed with seven seals: 6 The Lamb that was slain, opened it: which being done, 8 the four Beasts, and four and twenty Seniors, with an innumerable multitude of Angels and all creatures did glorify him exceedingly.

1 And I saw in the right hand of him that sat upon the Throne, a book written within and without, sealed with seven seals. 2 And I saw a strong Angel, preaching with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man was able neither in heaven nor in earth, nor under the earth, to open the book, nor look on it. 4 And I wept

ANNOTATIONS.

ver. 16. *Lukewarm.* Zeal and fervour is commendable, specially in God's cause: and the Neuters that be neither hot nor cold, are to Christ and his Church burdensome and loathsome, as lukewarm water is to a man's stomach, provoking him to vomit, and therefore

CHAPTER 3.

he threateneth to void up such Neuters out of his mouth.

ver. 20. *Knock, if.* God first calleth upon man, and knocketh at the door of his heart: that is to say, offereth his grace, and it lieth in man to give consent by free will, holpen also by his grace.

ANNOTATIONS.

ver. 6. *Four beasts full.* These four beasts, and the like described, *Ezech. 1.* by the judgment of the holy Doctors signify the four Evangelists, and in them all true Preachers, the man, Matthew: the lion, Mark: the calf, Luke: the eagle, John: *Gregor. in 1. Ezech.*

ver. 8. *Holy, holy, holy.* This word is thrice repeated here, and *1. a. 6.* and to the imitation thereof, in the service of the holy Church, at *Te Deum*, and at Mass, specially in the Preface

CHAPTER 4.

next before the great mysteries, for the honour of the three persons in the blessed Trinity, and that the Church militant may join with the triumphant, and with all the orders of Angels, who also are present at the consecration, and do service there to our common Lord and Master, as Chrysostom writeth, *lib 6. de Sacerdotia*, and *Hom. 1. de verb. Isa. tom 1.* The Greeks call it the Hymn *Trisagios*, that is, *Thrice holy.*

ANNOTATIONS.

ver. 1. *Book written.* He speaketh not of the damned in Hell, of whom there could be no

CHAPTER 5.

question: but of the faithful in Abraham's bosom, and in Purgatory.

much because no man was found worthy to open the book, nor to see it. 5 And one of the Seniors said to me, Weep not: behold the Lion of the Tribe of Juda, the root of David, hath won to open the book, and to loose the seven seals thereof. 6 And I saw, and behold in the midst of the Throne and of the four Beasts in the midst of the Seniors a Lamb standing as it were slain, having seven horns and seven eyes, which are the seven Spirits of God, sent into all the earth. 7 And he came and received the book out of the right hand of him that sat in the Throne. 8 And when he had opened the book, the four beasts, and the four and twenty Seniors fell before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of Saints. 9 And they sang a new canticle, saying, thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation, 10 And hast made us to our God a kingdom, and Priests, and we shall reign upon the earth. 11 And I looked and heard the voice of many Angels round about the throne, and of the beasts and of the Seniors: and the number of them was thousands of thousands, 12 Saying with a loud voice, The Lamb that was slain, is worthy to receive power and divinity, and wisdom, and strength, and honour, and glory, and benediction. 13 And every creature that is in the heaven and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I hear saying, To him that sitteth in the throne, and to the Lamb, benediction and honour and glory and power forever and ever. 14 And the four beasts, said, Amen. And the four and twenty Seniors fell on their faces: and adored him that liveth forever and ever.

CHAPTER VI.

Four seals of the seven being opened, there follow divers effects against the earth. 9 When the fifth seal was opened, the souls of Martyrs desire that the judgment may be hastened: 12 and at the opening of the sixth, there are signs showed of the judgment to come.

1 And I saw that the Lamb had opened one of the seven seals, and I heard one of the four beasts, saying, as it were the voice of thunder, Come, and see. 2 And I saw: and behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering, that he might conquer. 3 And when he had opened the second seal, I heard the second beast saying, Come, and see. 4 And there went forth another horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him. 5 And when he had opened the third seal, I heard the third beast, saying, Come, and see. And behold a black horse, and he that sat upon him, had a balance in his hand. 6 And I heard as it were a voice in the midst of the four beasts, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine and oil hurt you not. 7 And when he had opened the fourth seal, I heard a voice of the fourth beast, saying, Come, and see. 8 And behold a pale horse: and he that sat upon him, his name was death, and hell followed him, and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with beasts of the earth. 9 And when he had opened the fifth seal: I saw under the Altar the souls of them that were slain for the word of God, and for the testimony which they

ANNOTATIONS.

ver. 8. *The prayers of saints.* Hereby it is plain, that the Saints in heaven offer up the prayers of faithful and holy persons in earth, called here Saints, and in Scripture often, unto Christ. And among so many divine and unsearchable mysteries set down without exposition it pleased God yet, that the Apostle himself should open this one point unto us, that these odours be the lauds and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven, that so the Protestants may have no excuse of their error, that the Saints have no knowledge of our affairs or desires.

ver. 9. *Because thou wast slain.* This maketh against the Calvinists, who are not content to say that we merit not, but that Christ merited not for himself. *Calv. Philip. 2. ver. 9.*

ver. 10 *A kingdom and Priests.* To serve

ANNOTATIONS.

ver. 9. *Under the Altar.* Christ as man, no doubt, is this altar, under which the souls of all Martyrs live in heaven, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their places of state in heaven, the Church layeth commonly their

CHAPTER 5.

God and subdue vices and sins, is to reign or to be a King spiritually. Likewise to offer unto him the sacrifices of good works, is to be a Priest after a sort: though neither the one nor the other in proper speech. *Annot. c. 1. v. 5.*

ver. 13. *To the Lamb.* All the said creatures are bound to give honour, not only to God, but to Christ as Man, and our Redeemer: and so they here do.

ver. 13. *Every creature.* He meaneth the creatures in heaven, as Angels and Saints, the holy persons in earth, and those that were in Limbo, or be in purgatory, for of the damned in hell he cannot speak in this case: lastly, of the peoples in Islands, here called the sea, which the Prophets use often to name severally, when they fortell the spreading of Christ's glory through the world, as *Isa. cap. 49. Hear ye Islands, and you people afar off, &c.*

CHAPTER 6.

body also or relics near or under the Altars, where our Saviour's body is offered in the holy Mass: and hath a special proviso that no Altars be erected or consecrated without some part of a Saint's body or relics. *Conc. African. can. 50. Carthag. 5. can. 14. Hierome,*

id. 10 And they cried with a loud voice, saying, How long Lord, holy and true, judgest thou not and revengest thou not our blood of them that dwell on the earth? 11 And white stoles were given, to every one of them one: and it was said to them, that they should rest yet a little time, till their fellow-servants be complete, and their brethren, that are to be slain even

ANNOTATIONS.

nt. *Vigilant*. c. 3. Augustine, *de Civit. lib. 8.* p. 27. Greg. *lib. 5. epist. 50. lib. 1. epist. 52.* v. 2. *epist. 53.* Whereunto the Prophet seemeth here to allude, making their souls also to live their being in heaven, as it were under the Altar. Augustine, or what other ancient writer soever was the author thereof. Ser. 11. *Sanctis. Under the Altar of God I saw the souls of the slain. What is more reverent or honourable, than to rest under that Altar by which sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the order of Melchisedec? Rightly do the souls of the just rest under the Altar, because upon the Altar our Lord's body is offered, neither without cause do the just there call for revenge of their blood, where also the blood of Christ is shed for sinners: and many other goodly words to that purpose.*

This place also the wicked Heretic Vigilantius, as Hierome writeth against him, witnesseth, cap. 2. abused to prove, that the souls of martyrs and other Saints were included in some certain place, that they could not be present at their bodies and monuments, where Christian people used in the primitive Church to pray unto them, as Catholic men do yet, nor be where they list, or where men pray unto them. To which the holy doctor answereth at large, that they be wheresoever Christ is according to his humanity: for under that Altar they be. You see how this blessed Father refuted in that Heretic the Calvinists so long before they were born. *Dost thou prescribe laws to God? Dost thou fetter the Apostles, that they may be kept in prison till the day of judgment, and be kept from their Lord, of whom it is written, They follow the Lamb whithersoever he goeth. If the Lamb be in every place, then they that are with the Lamb must be every where. And if the devil and wicked spirits gadding abroad in the world with passing celerity, be present every where: shall holy Martyrs after the shedding of their blood, be kept close under an Altar, that they cannot stir out from thence?*

Which misliketh our Calvinists so much, that they charge him of great error, in that he saith, Christ according to his humanity is every where, as though he were an Ubiquitary Protestant. Where, if they had any judgment, they might perceive that he meant not, that Christ or his Saints should be personally present at once in every place alike, as God is: but that their motion, speed and agility to be where they list, is incomparable, and that their power and operation is accordingly, which they may learn to be the holy Doctor's meaning, by the words that follow of the Devil and his ministers: whom he affirmeth to be every where no otherwise but by their exceeding celerity of being and working mischief now in one place, now in another, and that in a moment. For though they be spirits, yet are they not every where at once according to their es-

CHAPTER 6.

sence. And for our new Divines, it were a hard thing to determine, how long Satan, that told our Lord he had circuited the earth, was in his journey, and in the particular consideration and temptation of Job: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor believe nothing, but that they see with corporal eyes, and teach nothing but the way to infidelity.

ver. 10. *And they cried.* Hierome also against the said Vigilantius reporteth, that he used an argument against the prayers of the Saints out of this place, for that these Martyrs cried for revenge, and could not obtain. But we will report his word, that you may see how like one heretic is to another, these of our days to those of old. *Thou sayest in thy book, saith Hierome, that whilst we be alive, one of us may pray for another: but after we be dead, no man's prayer shall be heard for another: especially seeing the Martyrs asking revenge of their blood, could not obtain.* So said the heretic. Against which the holy doctor maketh a long retutation, proving that they pray much more after they be in heaven, than they did here in earth: and that they shall be much sooner heard of God, than when they are in the world.

But for the Heretic's argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtain, ergo, Saints do not pray for us:* it was so frivolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it. For it is plain the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God, whereunto they did and do always conform themselves: for it was said unto them, *That they should rest yet a little time, till, &c.* And that Martyrs' prayers be heard in this case, our Saviour testifieth Luk. 18. saying, *And will not God revenge his elect that cry to him day and night? I say to you, he will quickly revenge them.* And if God do not hear the Saints sometime nor grant their requests, it is therefore consequent that they do not or may not pray? Then Christ himself should not have prayed his father to remove the bitter cup of death from him, because that petition was not granted.

ver. 10. *Revengest thou not.* They do not desire revenge upon their enemies for hatred, but of Charity and zeal of God's honour, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgment, that so they might attain the perfect crown of glory promised unto them both in body and soul: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies' confusion.

ver. 11. *Till their fellow servants be complete.* There is a certain number that God hath or-

as they. 12 And I saw, when he had opened the sixth seal, and behold there was made a great earthquake, and the Sun became black as it were sackcloth of hair: and the whole Moon became as blood: 13 And the stars from heaven fell upon the earth, as the fig tree casteth her green figs, when it is shaken of a great wind: 14 And heaven departed as a book folded together: and every hill, and island were moved out of their places. 15 And the kings of the earth, and the Princes, and the Tribunes, and the rich, and the strong, and every bondman, and free man hid themselves in the dens and the rocks of mountains. 16 And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: 17 Because the great day of their wrath is come, and who shall be able to stand?

CHAPTER VII.

The earth being to be punished, 3 They are commanded to save them that are signed in their foreheads: 4 which are described and numbered both of the Jews and Gentiles, blessing God. 13 Of them that were clothed in white stoles and long robes.

1 After these things I saw four Angels standing upon the four corners of the earth holding the four winds of the earth that they should not blow upon the land, nor upon the sea, nor on any tree. 2 And I saw another Angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth and the sea, nor the trees, till we sign the servants of our God in their foreheads. 4 And I heard the number of them that were signed, a hundred forty-four thousand were signed, of every tribe of the children of Israel. 5 Of the tribe of Juda, twelve thousand signed. Of the tribe of Reuben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. 6 Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. 7 Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. 8 Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. 9 After these things I saw a great multitude which no man could number, of all nations and tribes, and peoples, and tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and palms in their hands: 10 And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb. 11 And all the Angels stood in the circuit of the throne and of the seniors and of the four beasts: and they fell in the sight of the throne upon their faces, and adored God, 12 Saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour and power, and strength to our God for ever and ever. Amen. 13 And one of the seniors answered, and said to me, These that are clothed in the white robes, who be they? and whence came they? 14 And I said to him, My Lord thou knowest. And he said to me. These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore they are before the throne of God and they serve him day and night in his temple: and he that sitteth in the throne shall dwell over them. 16 They shall no more hunger nor thirst, neither shall the sun fall upon them, nor any heat. 17 Because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and God will wipe away all tears from their eyes.

CHAPTER VIII.

The seventh seal being opened, there appear Angels with trumpets: 5 and when another Angel poured out fire taken from the altar, upon the earth, there follow divers tempests. 7 In like manner, whiles four Angels of the seven sound their trumpets, there fall sundry plagues.

1 And when he had opened the seventh seal, there was made silence in heaven, as it were half an hour. 2 And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. 3 And another Angel came, and stood before the Altar, having a golden censer: and there were given to him many incenses, that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God. 4 And the smoke of the incenses of the prayers of the saints ascended from the hand of the Angel before God. 5 And

ANNOTATIONS.

daigned to die for the testimony of truth and the Catholic faith, for conformity of the members to the head CHRIST our chief Martyr, and

CHAPTER 6.

till that number be accomplished, the general condemnation of the wicked persecutor shall not come, nor the general reward of the elect.

ANNOTATIONS.

ver. 3. *We sign the servants.* It is an allusion to the sign of the Cross which the faithful bear in their foreheads, to show they be not ashamed of Christ. *Augustine, tract. 43. in Jo.*

CHAPTER 7.

ver. 4. *A hundred forty-four thousand.* He signifieth by these thousands and the multitude following, all the elect: but the elect of the Jews, to be in a certain number: the elect of the Gentiles to be innumerable.

ANNOTATIONS.

ver. 3. *Before the altar.* The Priest standing at the altar praying and offering for the people in the time of the high mysteries, Christ him-

CHAPTER 8.

self also being present upon the Altar, is a figure of this thing, and thereunto he alludeth. ver. 4. *Of the prayers of the saints.* If this be

the Angel took the censer, and filled it of the fire of the altar, and cast it on the earth and there were made thunders and voices and lightnings, and a great earthquake. 6 And the seven Angels which had the seven trumpets prepared themselves to sound with the trumpet. 7 And the first Angel sounded with the trumpet, and there was made hail and fire mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt. 8 And the second Angel sounded with the trumpet: and as it were a great mountain burning with fire, was cast into the sea, and the third part of the sea was made blood: 9 And third part of those creatures died, which had lives in the sea, and the third part of the ships perished. 10 And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the floods, and on the fountains of waters. 11 And the name of the star is called wormwood, and the third part of the waters was made into wormwood: and many men died of the waters, because they were made bitter. 12 And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner. 13 And I looked and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

CHAPTER IX.

The fifth Angel sounding the trumpet, a star falleth. 3 The issuing forth of locusts from the smoke of the deep pit to vex men, 7 and the description of them, 13 the sixth Angel sounding, four Angels are let loose, 18 Which with a great troop of horsemen do murder the third part of men.

1 And the fifth Angel sounded with the trumpet, and I saw a star to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomless depth. 2 And he opened the pit of the bottomless depth: and the smoke of the pit ascended, as the smoke of the great furnace: and the sun was darkened and the air with the smoke of the pit. 3 And from the smoke of the pit there issued forth locusts into the earth, and power was given to them, as the scorpions of the earth have power: 4 And it was commanded them that they should not hurt the grass of the earth nor any green thing, nor any tree: but only men which have not the sign of God in their foreheads. 5 And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man. 6 And in those days men shall seek for death and shall not find it: and they shall desire to die, and death shall flee from them. 7 And the similitudes of the locusts, like to horses prepared into battle: and upon their heads as it were crowns like to gold: and their faces as the faces of men. 8 And they had hair as the hair of women: and their teeth were as of lions. 9 And they had habergeons as habergeons of iron, and the voice of their wings as the voice of the chariots of many horses running into battle. 10 And they had tails like to scorpions, and stings were in their tails: and their power was to hurt men five months. 11 And they had over them a king, the Angel of the bottomless depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin having the name *Exterminants*. 12 One wo is gone, and behold two woes come yet after these. 13 And the sixth Angel sounded with the trumpet: and I heard one voice from the four horns of the golden altar, which is before the eyes of God. 14 Saying to the sixth Angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the

ANNOTATIONS.

Michael or any Angel, and not Christ himself, as some take it, Angels offer up the prayers of the faithful, as the 24 Elders did, chap. 5. for this word, *Saints*, is taken here for the holy persons on earth, as often as in the Scripture: though it be not against the Scriptures, that the

CHAPTER 8

inferior Saint or Angel in heaven should offer their prayers to God by their superiors there. But hereby we conclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God, as also it is plain of Raphael. *Tob. 12. 12.*

ANNOTATIONS.

ver. 1. *A star to have fallen.* The fall of an Arch-heretic, as Arius, Luther, Calvin, out of the Church of God, which have the key of Hell to open and bring forth all the old condemned heresies buried before in the depth.

ver. 3. *Locusts.* Innumerable petty heretics following their Masters after the opening and the smoke of the bottomless pit.

ver. 4. *Nor any green thing.* The Heretics never hurt or seduce the green tree, that is, such as have a living faith working by charity, but commonly they corrupt him in faith, who should otherwise have perished for ill life, and him that is reprobate, that hath neither the sign

CHAPTER 9.

of the Cross, which is God's mark, in the forehead of his body, nor the note of election in his soul.

ver. 7. *Prepared into battle.* Heretics being ever ready to contend, do pretend victory, and counterfeit gold: in shape as men, as smooth and delicate as women, their tongues and pens full of gall and venom: their hearts obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the tail and sting of a Scorpion, but they endure for a little season.

ver. 11. *King.* The chief Master of Heretics. In English, *Destroyer*.

four Angels were loosed, who were prepared for an hour, and a day, and a month and a year: that they might kill the third part of men. 16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them. 17 And so I saw the horses in the vision: and they that sat upon them, had habergeons of fire and of hyacinth and brimstone, and the heads of the horses were as it were the heads of lions: and from their mouth proceeded fire and smoke, and brimstone. 18 And by these three plagues was slain the third part of men, of the fire, and of the smoke, and of the brimstone, which proceeded from their mouth. 19 For the power of the horses is in their mouth, and in their tails: for their tails be like to Serpents, having heads: and in these they hurt. 20 And the rest of men which were not slain with these plagues, neither have done penance from the works of their hands, not to adore Devils and Idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk, 21 And have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

CHAPTER X.

Another strong Angel crying out, 3 seven thunders do speak. 6 The Angel sweareth there shall be time no more, but at the voice of the seventh Angel the mystery shall be fully accomplished. 9 He giveth John a book to devour.

1 And I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rainbow on his head, and his face was as the Sun, and his feet as a pillar of fire. 2 And he had in his hand a little book opened: and he put his right foot upon the sea, and his left upon the land. 3 And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices. 4 And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Sign the things which the seven thunders have spoken: and write them not. 5 And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, 6 And he swore by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea and those things which are in it: That there shall be time no more: 7 But in the days of the voice of the seventh Angel, when the trumpet shall begin to sound, the mystery of God shall be consummate, as he hath evangelized by his servants the Prophets. 8 And I heard a voice from heaven again speaking with me, and saying: Go, and take the book that is opened, of the hand of the Angel standing upon the sea, and upon the land. 9 And I went to the Angel, saying unto him, that he should give me the book. And he said to me, Take the book, and devour it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were honey. 10 And I took the book of the hand of the Angel, and devoured it: and it was in my mouth as it were honey, sweet, and when I had devoured it, my belly was made bitter, 11 And he said to me, Thou must again prophesy to Nations, and peoples, and tongues, and many Kings.

CHAPTER XI.

John measuring the Temple, 3 heareth of two witnesses that shall preach: 7 whom the beast coming up from the sea shall kill, 11 but they rising again ascend into heaven, 13 and seven thousand persons are slain with an earthquake: and at the sound of the seventh Angel, the four and twenty Seniors give praise and thanks to God.

1 And there was given me a reed like unto a rod: and it was said to me, Arise and measure the temple of God, and the altar, and them that adore in it. 2 But the court which is without the Temple, cast forth, and measure not that: because it is given to the Gentiles, and they shall tread under foot the holy city two and forty months. 3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed with sackcloth.

ANNOTATIONS.

ver. 20. *Have done penance.* This phrase being the like both in Greek and Latin, signifieth such sorrowful and penal repentance as causeth a man to forsake his former sins, and depart from them, *ou μετνοησαν εκ των εργων.* Cap. 2. 21, 22. and Act. 8. ver. 22.

ANNOTATIONS.

ver. 4. *Write them not.* Many great mysteries and truths are to be preserved in the Church, which for causes known to God's providence, are not to be written in the holy Scriptures.

ANNOTATIONS.

ver. 2. *Two and forty.* Three years and a half, which is the time of Antichrist's reign and persecution.

ver. 3. *My two witnesses.* Enoch and Elias, as it is commonly expounded; for, that Elias shall come again before the latter day, it is a

CHAPTER 9.

ver. 20. *Idols of gold.* Here again the new translators abuse the people, for *Idols* saying, *Images*: the place being plainly against the portraits of the Heathen gods, which are here, and in the Psalm 95. called, *Dæmonia*, *Devils*.

CHAPTER 10.

ver. 9. *Sweet as it were.* Sweet in the reading, but in fulfilling somewhat bitter, because it commandeth works of penance and suffering of tribulations.

CHAPTER 11.

most notorious known thing, to use Augustine's words, in the mouths and hearts of faithful men. Lib. 20. de Civit. Dei, cap. 29. Tract. 4. in Joan. and both of Enoch and Elias, lib. 1. de pecc. merit. cap. 3. Hierome, ad Pamach. epist. 61. cap. 11. and in Psal. 20. Ambrose, in Psal. 45. Hi-

4 These are the two olive trees and the two candlesticks that stand in the sight of the Lord of the earth. 5 And if any man will hurt them, fire shall come forth out of their mouths, and shall devour their enemies, and if any man will hurt them: so must he be slain. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with all plagues as often as they will. 7 And when they shall have finished their testimony: the beast which ascended from the depth, shall make war against them, and shall overcome them, and kill them. 8 And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified. 9 And there shall of tribes, and peoples, and tongues, and Gentiles, see their bodies for three days and a half: and they shall not suffer their bodies to be laid in monuments. 10 And the inhabitants of the earth shall be glad upon them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth. 11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. 12 And they heard a loud voice from heaven saying to them, Come up hither. And they went up into heaven in a cloud: and their enemies saw them. 13 And in that hour there was made a great earthquake: and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven. 14 The second wo is gone: and behold the third woe will come quickly. 15 And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven, saying, The kingdom of this world is made our Lord's and his Christ's, and he shall reign forever and ever. Amen. 16 And the four and twenty Seniors which sit on their seats in the sight of God, fell on their faces, and adored God, 17 Saying: We thank thee Lord God omnipotent, which art, and which wast, and which shall come: because thou hast received thy great power, and hast reigned. 18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and to render reward to thy servants the Prophets and Saints, and to them that fear thy name, little and great, and to destroy them that have corrupted the earth. 19 And the Temple of God was opened in heaven: and the Ark of his Testament was seen in his temple, and there were made lightnings, and voices, and earthquake and great hail.

CHAPTER XII

4 *The great Dragon, the Devil, watching the woman that brought forth a man child, to devour it. God, took away the child to himself, and fed the woman in the desert.* 7 *Michael fighting with the Dragon overcometh him.* 13 *Who being thrown down to the earth, persecuteth the woman and her seed.*

1 And a great sign appeared in heaven: a woman clothed with the Sun, and the Moon under her feet, and on her head a crown of twelve stars: 2 And being with child, she cried also travailing, and is in anguish to be delivered. 3 And there was seen another sign in heaven, and behold a great red Dragon having seven heads, and ten horns: and on his heads seven Diadems, 4 And his tail drew the third part of the Stars of heaven, and cast them to the earth, and the Dragon stood before the woman which was ready to be delivered: that when she should be delivered: he might devour her son. 5 And she brought forth a man child, who was to govern all Nations in an iron rod: and her son was taken up to God, and to his Throne, 6 And

ANNOTATIONS.

lary, 20. can. in Matt. Prosper, *lib. ultimo de promissionibus*, cap. 13. Gregory, *lib. 14. Moral. cap. 11. and hom. 12. in Ezech.* Beda, in 9. Marci. Chrysostom, *hom. 58. in Matt. and hom. 4. in 2 Thess. and hom. 21. in Gen. and hom. 22. in epist. ad Hebr.* Theophylact and Oecumenius, in 17. Matt. Damascen, *lib. 4. de Orthodoxa fide*, cap. 27.

Furthermore, that they live also in Paradise, it is partly gathered out of the Scripture, Ecclesi. 44. 16. where it is plainly said of Enoch, *that he is translated into Paradise*, as all our Latin exemplars do read: and of Elias, that he was taken up alive it is evident, 4 Reg. 2. Ireneus saith, it is the tradition of the Apostles, that they be both there, *lib. 5. in initio. Dicunt Presbyteri*, saith he, *qui sunt Apostolorum Discipuli. So say the Priests or Ancients that are the scholars of the Apostles.* Justin, q. 85. *ad Orthodoxos.* Finally, that they shall return into the company

ANNOTATIONS.

ver. 1. *A woman.* This is properly and principally spoken of the Church: and by allusion of our B. Lady also.

CHAPTER 11.

of men in the end of the world, to preach against Antichrist, and to invite both Jews and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plain, so we have in part other testimonies hereof: *Malac. 4. Eccl. 44. 16, 48. 10. Matt. 17. 11.* Hypolytus' book of *Antichrist and the end of the world.* All which being well considered, the Heretics are too contentious and incredulous, to discredit the same, as they commonly do.

ver. 8. *Great city, which.* He meaneth Jerusalem, named Sodom and Egypt for the imitation of them in wickedness. So that we see his chief reign shall be there, though his tyranny may extend to all places of the world.

ver. 18. *To render reward.* To repay the hire or wages, for so both the Greek word and Latin signify, due to holy men, proveth against the Protestants, that they did truly merit the same in this life.

CHAPTER 12.

ver. 3 *A great red Dragon.* The great devil Lucifer

ver. 4. *The third part of the stars.* The spirits

the woman fled into the wilderness, where she had a place prepared of God, that there they might feed her a thousand two hundred sixty days. 7 And there was made a great battle in heaven, Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels: 8 And they prevailed not, neither was their place found any more in heaven. 9 And that great Dragon was cast forth, the old Serpent, which is called the Devil and Satan, which seduceth the whole world: and he was cast into the earth, and his Angels were thrown down with him. 10 And I heard a great voice in heaven saying: Now is there made salvation and force and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto the death. 12 Therefore rejoice, O heavens, and you that dwell therein. Wo to the earth and to the sea, because the Devil is descended to you, having great wrath, knowing that he hath a little time. 13 And after the Dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man child. 14 And there were given to the woman two wings of a great Eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her to be carried away with the flood. 16 And the earth help the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was angry against the woman: and went to make battle with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. 18 And he stood upon the sand of the sea.

CHAPTER. XIII.

A beast rising up out of the sea, having seven heads and ten horns and ten diadems, 5 blasphemeth God, 7 and warreth against the Saints and destroyeth them, 11 and another beast rising out of the earth with two horns, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to have the character of his name.

1 And I saw a beast coming up from the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I

ANNOTATIONS.

that fell from their first estate into apostacy with him, and by his means.

ver. 6. *The woman fled.* This great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three years and a half. In which time for all that, she shall not want our Lord's protection, nor true Pastors, nor be so secret, but all faithful men shall know and follow her: much less shall she decay, err in faith, or degenerate and follow Antichrist, as Heretics do wickedly feign. As the church Catholic now in England in this time of persecution, because it hath no public state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither unknown to the faithful that follow it, nor the enemies that persecute it: as the hid company that the Protestants talk of, was for some worlds together, neither known to their friends nor foes, because there was indeed none such for many ages together. And this is true, if we take this flight for a very corporal retiring into wilderness. Where indeed it may be, and is of most expounded, to be a spiritual flight, by forsaking the joys and solaces of the world, and giving herself to contemplation and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signify the desolation and affliction that the Church suf-

CHAPTER 2.

fereth and hath suffered from time to time in this wilderness of the world, by all the fore-runners and ministers of Antichrist, Tyrants and Heretics.

ver. 7. *A great battle.* In the Church there is a perpetual combat betwixt Michael, protector of the Church militant as he was sometime of the Jew's Synagogue, Dan. 10. 21, and his Angels, and the Devil and his ministers. The perfect victory over whom, shall be at the judgment. Mark here also the cause why Michael is commonly painted fighting with a Dragon.

ver. 14. *A time and times.* This often insinuation that Antichrist's reign shall be but three years and a half, Dan. 7. 25. Apoc. 11. 2, 3. and in this chap. v. 6. c. 13, 5. proveth that the Heretics be exceedingly blinded with malice, that hold the Pope to be Antichrist, who hath ruled so many ages.

ver. 15. *To be carried away.* By great persecution he would draw her, that is, her children from the true faith: but every one of the faithful elect, gladly bearing their part thereof, overcome his tyranny. At whose constancy he being the more offended, worketh malicious attempts in assaulting the frailer sort, who are here signified by *the rest of her seed that keep the commandments*, but are not perfect as the former.

ANNOTATIONS.

ver. 1. *A beast coming up.* This beast is the universal company of the wicked, whose head is Antichrist: and the same is called, Apoc. 17. the whore of Babylon. The seven heads be expounded, Apoc. 17. seven kings: five before Christ, one present, and one to come. The

CHAPTER. 13

ten horns be also there expounded to be ten kings that shall reign a short while after Antichrist. This dragon is the Devil, by whose power the whore, or beast, or Antichrist worketh, for in the words following, ver 3. and 4. Antichrist is called the beast to whom the

saw, was like to a libard, and his feet as of a bear, and his mouth, as the mouth of a lion. And the dragon gave him his own force and great power. 3 And I saw one of his heads as it were slain to death: and the wound of his death was cured. And all the earth was in admiration after the beast. 4 And they adored the dragon which gave power to the beast: and they adored the beast, saying, Who is like to the beast? and who shall be able to fight with it? 5 And there was given to it a mouth speaking great things and blasphemy: and power was given to it to work two and forty months. 6 And he opened his mouth unto blasphemies toward God, to blaspheme his name and his tabernacle, and those that dwell in heaven. 7 And it was given unto him to make battle with the saints, and to overcome them. And power was given him upon every tribe and people, and tongue, and nation, 8 And all that inhabit the earth, adored it, whose names be not written in the book of life of the Lamb, which was slain from the beginning of the world. 9 If any man have an ear, let him hear. 10 He that shall lead into captivity, goeth into captivity: he that shall kill in the sword, he must be killed with the sword: here is the patience and the faith of saints. 11 And I saw another beast coming up from the earth: and he had two horns like to a lamb, and he spake as a dragon. 12 And all the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13 And he did many signs, so that he made also fire to come down from heaven unto the earth in the sight of men. 14 And he seduceth the inhabitants on the earth through the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived. 15 And it was given him to give spirit to the image of the beast, and that the image of the beast should speak: and should make that whosoever shall not adore the image of the beast, be slain, 16 And he shall make all little and great, and rich, and poor, and freemen, and bondmen, to have a character in their right hand, or in their foreheads. 17 And that no man may buy or sell, but he that hath the character, or the name of the beast or the number of his name. 18 Here is wisdom. He that

ANNOTATIONS.

dragon, that is, the devil giveth that power of feigned miracles, and as we adore God for giving power to Christ and his followers, so they shall adore the Devil for assisting Antichrist and giving him power.

ver. 3. *In admiration.* They that now follow the simplest and grossest Heretics that ever were without seeing miracles would then much more follow this great seducer working miracles.

ver. 6. *To blaspheme his name.* No heretics ever liker Antichrist than these in our days, specially in blasphemies against God's Church, Sacraments, saints, ministers, and all sacred things.

ver. 7. *To make battle with the saints.* He shall kill the saints then living, Elias and Enoch, and infinite more that professed Christ, whereby we must learn, not to marvel when we see the wicked persecute and prevail against the just, in this life. Then shall his great persecution and cruelty try the saints' patience, as his wonderful means to seduce, shall try the steadfastness of their faith, which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beast, whose names are not written in the book of life of the Lamb,* it giveth great solace and hope to all them that shall not yield to such persecutions, that they are of God's elect, and their names written in the book of life.

ver. 11. *Another beast.* Another false Prophet inferior to Antichrist, shall work wonders also, but all referred to the honour of his master Antichrist. So doth Calvin and other Arch-heretics pervert the world to the honour of Antichrist, and so do their scholars also for the honour of them.

ver. 14. *The image of the beast.* They that now refuse to worship Christ's image, would then worship Antichrist's. And we may note

CHAPTER 13

here, that as the making or honouring of this image was not against the honour of Antichrist, but wholly for it, as also the image of Nebuchadnezzar, and the worship thereof was altogether for the honour of him, so is the worship of Christ's image, the honour of Christ himself, and not against him, as Protestants rightly imagine.

ver. 17. *The character or the name.* As belike for the perverse imitation of Christ, whose image, specially as on the Rood or Crucifix he seeth honoured and exalted in every Church, he will have his image adored, for that is Antichrist in emulation of like honour, adversary to Christ so for that he seeth all true Christian men to bear the badge of his Cross in their foreheads, he likewise will force all his to have another mark, to abolish the sign of Christ. By the like emulation also and wicked opposition, he will have his name and the letters thereof to be sacred, and to be worn in men's caps, or written in solemn places, and to be worshipped, as the name of Jesus is and ought to be among Christian men. And as the ineffable name of God was among the Jews expressed by a certain number of four characters, therefore called *Tetragrammaton*, so it seemeth the Apostle alludeth here to the number of Antichrist's names.

And here it is much to be noted, that the Protestants pulling down the image of Christ out of all Churches, and his sign of the cross from men's foreheads, and taking away the honour and reverence of the name of Jesus, do make room for Antichrist's image, and mark, and name. And when Christ's images and ensigns or arms shall be abolished, and the Idol of Antichrist set up instead thereof, as it is already begun: then is the abomination of desolation which was foretold by Daniel and our Saviour.

hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

CHAPTER XIV.

Virgins follow the Lamb whithersoever, singing a new canticle. 6 One Angel evangelizeth the Gospel: 8 another Angel telleth the fall of Babylon: 9 the third declareth their torments that have adored the beast. Moreover two having sickles, 15 one of them is commanded to reap down the corn, 18 The other to gather the grapes as in vintage, which are trodden in the lake of God's wrath.

1 And I looked, and behold a Lamb stood upon mount Sion, and with him a hundred forty-four thousand having his name, and the name of his Father written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harps. 3 And they sang as it were a new song before the seat and before the four beasts, and the seniors, and no man could say the song, but those hundred forty four thousand, that were brought from the earth. 4 These are they which were not defiled with women. For they are virgins. These follow the Lamb whithersoever he shall go. These were brought from among men, the first fruits to God and the Lamb: 5 And in their mouth there was found no lie, for they are without spot before the

ANNOTATIONS.

ver. 18. *Let him count.* Though God would not have it manifest beforehand to the world, who in particular this Antichrist should be: yet it pleased him to give such tokens of him, that when he cometh, the faithful may easily take notice of him, according as it is written of the event of other prophecies concerning our Saviour. *That when it is come to pass, you may believe.* In the meantime we must take heed that we judge not over rashly of God's secrets, the holy writers here signifying, that it is a point of high understanding, illuminated extraordinarily by God's spirit, to reckon right and decipher truly before hand, Antichrist's name and person.

ver. 18. *It is the number of a man.* A man he must be, and not a devil or spirit, as here it is clear, and by Paul, 2 Thess. 2. where he is called, *the man of sin.* Again, he must be one particular person, and not a number, a succession, or whole order of any degree of men: because his proper name, and the particular number, and the characters thereof be, though obscurely, insinuated. Which reproveth the wicked vanity of Heretics, that would have Christ's own Vicars, the successors of his chief Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who by his description here, and in the said epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord Jesus is. And whosoever he be, these Protestants undoubtedly are his precursors, for as they make his way by ridding away Christ's images, cross, and name, so they exceedingly promote the matter by taking away Christ's chief minister, that all may be plain for Antichrist.

If the Pope had been Antichrist, and had been revealed now a good many years since, as these fellows say he is to them, then the number of this name would agree to him, and the prophecy being now fulfilled, it would evidently appear that he bare the name and

ANNOTATIONS

ver. 4. *Virgins.* One state of life is more excellent than another, and virgins for their purity passing the rest, and always accompanying Christ according to the Church's hymn out of

CHAPTER 13.

number here noted. For when he cometh, this count of the letters or number of his name which before is so hard to know, will be easy. For he will set up his name in every place, even as we faithful men do now advance Jesus. And what name proper or appellative of all or any of the Popes do they find to agree with this number, notwithstanding they boast that they have found the whole order and every of these 1000 years to be Antichrist, and the rest before even from Peter, foreworkers toward his kingdom.

ver. 18. *The number 666.* For as much as the ancient Expositors and other do think, for certain knowledge thereof no mortal man can have without an express revelation, that his name consisteth of so many, and such letters in Greek, as according to their manner of numbering by the Alphabet make 666, and for as much as the letters making that number, may be found in divers names both proper and common: as Irenæus findeth them in *Latinos* and *Teitan*, Hippolitus in *aprovnia*, Aretas in *Lampetis*, and some of this age in *Luderus*, which was Luther's name in the Alman tongue, therefore we see there can be no certainty, and every one frameth and applieth the letters to his own purpose. And most absurdly it is of the Heretics, to apply the word *Latinos* to the Pope: neither the whole order in common, nor ever any particular Pope being so called. Irenæus the first that observed it in that word, applied it to the Empire and state of the Roman Emperor, which then was Heathen, and not to the Pope of his days, or after him. And yet preferred the word *Teitan*, as more agreeable with this admonition, that it were a very perilous and presumptuous thing to define any certainty before hand, of that number and name. And truly whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignity. He is undoubtedly one of Antichrist's precursors, but not Antichrist himself.

CHAPTER 14.

this place. *Quocunque pergus, virgines sequantur. &c.*

ver. 4. *The first fruits.* This the Church applieth to the holy Innocents that died for Christ.

throne of God. 6 And I saw another Angel flying through the midst of heaven, having the eternal Gospel, to evangelize unto them that sit upon the earth, and upon every nation, and tribe, and tongue, and people: 7 Saying with a loud voice, Fear our Lord, and give him honour, because the hour of his judgment is come: and adore ye him that made heaven and earth, the sea and all things that are in them, and the fountains of waters. 8 And another Angel followed, saying, Fallen, fallen is that great Babylon, which of the wine of the wrath of her fornication made all nations to drink. 9 And the third Angel followed them, saying, with a loud voice, If any man adore the beast and his image, and receive the character in his forehead, or in his hand: 10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy Angels, and before the sight of the Lamb. 11 And the smoke of their torment shall ascend for ever and ever: neither have they rest day and night, which have adored the beast, and his image, and if any man take the character of his name. 12 Here is the patience of Saints, which keep the commandments of God and the faith of Jesus. 13 And I heard a voice from heaven, saying to me, Write, blessed are the dead which die in our Lord, from henceforth now, saith the spirit, that they rest from their labours, for their works follow them. 14 And I saw, and behold a white cloud, and upon the cloud one sitting like to the Son of Man, having on his head a crown of gold, and in his hand a sharp sickle. 15 And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud, Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is dry. 16 And he that sat upon the cloud, thrust his sickle into the earth, and the earth was reaped. 17 And another Angel came forth from the temple which is in heaven, himself also having a sharp sickle. 18 And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice, to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. 19 And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God: 20 And the press was trodden without the city, and blood came forth out of the press up to the horse bridles, for a thousand six hundred furlongs.

CHAPTER XV.

They that had now overcome the beast and his image, and the numoer of his name, do glorify God. 6 To seven Angels having the seven last plagues, are given seven cups full of the wrath of God.
1 And I saw another sign in heaven great and marvellous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate. 2 And I saw as it were a

ANNOTATIONS.

ver. 8. *Babylon.* The city of the devil, which is the universal society of the wicked misbelievers, and ill livers in the world.

ver. 12. *Keep the.* Faith is not enough to salvation, without fulfilling of God's commandments.

ver. 13. *From henceforth now.* This being specially spoken of Martyrs as not only Augustine seemeth to take it, but the Calvinists themselves, translating, in *Domino, for our Lord's cause*, the Protestants have no reason to use the place against purgatory or prayer for the departed, seeing the Catholic Church and all her children confess that all Martyrs are straight after their death, in bliss, and need no prayers. Whereof this is Augustine's known sentence. *He doth injury to the Martyr, that prayeth for the Martyr.* Ser. 17. de verb. Apost. cap. 1. And again to this purpose he writeth thus most excellently, tract 84. in Jo. *We keep not a memory of Martyrs at our Lord's table, as we do of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for us, &c.*

But if we take the words generally for all deceased in state of grace, as it may be also, then we say that even such, though they be in purgatory and God's chastisement in the next life, and need our prayers, yet, according to

ANNOTATIONS.

ver. 1. *And I saw.* The tribulations about the day of judgment.

CHAPTER 14.

the aforesaid words of Augustine, *do rest in peace*: being discharged from their labours, afflictions, and persecutions of this world, and, which is more, from the daily dangers of sin and damnation, and put into infallible security of eternal joy with unspeakable comfort of conscience, and such indeed are more happy and blessed than any living, who yet are usually in the Scriptures called blessed, even in the midst of the tribulations of this life. Whereby we see that these words, *from henceforth they shall rest from their labours*, may truly agree to them also that are in Purgatory, and so here is nothing proved against Purgatory. Lastly, this adverb, *a modo*, in Latin, as in Greek, *α παρ*, doth not properly signify from this present time forward, as though the Apostle had said, that after their death and so forward they are happy: but it noteth and joineth the time past together with the time present, in this sense, that such as have died since Christ's ascension, when he first entering into heaven opened it for others, go not to *Limbus patrum*, as they were wont before Christ's time, but are in case to go straight to bliss, except the impediment be in themselves. Therefore they are here called blessed, that die now in this state of grace, and of the new Testament, in comparison of the old faithful and good persons.

CHAPTER 15.

ver. 2. *A sea of glass.* Baptism.

sea of glass mingled with fire, and them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harps of God: 3 And singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God omnipotent: just and true are thy ways King of the worlds. 4 Who shall not fear thee, O Lord, and magnify thy name? because thou only art holy, because all nations shall come, and adore in thy sight, because thy judgments be manifest. 5 And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven. 6 And there issued forth the seven Angels, having the seven plagues from the Temple: revested with clean and white stone, and girded about the breasts with girdles of gold. 7 And one of the four beasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth forever and ever. 8 And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the Temple, till the seven plagues of the seven Angels were consummate.

CHAPTER XVI

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the seat of the beast, Euphrates, and the air, there arise sundry plagues in the world.

1 And I heard a great voice out of the Temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. 2 And the first went and poured out his vial upon the earth, and there was made a cruel and very sore wound upon men that had the character of the beast: and upon them that adored the image thereof. 3 And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living soul died in the sea. 4 And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood. 5 And I heard the Angel of the waters, saying: Thou art just, O Lord which art, and which wast, the Holy One, because thou hast judged these things: 6 Because they have shed the blood of the Saints and Prophets, and thou hast given them blood to drink: for they are worthy. 7 And I heard another, saying, Yea, Lord God omnipotent, true and just are thy judgments. 8 And the fourth Angel poured out his vial upon the Sun, and it was given unto him to afflict men with heat, and fire: 9 And men boiled with great heat, and blasphemed the Name of God, having power over these plagues, neither did they penance to give him glory. 10 And the first Angel poured out his vial upon the seat of the beast: and his kingdom was made dark, and they together did eat their tongues for pain. 11 And they blasphemed the God of heaven because of their pains and wounds, and did not penance from their works. 12 And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof that a way might be prepared to the Kings from the rising of the Sun. 13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, in manner of frogs. 14 For they are the spirits of Devils, working signs, and they go forth to the Kings of the whole earth to gather them into battle at the great day of the omnipotent God. 15 Behold I come as a thief: Blessed is he that watcheth, and keepeth his garment, that he walk not naked, and they see his turpitude. 16 And he shall gather them into a place which in Hebrew is called *Armageddon*. 17 And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the Temple from the throne saying: It is done. 18 And there were made lightnings, and voices, and thunders, and a great earthquake was made, such a one as never hath been since men were upon the earth, such an earthquake, so great. 19 And the great city was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into memory before God, to give her the cup of wine of the indignation of his wrath. 20 And every Island fled, and mountains were not found. 21 And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was made exceeding great.

ANNOTATIONS.

ver. 6. *Because they have.* The great revenge that God will do at the latter day upon the persecutors of his Saints.

ver. 9. *Blasphemed the name.* The desperate and damned persons shall blaspheme God perpetually, which shall be such only as do not repent in this life.

ver. 13. *Dragon.* The dragon is the Devil: the beast, Antichrist, or the society whereof he

CHAPTER 16.

is head: the false prophet, either Antichrist himself, or the company of Heretics and seducers that follow him.

ver. 19. *The great city.* The great commonwealth of the wicked divided into three parts: into Infidels, Heretics, and evil Catholics. This city is here called Babylon, whereof see the Annot. upon the next chapter, v. 5.

CHAPTER XVII.

The harlot Babylon clothed with divers ornaments. 6 and drunken with the blood of Martyrs, sitteth upon a beast that hath seven heads and ten horns: 7 all which things the Angel expoundeth.

1 And there came one of the seven Angels which had the seven vials, and spake with me, saying, Come, I will show thee the damnation of the great harlot, which sitteth upon many waters, 2 With whom the kings of the earth have fornicated, and they which inhabit the earth, have been drunk with the wine of her whoredom. 3 And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns. 4 And the woman was clothed round about with purple and scarlet, and gilted with gold and precious stone, and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. 5 And in her forehead a name written, *Mystery*: Babylon the great, mother of the fornications and the abominations of the

ANNOTATIONS.

ver. 1. *The damnation.* The final damnation of the whole company of the reprobate, called here the great whore.

ver. 5. *Babylon.* In the end of Peter's first Epistle, where the Apostle dateth it at Babylon, which the ancient writers, as we there noted, affirm to be meant of Rome: the Protestants will not in anywise have it so, because they would not be driven to confess that Peter was ever at Rome, but here for that they think it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and city of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot; for such fellows, in the exposition of holy Scriptures, be led only by their prejudicate opinions and heresies, to which they draw all things without all indifferency and sincerity.

But Augustine, Aretas, and other writers, most commonly expound it, neither of Babylon itself a city of Chaldea, or Egypt, nor of Rome, or any one city, which may be so called spiritually, as Jerusalem before, chapter 11, is named spiritual Sodom and Egypt, but of the general society of the impious, and of those that prefer the terrene kingdom and commodity of the world, before God and eternal felicity. The Author of the Commentaries upon the Apocalypse set forth in Ambrose's name, writeth thus: *This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God. But otherwise it signifieth the whole city of the devil, that is, the universal corps of the reprobate.* Tertullian also taketh it for Rome, thus, *Babylon*, saith he, in *John* is a figure of the city of Rome, being so great, so proud of the Empire, and the destroyer of the Saints. Which is plainly spoken of that city when it was Heathen, the head of the terrene dominion of the world, the persecutor of the Apostles, and their successors, the seat of Nero, Domitian, and the like, Christ's special enemies, the sink of idolatry, sin, and false worship of Pagan gods. Then was it Babylon, when John wrote this, and then was Nero and the rest figures of Antichrist, and that city the resemblance of the principal place, wheresoever it be, that Antichrist shall reign in about the latter end of the world.

Now to apply that to the Roman Church and Apostolic See, either now or then, which was spoken only of the terrene state of that city, as it was the seat of the Emperor, and not of Peter, when it did slay above thirty Popes,

CHAPTER 17.

Christ's Vicars, one after another, and endeavoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, and Babylon in Rome another thing. Peter sat in Rome, and Nero sat in Rome: but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome: Which distinction the Heretics might have learned by Peter himself, *Ep. 1. chap. 5.* writing thus, *The Church saluteth you, that is in Babylon, coelect.* So that the Church and the very chosen Church was in Rome, when Rome was Babylon, whereby it is plain, that whether Babylon, or the great whore do here signify Rome or no, yet it cannot signify the Church of Rome, which is now, and ever was differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperors, which were figures of Antichrist, did principally sit in Rome, so also the great Antichrist shall have his seat there, as it may well be, though others think that Jerusalem rather shall be his principal city: yet even then shall neither the Church of Rome, nor the Pope of Rome be Antichrist, but shall be persecuted by Antichrist, and driven out of Rome, if it be possible: for to Christ's Vicar and the Roman Church, he will bear as much good will as the Protestants now do, and he shall have more power to persecute him and the Church, than they have.

Hierome, *epist. 17. cap. 7.* to Marcella, to draw her out of the city of Rome to the holy land, warning her of the manifold allurements to sin and ill life, that be in so great and populous a city alludeth at length to these words of the Apocalypse, and maketh it to be Babylon, and the purple whore: but straightway, lest some naughty person might think he meant that of the Church of Rome, which he spake of the society of the wicked only, he addeth: *There is there indeed the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, and Gentility trodden under foot, the name of Christian daily advancing itself on high.* Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, insomuch, that the said holy Doctor, *lib. 2. advers. Jovinian. c. 19,* signifieth that the holiness of the Church there, hath wiped away the blasphemy written in the fore-

earth. 6 And I saw the woman drunken of the blood of the Saints, and of the blood of the Martyrs of Jesus. And I marvelled when I had seen her, with great admiration. 7 And the Angel said to me, Why dost thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. 8 The beast which thou sawest, was, and is not, and shall come up out of the bottomless depth, and go into destruction: and the inhabitants on the earth, whose names are not written in the book of life from the making of the world, shall marvel, seeing the beast that was, and is not. 9 And here is understanding, that hath wisdom. The seven heads are seven hills, upon which the woman sitteth, and they are seven kings. 10 Five are fallen, one is, and another is not yet come: and when he shall come, he must tarry a short time. 11 And the beast which was and is not: the same also is the eight, and is of the seven, and goeth into destruction. 12 And the ten horns which thou sawest: are ten kings, which have not yet received kingdom, but shall receive power as kings one hour after the beast. 13 These have one counsel and force: and their power they shall deliver to the beast. 14 These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him, called, and elect, and faithful. 15 And he said to me, The waters which thou sawest where the harlot sitteth, are peoples and nations and tongues. 16 And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire. 17 For God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be consummate. 18 And the woman which thou sawest: is the great city, which hath kingdom over the kings of the earth.

ANNOTATIONS.

head of her former iniquity. But of the difference of the old state, and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read Leo, *Ser. 1. in natuli Petri and Pauli.*

ver. 5. *Mystery.* Paul calleth this secret and close working of abomination, the mystery of iniquity, 2 *Thess. 2*, and it is called a little after in this chapter, verse 7, *the Sacrament*, or mystery, of the woman, and it is also the mark of reprobation and damnation.

ver. 6. *Drunken of the blood.* It is plain, that this woman signifieth the whole corps of all the persecutors that have and shall shed so much blood of the just: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Heretics to death, and allow of their punishment in other countries: But their blood is not called the blood of Saints, no more than the blood of thieves, mankillers, and other malefactors: for the shedding of which by order of justice, no commonwealth shall answer.

ver. 8. *Was, and is not.* It signifieth the short reign of Antichrist, who is the chief horn or head of the beast.

ver. 9. *Seven hills.* The Angel himself here expoundeth these seven hills to be all one with the seven heads and the seven kings: and yet the Heretics blinded exceedingly with malice against the Church of Rome, are so made to take them for the seven hills literally, upon which in old time Rome did stand: that so they might make the unlearned believe, that Rome is the seat of Antichrist. But if they had any consideration, they might mark that the Prophet's visions here are most of them by Sevens, whether he talk of heads, horns, candlesticks, Churches, kings, hills, or other things: and that he alludeth not to the hills, because they were just seven, but that *Seven* is a mystical number, as sometime *Ten* is, signifying universally all of that sort whereof he speaketh as, that the seven heads, hills, or kingdoms,

CHAPTER 17.

which are here all one, should be all the kingdoms of the world that persecute the Christians: being heads and mountains for their height in dignity above others. And some take it, that there were seven special Empires, kingdoms, or States, that were, or shall be the greatest persecutors of God's people, as of Egypt, Canaan, Babylon, the Persians, and Greeks, which be five, sixthly, of the Roman Empire which once persecuted most of all other, and which, as the Apostle here saith, *yet is*, or standeth, but the seventh, then when John wrote this, was not come, neither is, yet come in our days: which is Antichrist's state, which shall not come so long as the Empire of Rome standeth, as Paul did prophesy. 2 *Thess. 2*.

ver. 11. *The same is the eight.* The beast itself being the congregation of all these wicked persecutors, though it consist of the foresaid seven, yet for that the malice of all is complete in it, may be called the eight. Or, Antichrist himself, though he be one of the seven, yet for his extraordinary wickedness, shall be counted the odd persecutor, or the accomplishment of all other and therefore is named the eight. Some take this beast called the eight, to be the Devil.

ver. 12. *Ten kings.* Some expound it of ten small kingdoms, into which the Roman Empire shall be divided, which shall all serve Antichrist, both in this life and a little after.

ver. 18. *The great city.* If it be meant of any one City, and not of the universal society of the reprobate, which is the City of the Devil, as the Church and the universal fellowship of the faithful is called the City of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperors, till Constantine's days, who made an end of the persecution. For by the authority of the old Roman Empire, Christ was put to death first, and afterward the two chief Apostles, and the looses their successors, and infinite Catholic men throughout the world, by lesser kings

CHAPTER XVIII.

The fall of Babylon, her judgment, plagues and revenges: for the which, 9 the kings, 16 and merchants of the earth that sometime did cleave unto her, shall mourn bitterly: 20 but heaven, and the Apostles and Prophets shall rejoice.

1 And after these things I saw another Angel coming down from heaven, having great power: and the earth was illuminated of his glory. 2 And he cried out in force, saying, Fallen, fallen is Babylon the great: and it is become the habitation of Devils, and the custody of every unclean spirit, and the custody of every unclean and hateful bird: 3 Because all nations have drunk of the wine of the wrath of her fornication: and the Kings of the earth have fornicated with her: and the merchants of the earth were made rich by the virtues of her delicacies. 4 And I heard another voice from heaven saying, Go out from her my people: that you be not partakers of her sins, and receive not of her plagues. 5 Because her sins are come even to heaven, and God hath remembered her iniquities. 6 Render to her as she also hath rendered to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double unto her. 7 As much as she hath glorified herself, and hath been in delicacies, so much give her torment and mourning: because she saith in her heart, I sit a Queen, and Widow I am not, and mourning I shall not see. 8 Therefore in one day shall her plagues come, death, and mourning, and famine, and with fire she shall be burnt: because God is strong that shall judge her. 9 And the kings of the earth, which have fornicated with her, and have lived in delicacies, shall weep, and bewail themselves upon her, when they shall see the smoke of her burning: 10 Standing far off for the fear of her torments, Saying, Wo, wo, that great city Babylon, that strong city: because in one hour is thy judgment come. 11 And the merchants of the earth shall weep, and mourn upon her: because no man shall buy their merchandise any more, 12 Merchandise of gold and silver and precious stone, and of pearl, and fine linen, and purple, and silk, and scarlet, and Thyne wood, and all vessels of ivory, and all vessels of precious stone and of brass and iron and marble, 13 And cinnamon, and of odours, and ointment, and frankincense, and wine, and oil, and flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the apples of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall no more find them. 15 The merchants of these things which are made rich, shall stand far from her for fear of her torments, weeping and mourning, 16 And saying, Wo, wo, that great city, which was clothed with silk and purple, and scarlet, and was gilded with gold, and precious stones, and pearls: 17 Because in one hour are so great riches made desolate: and every governor, and every one that saileth into the lake, and the shipmen, and they that work in the sea, stood afar off, 18 And cried seeing the place of her burning, saying, what other is like to this great city? 19 And they threw dust upon their heads, and cried weeping and mourning, saying: Wo, wo, that great city, in the which all were made rich that had ships in the sea, of her prices: because in one hour she is desolate. 20 Rejoice over her, heaven, and ye holy Apostles and Prophets: because God hath judged your judgment of her. 21 And one strong Angel took up as it were a great millstone, and threw it into the sea, saying, With this violence shall Babylon that great city be thrown, and shall now be found no more. 22 And the voice of harpers, and of Musicians, and of them that sing on shalm and trumpet, shall no more be heard in thee, and every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, 23 And the light of the lamp shall no more shine in thee, and the voice of the bridegroom and the bride shall no more be heard in thee: because thy merchants were the princes of the earth, because all nations have erred in thine enchantments. 24 And in her is found the blood of the Prophets and Saints, and of all that were slain in the earth.

CHAPTER XIX.

The Saints glorified God for the judgment pronounced upon the harlot, 7 the marriage of the Lamb is prepared. 10 The Angel refuseth to be adored of John. 11 There appeareth one, who is the word of God, and the King of kings, and Lord of lords, sitting on a horse, with a great army, and fighting against the beast, and the kings of the earth and their armies: 17 the birds of the air being in the meantime called to devour their flesh.

1 After these things I heard as it were the voice of many multitudes in heaven, saying, Alleluia, praise, and glory, and power is to our God: 2 Because true and just are his judgments which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath

ANNOTATIONS.

which then were subject to Rome. All which Antichristian persecutions ceased, when Constantine reigned, and yielded up the city to the Pope, who holdeth not the kingdom or Empire over the world, as the Heathen did, but the

CHAPTER 17.

fatherhood and spiritual rule of the Church. Howbeit, the more probable sense is the other, of the city of the devil, as the author of the homilies upon the Apocalypse in Augustine declareth.

ANNOTATIONS.

ver. 21. *Babylon that great.* By this it seemeth clear, that the Apostle meaneth not any one city, but the universal company of the reprobate,

CHAPTER 18.

which shall perish in the day of judgment: the old Prophets also naming the whole number of God's enemies mystically, Babylon, as Jer. c. 52

revenged the blood of his servants, of her hands. 3 And again they said, *Alleluia*. And her smoke ascendeth for ever and ever. 4 And the four and twenty Seniors tell down, and the four beasts, and adored God sitting upon the throne saying: *Amen, Alleluia*. 5 And a voice came out from the throne saying: Say praise to our God all ye his servants: and you that fear him, little and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Alleluia*: because our Lord God the omnipotent hath reigned. 7 Let us be glad and rejoice, and give glory to him: because the marriage of the Lamb is come, and his wife hath prepared herself. 8 And it was given to her that she clothe herself with silk glittering and white. For the silk are the justifications of Saints. 9 And he said to me, Write, Blessed be they that are called to the Supper of the

ANNOTATIONS.

ver. 3. *Again they said*. This often repeating of *Alleluia* in time of rejoicing, the Church doth follow in her service.

ver. 4. *Amen, Alleluia*. These two Hebrew words, as other elsewhere, both in the Greek and Latin text are kept religiously, and not translated, unless it be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Testaments in many places. And marvel it is why they use them not in all places, but sometimes turn *Amen*, into *Verily*, whereof see the Annotation, *John*. 8. ver. 34. and in their Service book they translate *Alleluia*, into *Praise ye the Lord*. As though *Alleluia* had not as good a grace in the act of serving God, where it is indeed properly used, as it hath in the text of the Scripture.

The Church Catholic doth often and specially use this sacred word, to join with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great rejoicing, by the word *Alleluia*, and by often repetition thereof: as the Catholic Church also useth, namely in Easter time even till Whitsuntide, for the joy of Christ's resurrection, which as Augustine declareth, *epist. ad Januarium*, was the general use of the Primitive Church, making a greater mystery and matter of it, than our Protestants now do. At other times of the year also he saith it was sung in some Churches, but not in all. Hierome numbereth it among the heresies of Vigilantius, That *Alleluia* could not be sung but at Easter, *Advers. Vigilant. cap. 1*.

The truth is, by the use of the Scriptures it hath more in it than *Praise ye the Lord*, signifying with laud, glorifying and praising of God, a great rejoicing, with all mirth, and exultation of heart in the singers thereof, and that is the cause why the holy Church saith, *Laus tibi Domine, Praise be to thee, O Lord*, in Lent, and times of penance and mourning, but not *Alleluia*. Which, as Augustine also declareth, is a term of signification and mystery, joined with that time, and then used specially in the Church of God, when she representeth unto us in her service, the joys and beatitude of the next life: which is done specially at Easter, by the joyful celebrating of Christ's glorious Resurrection and ascension after the penal time of Lent which representeth the misery of this life. Augustine, *Ser. 1. and 5. chap. 9. and 6. c. 9. de Diversis, tom. 10*. And in his enarration upon the 148th Psalm. For in the titles and ends of divers holy Psalms this *Alleluia* is full of mystery and sacred signification. Where we must

CHAPTER 19.

ask the Protestants, why they have left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor, *Praise ye the Lord*, in the Bible 1577, and that nine times in the six last Psalms.

Moreover, the said holy Doctor, *lib. 2. de doct. Christ. c. 11*. affirmeth, that *Amen* and *Alleluia* be not translated into any other language, *propter sanctiorem auctoritatem*, for the more sacred authority of the words so remaining, and *epist. 278*. he saith that it is not lawful to translate them. *Nam sciendum est, &c. for it is to be known*, saith he, that all Nations do sing *Amen* and *Alleluia* in the Hebrew words, which neither the Latin man nor the Barbarous may translate into his own language. Hierome also, *epist. 137*. And namely for our nation, Gregory will bear us witness that our Country received the word *Alleluia*, with their Christianity, saying thus, *lib. 27. Moral. c. 6. Lingua Britannicæ quæ nihil aliud noverat quam barbarum frendere, jamdudum in Divinis laudibus Hebræum cœpit resonare Alleluia*. That is, The Britain tongue, which knew nothing else but to mutter barbarously, hath begun of late in God's divine lauds and praises to sound the Hebrew *Alleluia*. And for Jewry, Hierome, *epist. 17. cap. 7*. writeth, that the Husbandmen at the plough sang *Alleluia*, which was not then their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was instead of a bell to call them together *ad Collectam*. in *Epitaph. Paulæ. cap. 10*.

This word is a sacred, Christian, mystical and angelical song: and yet in the new Service book it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree with the Church of God, nor with the use of holy Scriptures, no, nor with their own translations. But no marvel that they cannot sing the song of our Lord, and of Angels in a strange Country, that is out of the Catholic Church, in the captivity of schism and heresy. Lastly, we might ask them whether it be all one to say, *Matt. 21, Hosanna*, and save us, we beseech thee: whereas *Hosanna* is withal a word of exceeding great congratulation and joy which they expressed towards our Saviour. Even so *Alleluia* hath another manner of sense and signification in it, than can be expressed by, *Praise ye the Lord*.

ver. 8. *Justifications of Saints*. Here the Heretics in their translations could not alter the word *justifications* into *ordinances*, or *constitutions*, as they did falsely in the first of Luke, verse 6. but they are forced to say in Latin, *justificationes*, as Beza: and in English, *righteousness*, for *justifications*, they will not say in

marriage of the Lamb. And he said to me, These words of God be true. 10 And I fell before his feet, to adore him. And he saith to me, See thou do not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Adore God. For the testimony of Jesus, is

ANNOTATIONS.

any case for fear of inconvenience. Yea and they cannot deny but those justifications be the good works of Saints. But where they make this gloss, that they be so called, because they are the fruits or effects of faith, and of the justice which we have by only faith, it is most evidently false, and against the very text, and nature of the word. For there is no cause why any thing should be called a man's justification, but for that it maketh him just. So that justifications, be the virtues of faith, hope, charity, and good deeds, justifying or making a man just, and not effects of justification, neither faith only, but they altogether be the very ornaments and inward garments, beauty, and justice of the soul, as here it is evident.

ver. 10. *And I fell.* The Protestants abuse this place, and the examples of the Angel's forbidding John to adore him being but his fellow servant, and appointing him to adore God, against all honour, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching them that no religious worship ought to be done unto them. But in truth it maketh for no such purpose, but only warneth us that Divine honour and the adoration due to God alone, may not be given to any Angels, or other creatures. *Augustine, De vera relig. cap. ultimo.* And when the Adversaries reply that so great an Apostle, as John was, could not be ignorant of that point, nor would have given divine honour unto an Angel, for so he had been an Idolater, and therefore that he was not reprehended for that, but for doing any religious reverence or other honour whatsoever to his fellow servant: we answer, that by the like reason, John being so great an Apostle, if this latter kind of reverence had been unlawful, and to be reprehended, as the Protestants hold it is no less than the other, could not have been ignorant thereof, nor would have done it.

Therefore they might much better have learned of Augustine, q. 61. in *Genes.* how this fact of John was corrected by the Angel, and wherein the error was. In effect it is thus, that the Angel being so glorious and full of majesty presenting Christ's person, and in his name using divers words proper to God, as, *I am the first and the last, and alive and was dead,* and such like, might well be taken of John, by error of his person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with divine honour: which the Angel correcting, told him he was not God, but one of his fellows, and therefore that he should not so adore him, but God. Thus then we see, John was neither so ignorant, to think that any undue honour might be given to any creature: nor so ill, to commit idolatry by doing undue worship to any Angel in heaven: and therefore was not culpable at all in his fact, but only erred materially, as the Schoolmen call it, that is, by mistaking one for another, thinking that which was an Angel, to have

CHAPTER 19.

been our Lord: because he knew that our Lord himself is also called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 22d of the Apoc. whether it were the same or another, for that also did so appear, that John could not tell whether it were Christ himself or no, till the Angel told him. Once this is certain, that John did not formally, as they say, commit idolatry, nor sin at all herein, knowing all duties of a Christian man, no less than an Angel of heaven, being also in as great honour with God, yea and in more than many Angels. Which perhaps may be the cause, and consequently another explication of this place, that the Angel knowing his great graces and merits before God, would not accept any worship or submission at his hands, though John again of like humility did it, as also immediately afterward, chap. 22. which belike he would not have done, if he had been precisely advised by the Angel but a moment before, of error and undutifulness in the fact. Howsoever that be, this is evident, that this the Angel's refusing of adoration, taking not away the due reverence and respect we ought to have to Angels, or other sanctified persons and creatures, and so these words, *See thou do it not,* signify rather an earnest refusal, than any signification of crime to be committed thereby.

And marvel it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference and comparing of the Scriptures that themselves so much or only require. We will give them occasion and a method so to do, thus. He that doubteth of this place, findeth out three things of question which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures, taking the word religion or religious worship not for that special honour, which is properly and only due to God, as Augustine sometimes useth it, but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing is, whether by use of the Scriptures, that honour be called *adoration* in Latin, or by a word equivalent in other languages, Hebrew, Greek, or English. Lastly, whether we may by the Scriptures fall down prostrate before the things, or at the feet of the persons that we so adore. For of civil duty done to our Superiors by capping, kneeling, or other courtesy, I think the Protestants will not stand with us: though indeed, their arguments make as much against the one as the other.

But for religious worship of creatures, which we speak of, let them see in the Scriptures both old and new: first, whether the Temple, the Tabernacle, the Ark, the Propitiatory, the

the spirit of prophecy. 11 And I saw heaven opened, and behold a white horse, and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth. 12 And his eyes as a flame of fire, and on his head many diadems, having a name written which no man knoweth but himself. 13 And he was clothed with a garment sprinkled with blood: and his name is called, **THE WORD OF GOD**. 14 And the hosts that are in heaven followed him on white horses, clothed in white and pure silk. 15 And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentiles. And he shall rule them in a rod of iron: and he treadeth the wine-press of the fury of the wrath of God omnipotent. 16 And he hath in his garment and in his thigh written, **KING OF KINGS, AND LORD OF LORDS**. 17 And I saw one Angel standing in the Sun, and he cried with a loud voice, saying to all the birds that did fly by the midst of heaven, Come and assemble together to the great Supper of God: 18 That you may eat the flesh of Kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of all freemen and bondmen, and of little and great. 19 And I saw the beast and the kings of the earth, and their armies gathered to make war with him that sat upon the horse and with his army. 20 And the beast was apprehended, and with him the false prophet: which wrought signs before him, wherewith he seduced them that took the character of the beast, and that adored his image. These two were cast alive into the pool of fire burning also with brimstone. 21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

CHAPTER XX.

An Angel casteth the dragon, or devil, bound, into the depth for a thousand years, in which the souls of Martyrs in the first resurrection shall reign with Christ. 7 After which years, Satan being let loose, shall raise Gog and Magog, an innumerable army, against the beloved city: 9 but a fire from heaven shall destroy them. 12 Then books are opened, and he that sitteth upon the throne, judgeth all the dead according to their works.

1 And I saw an Angel descending from heaven, having the key of the bottomless depth, and a great chain in his hand. 2 And he apprehended the dragon the old serpent, which is the

ANNOTATIONS.

Cherubins, the Altar, the Bread of proposition, the Sabbath, and all their holies, were not revered by all signs of devotion and religion: whether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of Jesus, such like, which be by use, signification, or sanctification made holy, are not now to be revered: and they shall find all these things to have been revered of all the faithful, without any dishonour of God, and much to his honour. Secondly, that this reverence is named *adoration* in the Scriptures, these speeches do prove Psal. 98. *Adore ye his footstool because it is holy*, and Hebr. 11. *He adored the top of his rod*. Thirdly, that the Scriptures also warrant us, as the nature of the word adoration giveth in all three tongues, to bow down our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, specially Angels, as John doth here, these example prove. Abraham adored the Angels that appeared to him, Moses also the Angel that showed himself out of the bush, who were creatures, though they represented God's person, as this Angel here did, that spake to John. Balaam adored the Angel that stood before him with a sword drawn. Numb. 22. Josu adored falling down before the feet of the Angel, calling him his Lord, knowing by the Angel's own testimony, that it was but an angel. Who refused it not, but required yet more reverence, commanding him to pluck off his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

Yea not only to Angels, but even to great Prophets this devotion was done, as to Daniel

CHAPTER 19.

by Nebuchadnezzar, who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather than to him, as Hierome defendeth the same against Porphyry, who charged Daniel with intolerable pride therein: and the said holy Doctor allegeth the fact of Alexander the Great, that did the like to Joidas the high priest of the Jews. Howsoever that be, for of the sacrifice there mentioned there may be some doubt, which the Church doth always immediately to God, and to no creature, the fact of the Prophets, 4 Reg. 2, to Elizeus, is plain: where they perceiving that the double grace and spirit of Elias was given to him, fell flat down at his feet and adored. So did the Sunamite. To omit that Achior adored Judith, falling at her feet, as a woman blessed of God, and infinite other places.

All which things, by comparing the Scriptures, our Adversaries should have found to be lawfully done to men, and Angels, and sovereign holy creatures. Whereby they might convince themselves, and perceive, that that thing could not be forbidden John to do to the Angel which they pretend: though the Angel for causes might refuse even that which John did lawfully unto him, as Peter did refuse the honour given him by Cornelius, according to Chrysostom's opinion, hom. 23. in cap. 10. Acts. Yea, even in the third chapter of this book, if our Adversaries would look no further, they might see where this Angel prophesieth and promiseth that the Jews should fall down before the feet of the Angel of Philadelphia and adore.

Devil and Satan, and bound him for a thousand years. 3 And he threw him into the depth, and shut him up, and sealed over him, that he seduce no more the nations, till the thousand years be consummate, and after these things he must be loosed a little time. 4 And I saw seats, and they that sat upon them: and judgment was given them and the souls of the beheaded for the testimony of Jesus, and for the word of God, and that adored not the beast, nor his image, nor received his character in their foreheads or in their hands, and have lived, and reigned with Christ a thousand years. 5 The rest of the dead lived not, till the thousand years be consummate. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection, in these the second death hath not power: but they shall be priests of God and of Christ: and shall reign with him a thousand years. 7 And when the thousand years shall be consummate, Satan shall be loosed out of his prison and shall go forth, and seduce the nations that are upon the four corners of the earth, Gog, and Magog, and shall gather them into

ANNOTATIONS.

ver. 2. *Bound him.* Christ by his passion hath abridged the power of the devil for a thousand years, that is, the whole time of the new Testament, until Antichrist's time, when he shall be loosed again, that is, be permitted to deceive the world, but for a short time only, to wit three years and a half.

ver. 4. *I saw seats.* Augustine, *lib. 20. de Civit. Dei. c. 9.* taketh this to be spoken, not of the last judgment, but of the *Sees* or *Consistories* of Bishops and Prelates, and of the Prelates themselves by whom the Church is now governed. As the judgment here given, can be taken no otherwise better, than of that which was said by our Saviour, Matt. 18. *Whatsoever you bind in earth, shall be bound in heaven: and therefore the Apostle saith, What have I to do to judge of them that are without?*

ver. 4. *And the souls.* He meaneth, saith Augustine, the souls of Martyrs, that they shall in the meantime, during these thousand years, which is the time of the Church militant, be in heaven without their bodies, and reign with Christ: for, the souls, saith he, of the godly departed, are not separated from the Church, which is even now the kingdom of Christ: for else there should be kept no memory of them at the Altar of God in the communicating of the body of Christ: neither should it avail to hasten to baptism in the perils of death, for fear of ending our lives without it: nor to hasten to be reconciled, if we fortune for penance or of ill conscience to be separated from the same body. And why are all these things done, but for that the faithful departed also be members of the Church? And though for example the Martyrs be only named here, yet it is meant of others also that die in the state of grace.

ver. 5. *The rest lived not.* The rest which are not of the happy number aforesaid, but lived and died in sin, reign not with Christ in their souls during this time of the new Testament, but are dead in soul spiritually, and in body, naturally, till the day of judgment. August. *ibid.*

ver. 5. *This is the first resurrection.* As here be two generations, one by faith, which is now in Baptism: and another according to the flesh, when at the latter day the body shall be made immortal and incorruptible: so there are two resurrections, the one now of the souls to salvation when they die in grace, which is called the first, the other of the bodies at the latter day. August. *lib. 20. de civit. c. 6.*

ver. 6. *They shall be priests.* It is not spoken,

CHAPTER 20.

saith Augustine, *lib. 20. de Civit. cap. 10. of Bishops and Priests only, which are properly now in the Church called Priests: but as we call all Christians, for the mystical Chrism or ointment, so all, Priests, because they are the members of one Priest, of whom the Apostle Peter saith, A holy people, a kingly Priesthood.* Which words be notable for their learning that think there be none properly called Priests now in the new Testament, no otherwise than all Christian men and women, and a confusion to them that therefore have turned the name Priests into Ministers.

ver. 7. *Satan shall be loosed.* In the whole 8th chapter of the 20th book *de Civit Dei*, in Augustine, is a notable commentary of these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proving that whether he be bound or loose, he can never seduce the same. *The same,* saith he, *shall be the state of the church at that time when the devil is to be loosed, even as since it was instituted: the same hath it been and shall be at all time in her children that succeed each other by birth and death.* This I thought was therefore to be mentioned, lest any man should think, that during the little time wherein the devil shall be loosed, the Church shall not be upon the earth, he either not finding it here when he shall be let loose, or consuming it when he shall by all means persecute the same. Secondly he declareth, that the devil to be bound, is nothing else but not to be permitted by God to exercise all his force or fraud in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three years and a half, to practise and prove all his power and arts of tentations against the church and her children, and yet not to prevail against them. Thirdly, this Doctor sheweth by what great mercy our Lord hath tied Satan, and abridged his power during the whole millenary or thousand years, which is all the time of the new Testament until then: and with what wisdom he permitteth him to break loose that little time of three years and six months, toward the latter day, which shall be the reign of Antichrist. Lastly he sheweth what kind of men shall be most subject to the devil's seductions, even such as now by temptation of heretics go out of the Church, and who shall avoid it.

By all which we may confute divers false expositions of old and late heretics, first the ancient sect of Millenaries, that grounded upon

battle, the number of whom is as the sand of the sea. 8 And they ascended upon the breadth of the earth, and compassed the camp of the earth, and compassed the camp of the Saints, and the beloved city. 9 And there came down fire from God out of heaven, and devoured them: 10 And the Devil which seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night forever and ever. 11 And I saw a great white throne, and one sitting upon it, from whose sight earth and heaven fled, and there was no place found for them. 12 And I saw the dead, great and little, standing in the sight of the throne, and books were opened: and another book was opened, which is of life: and the dead were judged of those things which were written in the books according to their

ANNOTATIONS.

these thousand years named by the Prophet, this heresy, that there should be so many years after the resurrection of our bodies, in which we should reign with Christ in this world, in our bodies, in all delights and pleasures corporal, of meats, drinks, and such like, which they called the first resurrection: of which heresy Cerinthus was the author, *Epiph. hæc. 77 in fine. Hier. Comment in c. 19. Matt. August. hæc. 8. ad Quod vult Deum.* Eusebius also, *lib. 3. historie. c. 33.* sheweth that some principal men were in part, though after a more honest manner concerning those corporal delicacies, of the same opinion, by misconstruction of these words of John. Whereby we learn, and all the world may perceive, the holy Scriptures to be hard, when so great Clerks did err, and that there is no security but in that sense which the Church alloweth of.

The late Heretics also by the said Augustine's words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the devil's loosing, but that it hath been seduced even a great piece of this time when the devil is bound: holding that the very true Church may err or fall from truth to error and idolatry, yea, which is more blasphemy, that the chief governor of the Church is Antichrist himself, and the very Church under him, the whore of Babylon: and that this Antichrist, which the Scriptures in so many places, and here plainly by Augustine's exposition, testify, shall reign but a small time, and that toward the last judgment, hath been revealed long sithence, to be the Pope himself, Christ's own Vicar, and that he hath persecuted the Saints of their sect for these thousand years at the least. Which is no more but to make the Devil to be loose, and Antichrist to reign the whole thousand years, or the most part thereof, that is, almost the whole time of the Church's state in the new Testament, which is against this and other Scriptures evidently, appointing that to be the time of the Devil's binding: Yea it is to make Antichrist and the devil weaker toward the day of judgment than before, and the truth better to be known, and the faith more common, the nearer we come to the same judgment: which is expressly against the Gospel, and this prophecy of John.

We see that the sects of Luther, Calvin, and other, be more spread through the world than they were ever before, and consequently the Pope and his religion lessened, and his power of punishing, or, as they call it, persecuting the said Sectaries, through the multitude of his adversaries, diminished. How then is the

CHAPTER 20.

Pope Antichrist, whose force shall be greater at the latter end of the world, than before? or how can it be otherwise, but these sect masters should be Antichrist's near precursors, that make Christ's chief ministers and the church's chief governors that have been these thousand years and more to be Antichrist's, and themselves and their sects to be true, that come so near the time of the devil's loosing and seduction, and of the personal reign of Antichrist.

ver. 8. *The camp of the Saints.* Augustine in the 20th book de Civ. Dei, c. 11. *It is not to be taken that the persecutors shall gather to any place, as though the camp of the Saints or the beloved city should be hut in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wheresoever the Church shall then be, which shall be in all Nations even then, for so much is insinuated by this latitude of the earth here specified, there shall the tents of the Saints be, and the beloved City of God, and there shall she be besieged by all her enemies, which shall be in every Country where she is, in most cruel and forcible sort.* So writeth this profound holy Doctor. Whereby we see, that as now the particular Churches of England, Scotland, Flanders and such like, be persecuted by their enemies in those Countries, so in the time of Antichrist, the Churches of all Nations, as of Italy, Spain, France, and all other which now be quiet, shall be assaulted as now the aforesaid are, and much more, for that the general persecution of the whole, shall be greater than the particular persecution of any Churches in the world.

ver. 9. *There came down a fire.* It is not meant of the fire of Hell, saith Augustine, *lib. c. 12.* into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary help that God will send from heaven, to give succour to the Saints of the Church that then shall fight against the wicked: or, the very fervent and burning zeal of religion and God's honour, which God will kindle in the hearts of the faithful, to be constant against all the forces of that great persecution.

ver. 12. *Another book.* This is the book of God's knowledge or predestination, wherein that which before was hid to the world, shall be opened, and wherein the true record of every man's works shall be contained, and they have their judgment diversely according to their works, and not according to faith only, or lack of faith only. For all infidels, as Turks, obstinate Jews, and Heretics, shall never come to that examination, being otherwise condemned.

works. 13 And the sea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their works. 14 And hell and death were cast into the pool of fire. This is the second death. 15 And he that was not found written in the book of life, was cast into the pool of fire.

CHAPTER XXI.

Heaven and earth being made new, John seeth the new city Jerusalem prepared and adorned for the spouse of the Lamb. 6 The just are glorified, 7 and the wicked thrust into the pool of fire. 12 The wall and gates and foundations of the city are described and measured: 18 all which are gold and crystal, precious stones and pearls.

1 And I saw a new heaven and a new earth, for the first heaven and the first earth was gone, and the sea now is not. 2 And I John saw the holy city Jerusalem new descending from heaven, prepared of God, as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and he God with them shall be their God. 4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning nor crying, neither shall there be sorrow any more, which first things are gone. 5 And he that sat in the throne, said: Behold I make all things new. And he said to me: Write, because these words be most faithful and true. 6 And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis. 7 He that shall overcome, shall possess these things, and I will be his God: and he shall be my son. 8 But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the pool burning with fire and brimstone, which is the second death. 9 And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will show thee the bride, the wife of the Lamb. 10 And he took me up in spirit unto a mountain great and high: and he showed me the holy city Jerusalem descending out of heaven from God, 11 Having the glory of God, and the light thereof like to a precious stone, as it were to the Jasper stone, even as chrystal. 12 And it had a wall great and high having twelve gates, and in the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. 13 On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. 14 And the wall of the city having twelve foundations: and in them twelve names, of the twelve Apostles of the Lamb. 14 And he that spake with me had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall. 16 And the city is situated quadranglewise, and the length thereof is as great as also the breadth: and he measured the city with the reed for twelve thousand furlongs, and the length and height and breadth thereof be equal. 17 And he measured the wall thereof of a hundred forty-four cubits, the measure of a man which is an Angel. 18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to pure glass. 19 And the foundations of the wall of the city, were adorned with all precious stone. The first foundation, the jasper: the second, the sapphire: the third, the calcedonius: the fourth, the emeraud. 20 The fifth, the sardonix: the sixth, the sardius: the seventh, the crysolitus: the eighth, the berillus: the ninth, the topazius: the tenth, the crysophrasus: the eleventh, the hyacinth: the twelfth, the amethyst. 21 And the twelve gates: there are twelve pearls, one to every one: and every gate was of one several pearl, and the street of the city pure gold, as it were transparent glass. 22 And temple I saw not therein: for our Lord the God omnipotent is the Temple thereof, and the Lamb, 23 And the city needeth not sun nor moon to shine in it: for the glory of God hath illuminated it, and the Lamb is the lamp thereof. 24 And the Gentiles shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. 25 And the gates thereof shall not be shut by day: for there shall be no night there. 26 And they shall bring the glory and honour of nations into it. 27 There shall not enter into it any polluted thing, nor that doth abomination and maketh lie, but they that are written in the book of life of the Lamb.

CHAPTER XXII.

The tree of life being watered with living water, yielded fruits every month. 3 There is neither curse nor night in the city. 6 The Angel that showed John all these things, refuseth to be adored of him. 14 He telleth him that the just shall enter into the city, but the rest shall be cast forth. 18 Lastly, he protesteth and threateneth against them that shall presume to add to this prophecy, or take away from the same.

1 And he showed me a river of living water, clear as crystal, proceeding from the seat of God and of the Lamb. 2 In the midst of the street thereof, and on both sides of the river, the

ANNOTATIONS.

ver. 18. *Pure gold.* Gregory, *lib.* 18. *Moral.* can. 28, saith, the heavenly state is resembled to gold, precious stone, crystal, glass, and the like, for the purity, clarity, glittering of the glorious bodies: where one man's body, conscience, and cogitations are represented to another, as corporal things in this life are seen through crystal or glass.

CHAPTER 21.

ver. 22. *Temple.* All external sacrifice which now is necessary duty of the faithful, shall then cease, and therefore there shall need no material Temple.

ver. 27. *Not enter into it.* None not perfectly cleansed of their sins, can enter into this heavenly Jerusalem.

tree of life, yielding twelve fruits, rendering his fruit every month, and the leaves of the tree for the curing of the Gentiles. 3 And no curse shall be any more: and the seat of God and of the Lamb shall be in it, and his servants shall serve him. 4 And they shall see his face: and his name in their foreheads. 5 And night shall be no more: and they shall not need the light of lamp, nor the light of the sun, because our Lord God doth illuminate them, and they shall reign forever and ever. 6 And he said to me, These words are most faithful and true. And our Lord the God of the spirits of the Prophets, sent his Angel to show his servants those things which must be done quickly. 7 And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book. 8 And I John which have heard, and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel which showed me these things: 9 And he said to me, See thou do not, for I am thy fellow servant and of thy brethren the prophets, and of them that keep the words of this book. Adore God. 10 And he saith to me, Seal not the words of the prophecy of this book, for the time is near. 11 He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is just, let him be justified yet: and let the holy be sanctified yet. 12 Behold I come quickly, and my reward is with me, to render to every man according to his works, 13 I am Alpha, and Omega, the first and the last, the beginning and the end. 14 Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the city. 15 Without are dogs and sorcerers, and the unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie. 16 I Jesus have sent mine Angel, to testify to you these things in the Churches. I am the root and stock of David, the bright and morning star. 17 And the spirit and the bride say, Come, And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that will, let him take the water of life gratis. 18 ~~For~~ I testify to every one, hearing the words of the prophecy of this book, If any man ~~shall add to~~ these things, God shall add upon him the plagues written in this book. 19 And ~~if any man~~ shall diminish of the words of the book of this prophecy: God shall take away his part out of the book of life, and out of the holy City, and of these things that be written in this book. 20 Saith he that giveth testimony of these things. Yea I come quickly: Amen. Come Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

ANNOTATIONS.

ver. 2. *The tree of life.* Christ is our tree of life: in the Church, by the B. Sacrament: and in heaven, by his visible presence and influence of life everlasting both to our bodies and souls: of whom Solomon saith, *the tree of life to all that apprehend him. Prov. 5.*

ver. 8. *To adore before.* You see it is all one to adore before the feet of the Angel, and to adore the Angel: though to adore him, be not expressed as in the 19th chap. v. 10.

ver. 11. *He that hurteth.* It is not an exhortation, but a commination or threatening, that how far soever the wicked increase in naughtiness, God hath provided answerable punishment for them.

ver. 11. *Let him be justified yet.* Man by God's grace, doing good works, doth increase his justice.

ver. 12. *According to his works.* Heaven is thereward, hire, and repayment for good works, in all the Scriptures, yet the adversaries will not see it.

ver. 18. *If any man shall add.* The author of the Commentaries upon this book, bearing the name of Ambrose, saith thus of this point. *He maketh not this protestation against the Expositors of his prophecy, but against Heretics, for the Expositor doth add or diminish nothing, but openeth*

CHAPTER 22.

the obscurity of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretics that used to add somewhat of their own that was false, and to take away other things that were contrary to their heresies. So saith this ancient Writer. And this was the property of them in all ages, and so it is of ours now, as we have noted through the whole Bible, and as we have in sundry places set forth to the sight of all indifferent readers in the New Testament, that all the world may see that the Apostle's curse is fallen upon them, and may beware of them.

ver. 20. *Come Lord Jesus.* And now, O Lord Christ, most just and merciful, we thy poor creatures that are so afflicted for confession and defence of the holy, Catholic, and Apostolic truth, contained in this thy sacred book, and in the infallible doctrine of thy dear Spouse our mother the Church, we cry also unto thy Majesty with tenderness of our hearts unspeakable, COME LORD JESUS QUICKLY, and judge betwixt us and our adversaries, and in the meantime, give patience, comfort, and constancy, to all that suffer for thy name, and trust in thee. O Lord God, our only helper and protector, tarry not long. AMEN.

FINIS.

APPENDIX.

AFTER the first part of the volume was printed, and while reviewing the work to compile the Index of contents, it was discovered that a few short marginal notes had been unintentionally omitted. They are here subjoined in the order in which they occur.

MATTHEW.

Chapter 12: ver. 25. *Kingdom divided.* Therefore the kingdom of heretics cannot possibly stand, because it is always full of division and dissension.

Chap. 15: ver. 36. *Disciples gave.* Here we see again that the people must not be their own carvers, not receive the sacraments, or other spiritual sustenance, immediately of Christ, or at their own hand, but of their spiritual governors.

Chap. 18: ver. 15. *If thy brother.* That is, as Chrysostom here expoundeth it, tell the prelates and chief pastors of the church: for they have jurisdiction to bind and loose such offenders, by the words following, verse 16.

Chap. 18: ver. 17. *Tell the church.* All joining together in the unity of Christ's church, in the councils and synods, or public prayers, is of more force than of any particular man.

Chap. 19: ver. 29. *Wife.* Hereof is gathered, that the apostles, among other things, left their wives also to follow Christ. *Hier. lib. 1. adv. Jovinian.*

Chap. 20: ver. 26. *Gentiles overrule.* Superiority is not here forbidden among Christians, neither ecclesiastical nor temporal; but heathenish tyranny is forbidden, and humility commended.

Chap. 22: ver. 10. *Bad and good.* Not only good men be within the church, but also evil men, against the heretics of these days.

Chap. 24: ver. 11. *False prophets.* There were in the people false prophets, as among you also shall be; lying ministers, which shall bring in sects of perdition.

MARK.

Chapter 1: ver. 44. *Show thyself.* Our

Saviour when he healed the leper by extraordinary miraculous power, would not yet break order, but sent the party to the priest.

Chap. 3: ver. 31. *Become mad.* See here the conceit of worldly friends, who think zeal of religion madness; and therefore count them mad that are zealous in God's cause and for the Catholic faith; and the more zealous the more mad.

Chap. 5: ver. 12. *Into the swine.* It is not without mystery that the devils desired, and Christ suffered them to enter into the swine, signifying that filthy livers be meet dwelling places for devils. *Aug. tract. 6. in epist. Jovin.*

LUKE.

Chapter 10: ver. 1. *Seventy-two.* As the twelve apostles did represent the higher degree of the clergy, called bishops; so these seventy-two bear the figure of the inferior clergy, called priests.

Chap. 15: ver. 8. *What woman.* This woman is the Catholic church, who also continually seeketh her lost children.

JOHN.

Chapter 7: ver. 18. *He that speaketh.* It is spoken of antichrist specially, and it is true of all heretics. *Aug. tract. 29. in Evan. Jovin.*

Chap. 8: ver. 44. *Man killers.* Augustine compareth heretics in their spiritual murders by driving Christian men out of the church, to the devil that drove our parents out of Paradise. *Cont. lit. Petil. lib. 2. cap. 13.*

Chap. 10: ver. 1. *Thief and robber.* The thief is the heretic specially; and any other that unlawfully break in upon the sheep to kill and destroy them by false doctrine and otherwise.

EXPLICATION.

Of certain words in the Rhemish New Testament, not familiarly used.

A.

Advent—The coming. Mat. 24. 27.

Agnition—Knowledge, or acknowledging. Philemon 6.

Allegory—Mystical speech. Gal. 4. 24.

Amen—Expounded, John 8. 34.

Anathema—Expounded, Romans 9. 3.

Archsynagogue—Expounded, Mark 5. 22.

Assist—Angels standing and attending at their ministry. Luke 2. 19.

Assumption—Christ's departure out of this world by his death and ascension. Luke 9. 51.

Azymes—Unleavened bread. Mat. 26. 17.

C.

Calumniate—Violent expression by word or deed. Luke 3. 14.

Catechumens—Those who are catechized.

Componation—Mixing, adulteration.

Character—Mark or stamp. Rev. 13. 16.

Commessations—Immoderate banquets, with riotous wantonness. Gal. 5. 21.

Condign—Comparable. Romans 8. 18.

Contristate—Make heavy or sad. Eph. 4. 30.

Co-operate—Working with others. Romans 8. 28.

Corbona—Expounded, Mat. 27. 6.

D.

Depositum—Expounded, 1 Timothy 6. 20 ; 2 Timothy 1. 12, 14.

Didrachm—Expounded, Mat. 17. 24.

Dominical day—Sunday. Rev. 1. 10.

Donaries—Gifts offered to God for his temple. Luke 21. 5.

E.

Evacuated—Made void, and having no part with Christ. Gal. 5. 4, 11.

Evangelize—Preaching the Gospel.

Eunuchs—Gelded men.

Euro aquila—North-east wind. Acts 27. 14.

Exinanited—Abased exceedingly. Phil. 2. 7.

F.

Fiduce—Faith.

G.

Gratis—For nothing ; freely ; without desert.

H.

Holocaust—Sacrifice, burnt in honour of God. Hebrews 10. 6.

Hosts—Sacrifices. 1 Cor. 10. 18.

I. J.

Invocated—Called upon and prayed unto Acts 9. 21. As invocation of saints.

Issue—Good event. 1 Cor. 10. 13.

Justice—Quality whereof a man is just or justified. Romans 4.

N.

Neophyte—Expounded, 1 Tim. 3. 6.

P.

Paraclete—Expounded, John 4. 14.

Parasceve—The Jews' Sabbath eve. Mark 15. 42.

Pasch—Paschal Lamb, and Easter. Luke 22. 1.

Pentecost—Whitsuntide, and space of fifty days.

Prefinition—Determination before. Ephesians 3. 11.

Presence—Expounded, Romans 2. 26.

Prescience—Foreknowledge. Acts 2. 23.

Prevaricator—Transgressor. Romans 2. 23.

Prevarication—Transgression. Romans 2. 25.

Proposition—Loaves proposed, and set upon the Table, in the temple before God.

R.

Repropitiate—Make reconciliation for sins. Hebrews 2. 17.

Resolution—Separation of body and soul, and departing of this life. 2 Timothy 4. 6.

Resuscitate—Raise, quicken, renew and revive grace. 2 Timothy 1. 6.

S.

Sabbatism—Time of resting and ceasing from labours. Hebrews 4. 9.

Sacrament—Mystery. Eph. 1. 9, and 8. 3. 9, and 5. 32.

Sanctum sanctorum—Holy of holies. Inmost and holiest place of the Jews' temple. Hebrews 9. 2.

Sindon—Fine Linen. Matthew 27. 59. Mark 15. 46. Luke 23. 53.

Superedified—Builded upon Christ the principal Stone. 1 Peter 2. 5.

T.

Tetrarch—Governor of a fourth part of a country. Matthew 14. 2.

Thrones—Higher order of Angels. Col. 1. 16.

V.

Victims—Sacrifices. Acts 6. 27.

A.

- Abolishing the sacrifice of the altar**, 2 Thes. 2. 3.
Abolishing the sacrifice of the Mass, Mat. 24. 15.
Abomination of desolation, Mat. 24. 15.
Abraham blessed by Melchizedec, Heb. 7. 7.
Abraham's bosom, Luke 16. 32.
Abraham's tithes, Heb. 7. 4.
Abraham's works before faith, Rom. 4. 1.
Abrenuntio, 1 Peter 3. 21.
Absolution, John 20. 23.
Absolution by Paul, 2 Cor. 2. 6.
Abstinence, Mat. 15. 18.
Abstinence from meats, Mark 7. 15.
Abstinence, heretical, Luke 2. 37.
Abstinence, hypocritical, Col. 2. 22.
Absurdities if the church errs, Ephes. 5. 29.
Abuse of philosophy, Col. 2. 8.
Abuse of Scripture, Col. 2. 16, 25.
Acception of persons, James 2. 1.
Actions of Christ as Priest, Heb. 5. 7.
Actions of infidels, sin, Rom. 14. 23.
Active life, Luke 10. 42.
Actual concupiscence, Rom. 7. 7.
Adam builds Eve, John 19. 34.
Adam and Eve, Acts 1. 14.
Adding to the Bible, Rev. 22. 18.
Admittance to the priesthood, 1 Tim. 3. 6.
Admonition respecting the apocalypse, Rev. 1. 1.
Adoration, Rev. 22. 8.
Adoration by all nations, John 4. 23.
Adoration of angels, Col. 2. 18.
Adoration of Christ in the mass, Heb. 1. 6.
Adoration of creatures, Acts 10. 25.
Adoration of God, Mat. 4. 12.
Adoration of images, Heb. 11. 21.
Adoration of relics, Mat. 14. 12.
Adoration of the ark, Heb. 9. 4.
Adoration of the crucifix, Heb. 9. 4.
Adoration of the host, Mat. 2. 11.
Adoration of the sacrament, Mat. 2. 11.
Adoration spiritual, Mat. 4. 12.
Advocacy of Christ, 1 John 2. 1.
Advocates for men, 1 John 2. 1.
Afflictions, 2 Cor. 1. 5.
Afflicted, comforted by faith, Heb. 10. 38.
Agapæ, 1 Cor. 11. 20.
Ahab and Jezebel, Rev. 2. 20.
Allegorical sense of scripture, Gal. 4. 24.
Alleluia not translated, Rev. 19. 4.
All sins confessed to a priest, James 5. 16.
All tongues are sanctified, John 19. 20.
Alms, Luke 12. 34.
Almsgiving religiously, Philip. 4. 18.
Alms honour God, 2 Cor. 9. 12.
Alms increase grace, 2 Cor. 9. 9.
Almsmen blessed, Acts 21. 35.
Alms meritorious, Luke 16. 9.
Alms, preference in, Gal. 6. 10.
Altars, Heb. 13. 10.
Altar, sacrament of, John 6. 32.
Altar, sacrifice of, Luke 22. 19.
Altar, sanctified by the Lord's body, Mat. 23. 19.
Altars, cost of, Mat. 26. 8.
Altars material, Heb. 13. 10.
Ambition, Luke 22. 24.
Amen, Rev. 19. 4.
Amen not translated, John 8. 34.
Amendment of heretics, Titus 3. 11.
Anabaptists abuse scripture, James 2. 1.
Analogy of faith, Romans 12. 6.
Anathema, Rom. 9. 3.
Ancients, disagreement of, Phil. 3. 15.
Angel adored by John, Rev. 19. 10.
Angelical life, Mat. 22. 30.
Angelic honours, Col. 2. 18.
Angelic invocation, Col. 2. 18.
Angelic orders, Ephes. 1. 21.
Angelic patronage, Acts 12. 15.
Angelic protection, Mat. 18. 10.
Angels, Col. 2. 18.
Angels, advocates, 1 John 2. 1.
Angels harboured, Heb. 13. 2.
Angels, honour of, Col. 2. 18.
Angels, images of, Acts 17. 29.
Angels inferior to priests, John 20. 23.
Angels invocation of, Col. 2. 18.
Angels know our hearts, Luke 15. 10.
Angels know our thoughts, 1 Cor. 2. 11.
Angels, nine orders of, Ephes. 1. 21.
Angels our protectors, 1 John 2. 1.
Angels, patronage of, Acts 12. 15.
Angels, patrons, 1 John 2. 1.
Angels, patrons in miracles, John 5. 2.
Angels, protection of, Mat. 18. 10.
Angels, religion of, Col. 2. 18.
Angels, workers of miracles, John 5. 2.
Anointing, James 5. 14.
Antichrist, Mat. 24. 29.
Antichrist, adoration of, Rev. 13. 7.
Antichrist against Christ, 2 Thes. 2. 3.
Antichrist, forerunners of, 2 Thes. 2. 3.
Antichrist not in the Church, 2 Thes. 2. 3.
Antichrist not the pope, 2 Thes. 2. 3.
Antichrist's coming, 2 Thes. 2. 3.
Antichrist's deceptions, Rev. 12. 15.
Antichrist's followers, 2 Thes. 2. 9.
Antichrist sitting in the church, 2 Thes. 2.
Antichrists, many, 2 Thes. 2. 3.
Antichrist's name secret, Rev. 13. 19.
Antichrist's persecution, Rev. 20. 8.
Antichrist's pride, 2 Thes. 2. 3.
Antichrist's reign, Rev. 20. 2.
Antichrist's temple, 2 Thes. 2. 3.
Antichrist, worship of, 2 Thes. 2. 4.
Antiquity of images, 1 John 5. 21.
Antiquity of the church, Gal. 2. 4.
Antiquity of the scripture, Gal. 2. 4.
Apocalypse, admonition concerning, Rev. 1. 1.
Apocalypse, difficulty of, Rev. 1. 1.
Apostacy from Rome, 2 Thes. 2. 3.
Apostacy general, 2 Thes. 2. 3.
Apostles approve Paul's doctrine, Gal. 2. 2.
Apostles, authority of, Luke 6. 31.

Apostles blessed the chalice, 1 Cor. 10. 16.
 Apostles, catechism of, Heb. 6. 1.
 Apostles' commission general, Gal. 2. 7.
 Apostles, commission of, Gal. 2. 7.
 Apostles' commission particular, Gal. 2. 7.
 Apostles, creed of, 2 Thea. 2. 15.
 Apostles, difference of, 2 Cor. 12. 11.
 Apostles, dignity of, Luke 6. 31.
 Apostles, doctrine of, Rom. 6. 17.
 Apostleship belongs to the pope, Ephes. 4. 11.
 Apostles left their wives, Luke 4. 38.
 Apostles, liturgy of, Acts 13. 2.
 Apostles made priests, Luke 22. 19.
 Apostles, mass of, Acts 13. 2.
 Apostles, name of, Luke 6. 31.
 Apostles, power to remit sins, Mat. 18. 18.
 Apostles, preaching of, Rom. 1. 10.
 Apostles' precepts, 1 Cor. 7. 12.
 Apostles receive the Holy Ghost, Acts 2. 4.
 Apostles used mass, Acts 13. 2.
 Apostles, wives of, Mat. 8. 14.
 Apostles, writing of, Rom. 1. 10.
 Apostolical blessing, Rom. 1. 7.
 Apostolical faith, Rom. 12. 6.
 Apostolical salutation, Rom. 1. 7.
 Apostolical tradition, Mat. 15. 9.
 Application of Christ's merits, Col. 1. 24.
 Appointment by the church, Acts 15. 20.
 Approbation of Paul's doctrine, Gal. 2. 2.
 Archbishops depend upon the pope, John 21. 17.
 Arch heretics, Mat. 23. 8.
 Arch heretics, false Christs, Mark 13. 6.
 Arch heretics, false prophets, Mark 13. 22.
 Arch heretics, masters, Mat. 23. 8.
 Arch heretics, thieves, John 10. 1.
 Arians like Protestants, John 1. 1.
 Ark of Noah, 1 Peter 3. 21.
 Arrogation of knowledge by heretics, 1 Tim. 6. 20.
 Ashes consecrated, Rev. 6. 9.
 Assemblies Catholic, Mat. 18. 20.
 Assemblies heretical, Mat. 24. 26.
 Assemblies schismatical, Acts 15. 28.
 Assumption of Virgin Mary, Acts 1. 14.
 Augustine against church ceremonies, Gal. 4. 3.
 Augustine, conversion of, Rom. 13. 13.
 Augustine maintains but two sacraments, Gal. 4. 3.
 Augustine on festivities, Gal. 4. 10.
 Augustine on holydays, Gal. 4. 10.
 Augustine, quoted falsely, Gal. 4. 1.
 Augustine's rule, 1 Cor. 14.
 Auricular confession, James 5. 16.
 Authority of indulgences, 2 Cor. 2. 10.
 Authority of Peter's successors, Mat. 16. 18.
 Authority of priests to excommunicate, 1 Tim. 1. 20.
 Authority of princes, Rom. 13. 1.
 Authority of scripture, John 6. 58.
 Authority of the church, John 6. 58.
 Authority of tradition, 2 Thea. 2. 15.
 Autotheism of Calvin, John 11. 29.
 Ave Maria, Luke 1. 28.
 Avoiding of scandal, Acts 22. 24.
 Avoiding the excommunicated, 1 Cor. 6.

B.

Babylon, Rev. 17. 5.
 Babylon and Rome, Rev. 17. 5.
 Babylon interpreted, Rev. 17. 18.
 Babylon is Rome, 1 Pet. 5. 13.
 Babylon, mystery, Rev. 17. 5.
 Balaam, type of heretics, Rev. 2. 14.
 Baptism, Mat. 3. 11.

Baptismal ceremonies, Mark 7. 34.
 Baptismal exorcism, Mark 7. 34.
 Baptismal names, Luke 1. 63.
 Baptism by John, Mat. 3. 11.
 Baptism, incorporation with Christ, John 3. 5.
 Baptism, ceremonies of, 1 Pet. 3. 21.
 Baptism, concupiscence after it, 1 John 3. 4.
 Baptism figured, by Bethesda, John 5. 2.
 Baptism gives faith, Gal. 3. 27.
 Baptism gives grace, Gal. 3. 27.
 Baptism gives justification, Gal. 3. 27.
 Baptism indelible, 2 Cor. 1. 22.
 Baptism necessary to salvation, John 3. 3.
 Baptism of Christ, Mat. 3. 16.
 Baptism of heretics damnable, 1 Pet. 3. 21.
 Baptism of schismatics damnable, 1 Pet. 3. 21.
 Baptism supplied, John 3. 3.
 Baptism remits sin, Heb. 10. 18.
 Baptism with water, John 3. 3.
 Barefoot friars, Mark 6. 9.
 Barnabas consecrated, Acts 13. 2.
 Beads, 1 Cor. 14.
 Beast the Eighth, Rev. 17. 11.
 Beginning of Peter's primacy, Acts 1. 15.
 Belief of saints, Philemon 5.
 Believing, eating, John 6. 32.
 Benefits of sacrament, John 4. 23.
 Bethesda figure of baptism, John 5. 2.
 Bible, additions to, Rev. 22. 18.
 Bible, deductions from, Rev. 22. 18.
 Bigamists, 1 Tim. 3. 2.
 Bigamus bishop, 1 Tim. 3. 2.
 Bigamy excluded from orders, Titus 1. 6.
 Binding and loosing, Mat. 18. 18.
 Binding of Satan, Rev. 20. 7.
 Bishopping, Acts 8. 17.
 Bishops, Acts 13. 3.
 Bishops and priests, Philip 1. 1.
 Bishops and priests distinct, Philip 1. 1.
 Bishops, blessing of, Mat. 19. 13.
 Bishops' blessing remits sin, Mat. 10. 12.
 Bishops called apostles, Rev. 1. 20.
 Bishops instructed by Paul, 1 Tim. 3. 2.
 Bishops, judicial power of, Rev. 20. 4.
 Bishops, ministers of reconciliation, 2 Cor. 5. 18.
 Bishops of Rome wicked, Mat. 23. 3.
 Bishops' power against heretics, 2 Cor. 10. 6.
 Bishops, succession of, Ephes. 4. 13.
 Bishops try doctrines, Gal. 2. 2.
 Bishops' visitation, Acts 15. 36.
 Bishop, universal, John 21. 17.
 Blasphemy of Calvin, Mat. 27. 46.
 Blessed lady, Luke 1. 42.
 Blessing a pre-eminence of priests, Heb. 7. 8.
 Blessing of bishops, Mat. 10. 12.
 Blessing of creatures, Mark 8. 7.
 Blessing of fathers, Heb. 7. 7.
 Blessing of mothers, Heb. 7. 7.
 Blessing of persecution for Christ, Luke 6. 23.
 Blessing of priests, Heb. 7. 7.
 Blessing of the chalice, 1 Cor. 10. 16.
 Blessing of the table, 1 Tim. 4. 4.
 Blessing with the cross, Luke 24. 50.
 Blindness of heretics, 2 Cor. 4. 14.
 Blood dedicates both Testaments, Luke 22. 20.
 Blood in the chalice, Luke 22. 20.
 Blood of Christ, 1 John 1. 7.
 Blood of heretics, Rev. 17. 6.
 Boasting of the Spirit, 1 John 4. 1.
 Bodies glorified, Rev. 21. 18.
 Bodies of saints, duties to, Mat. 14. 12.
 Body and blood of Christ in the supper, Mark 14. 22, 24.

Body of Christ contemned, Heb. 10. 29.
 Body of Christ, duty to, Mark 15. 46.
 Body of Christ eaten perpetually, Heb. 8. 4.
 Body of Christ, sacrifice of the altar, Heb. 10. 5.
 Body of Christ sacrificed perpetually, Heb. 8. 4.
 Body of Christ sanctifies the altar, Mat. 23. 19.
 Books hurtful, Acts 17. 29.
 Books of judgment opened, Rev. 20. 12.
 Bosom of Abraham, Luke 16. 32.
 Both kinds not necessary, John 6. 53.
 Bread and wine, 1 Cor. 11. 23.
 Bread, holy, 1 Tim. 3. 5.
 Bread, name of Christ, John 6. 32.
 Bread of Protestants profane, 1 Cor. 11. 29.
 Bread, supersubstantial, Mat. 6. 11.
 Bread, unleavened, 1 Cor. 11. 23.
 Breaking vow of chastity, 1 Tim. 5. 11.
 Brentian, John 20. 19.
 Brethren of Christ, Luke 8. 20.
 Brother's wife, marriage of, Mark 12. 19.
 Building of churches, Luke 7. 5.
 Building of gold, 1 Cor. 3. 12.
 Building of monasteries, Luke 7. 5.
 Building of stubble, 1 Cor. 3. 12.

C.

Cainan, Luke 3. 36.
 Calling and order of priests, Heb. 5. 1.
 Calling of preachers, Heb. 5. 1.
 Calvin, Luke 16. 28.
 Calvinism, abomination of desolation, Mark 13. 14.
 Calvinists, curse against, 1 John 5. 21.
 Calvinists, forerunners of Antichrist, 2 Thes. 2. 4.
 Calvin's autothelism, John 11. 29.
 Calvin's blasphemy, Mat. 27. 46.
 Calvin's communion an idol's temple, 1 Cor. 8. 10.
 Calvin's doctrine, Mark 13. 14.
 Canon of the mass, John 17. 20.
 Canonical hours, Acts 10. 9.
 Canonical scripture distinguished, page 24.
 Canonical scriptures, Gal. 2. 4.
 Canonizing of saints, Mat. 2. 16.
 Care of Christ, Rev. 2. 1.
 Care of saints, Rev. 2. 26.
 Carnal Jew, Rom. 2. 29.
 Carnal laws, Rom. 2. 29.
 Carnal liberty, Gal. 5. 13.
 Caro factus est, devotion of, John 1. 14.
 Carpenter's son, Mat. 13. 55.
 Casting of lots, Acts 1. 26.
 Casting out of the synagogue, John 9. 22.
 Catechism of the apostles, Heb. 6. 1.
 Catholic assemblies, Mat. 18. 20.
 Catholic church, Luke 24. 47.
 Catholic church of all nations, Mat. 28. 19.
 Catholic church's miracles, Mat. 17. 19.
 Catholic church the only church, 1 John 2. 3.
 Catholic faith, Rom. 1. 8.
 Catholic men's obedience, Acts 11. 18.
 Catholic, name of, Acts 11. 26.
 Catholic parents, 2 Tim. 1. 5.
 Catholics, Acts 11. 26.
 Catholics, abstinence of, Mat. 15. 18.
 Catholics, Papists, Acts, 11. 26.
 Catholic speeches, 1 Tim. 6. 20.
 Catholic terms, 1 Tim. 6. 20.
 Catholic unlearned, Luke 10. 21.
 Cause of justification, 1 Tim. 1. 5.
 Caution in translating the Bible, John 2. 4.
 Censures ecclesiastical, 2 Cor. 11. 8.
 Censures of the church, Mat. 16. 19.

Cephas, Mat. 16. 18.
 Ceremonies, meaning of, John 9. 6.
 Ceremonies of baptism, 1 Pet. 3. 21.
 Ceremonies of the church, Gal. 4. 3.
 Ceremonies take away sins, John 13. 10.
 Cerinthus the heretic, 2 John 10.
 Chains of Peter, Acts 12. 6.
 Chains of Paul, Acts 28. 20.
 Chalice blessed, 1 Cor. 10. 16.
 Chalice, blood not wine, Luke 22. 20.
 Chalices at Christ's supper, Luke 22. 17.
 Character indelible, 2 Cor. 1. 22.
 Charity, 1 Cor. 13. 2.
 Charity inherent, Rom. 5. 5.
 Charity justifies, not faith, 1 Cor. 13. 13.
 Charity lost by mental sins, 1 Cor. 13. 13.
 Chaste life, Mat. 19. 12.
 Chastity, vow of, Mat. 19. 12.
 Cheerful giving, 2 Cor. 9. 5.
 Children sanctified, 1 Cor. 7. 14.
 Chillasts, Rev. 20. 7.
 Chrism in confirmation, Acts 8. 17.
 Christ, John 1. 1.
 Christ adored in the mass, Heb. 1. 6.
 Christ a king, Heb. 5. 6.
 Christ and Melchisedec, Heb. 7. 3.
 Christ a priest, Heb. 5. 6.
 Christ a priest for ever, Heb. 7. 17.
 Christ, author of justice, 1 Cor. 1. 30.
 Christ called bread, John 6. 32.
 Christ can exhibit his body under any form, Mat. 17. 2.
 Christ, confessing of, Mat. 10. 22.
 Christ delivered the fathers from hell, Luke 16. 12.
 Christ divided in the sacrament, Mat. 27. 40.
 Christ divided upon the cross, Mat. 27. 40.
 Christ descended into hell, Luke 16. 22.
 Christ, festivities of, Gal. 4. 10.
 Christ followed by women, Luke 8. 3.
 Christ, following of, Luke 5. 28.
 Christ grants his mother's petition, John 2. 5.
 Christ, head of the church, Ephes. 1. 22.
 Christ healeth without creatures, John 5. 2.
 Christ honours marriage, John 2. 2.
 Christian adoration, John 4. 23.
 Christian festivals, Gal. 4. 10.
 Christian liberty, 2 Cor. 3. 17.
 Christian, name of, Acts 11. 26.
 Christian observation of festivals, Gal. 4. 10.
 Christian Pentecost, Acts 20. 16.
 Christian worship, John 4. 23.
 Christians, Acts 11. 26.
 Christians, kings and priests, Rev. 1. 6.
 Christ imitated, 1 Thes. 1. 6.
 Christ, in the sacrament, Mat. 26. 11.
 Christ left many things untaught, John 16. 12.
 Christ, Mediator, 1 Tim. 2. 5.
 Christ of both tribes, Judah and Levi, Luke 1. 36.
 Christ our only advocate, 1 John 3. 1.
 Christ, picture of, Acts 17. 5.
 Christ in the sacrament, Mat. 26. 11.
 Christ remits sin by the priest's ministry, Mark 3. 10.
 Christ's ascension, Acts 1. 11.
 Christ saveth without creatures, John 5. 2.
 Christ's blessing, Luke 24. 50.
 Christ's blessing referred to creatures, Mat. 26. 26.
 Christ's blood contemned, Heb. 10. 29.
 Christ's blood remits sin, 1 John 1. 7.
 Christ's body above nature, Luke 4. 30.
 Christ's body and blood in the supper, Luke 22. 19.
 Christ's body discerned, 1 Cor. 11. 29.
 Christ's body eaten perpetually, Heb. 8. 4.

- Christ's body honoured, Mat. 21. 8.
 Christ's body in divers forms, Mark 16. 12.
 Christ's body in the sacrament, John 20. 19.
 Christ's brethren, Luke 8. 20.
 Christ's care of his church, Rev. 2. 21.
 Christ's commission, John 20. 21.
 Christ's cross abolished, Rev. 13. 17.
 Christ's descent into hell, 1 Pet. 3. 19.
 Christ's divine nature, John 11. 29.
 Christ's essence, John 11. 29.
 Christ's example of penance, Mark 1. 12.
 Christ's flesh giveth life, John 6. 63.
 Christ's flesh, John 6. 63.
 Christ's grace, John 3. 31.
 Christ's image, Rev. 13. 17.
 Christ's love to his church, Ephes. 5. 25.
 Christ's merits, Phil. 2. 9.
 Christ's merits applied, Col. 1. 24.
 Christ's passion efficient, Heb. 5. 9.
 Christ's passion remits sin, 1 John 1. 7.
 Christ speaking metaphorically, John 6. 66.
 Christ's power, John 3. 31.
 Christ's prayers effectual, Heb. 5. 7.
 Christ's priesthood, Heb. 5. 1.
 Christ's priesthood external, Heb. 8. 3.
 Christ's protection to the church, Mat. 28. 20.
 Christ's reign, Rev. 20. 4.
 Christ's sacrifice perpetual, Heb. 7. 17.
 Christ's sepulchre visited, Mat. 28. 1.
 Christ's side builds the church, John 19. 34.
 Christ's side sends out sacraments, John 19. 34.
 Christ's speeches not written, Acts 20. 35.
 Christ's spittle works miracles, Mark 8. 33.
 Christ's supper, 1 Cor. 11. 20.
 Christ suffered hell upon the cross, Heb. 5. 7.
 Christ tolerates evil, John 12. 6.
 Church and scripture compared, Gal. 2. 4.
 Church at Rome, Gal. 2. 7.
 Church out of Christ's side, John 19. 34.
 Church built upon Christ, Ephes. 2. 20.
 Church built upon Peter, Mat. 16. 18.
 Church built upon the apostles, Ephes. 2. 20.
 Church cannot err, John 17. 27.
 Church cannot fall, Mat. 24. 2.
 Church cared for, Rev. 2. 1.
 Church catholic, 1 John 2. 3.
 Church censures, Mat. 16. 19.
 Church ceremonies, Gal. 4. 3.
 Church combines good and evil, Mat. 22. 11.
 Church declares canonical scripture, Gal. 2. 4.
 Church defines sacraments, John 13. 14.
 Church discerns spirits, 1 John 4. 1.
 Church, disobedience to, Mat. 18. 17.
 Church erreth not, Luke 13. 8.
 Churches, building of, Luke 7. 5.
 Churches, cost of, Mat. 26. 8.
 Churches dedicated, John 10. 22.
 Churches, seven, Rev. 1. 20.
 Church in the desert, Rev. 12. 6.
 Church, heads of, Ephes. 1. 22.
 Church honours the Virgin Mary, Luke 1. 42, 48.
 Church increasing, Mark 4. 31.
 Church invisible, Rom. 11. 4.
 Church the principal creature, Ephes. 5. 29.
 Church knows scripture, 2 Cor. 3. 1.
 Church, love of Christ to, Ephes. 5. 25.
 Church lost by mortal sins, 1 Cor. 13. 13.
 Church material, Luke 7. 5.
 Church makes decrees, Acts 15. 20.
 Church never errs, Ephes. 5. 24.
 Church not under man's judgment, 1 Cor. 2. 14.
 Church of Rome not Babylon, Rev. 17. 5.
 Church ornaments, John 12. 5.
 Church, pillars of truth, 2 Tim. 3. 15.
 Church possesses the Holy Ghost, John 15. 16.
 Church, prayers of, Luke 6. 12.
 Church, precepts of, 1 Thes. 4. 8.
 Church primitive, John 6. 58.
 Church, principal creature, Ephes. 5. 29.
 Church profaned, Mark 11. 16.
 Church protected by Christ, Mat. 28. 20.
 Church remits sin, Mat. 12. 32.
 Church's antiquity, Gal. 2. 4.
 Church's appointments, Acts 15. 20.
 Church's authority, John 6. 58.
 Church's customs, 1 Cor. 11. 16.
 Church's dignity, Ephes. 5. 29.
 Church's excommunication, John 9. 22.
 Church's exorcisms, 1 Tim. 3. 5.
 Church's opinion of vulgar translations, Heb. 11. 21.
 Church's perpetuity, Acts 2. 47.
 Church's rector, 1 Tim. 3. 15.
 Church's security, Mat. 16. 18.
 Church's testimony to the scriptures, Gal. 2. 4.
 Church's unity, Ephes. 4. 5.
 Church's visibility, Mat. 5. 15.
 Church teaches many things, John 16. 12.
 Church triumphant, Ephes. 8. 25.
 Church under no man's judgment, 1 Cor. 2. 14.
 Church unerring, Luke 18. 8.
 Church unity, Ephes. 4. 5.
 Church universal, Luke 24. 47.
 Church visible, Acts 11. 24.
 Church without spot or wrinkle, Ephes. 5. 25.
 Church without superstition, Acts 17. 22.
 Clergy and clerk, 1 Pet. 5. 3.
 Clergy, continuing of, Luke 1. 23.
 Clergy, dealing in the world, Luke 12. 14.
 Clergy exempt from tribute, Rom. 13. 6.
 Clergy, exemptions of, Mat. 17. 26.
 Clergy, lordliness of, 1 Pet. 5. 3.
 Clergy, name, 1 Pet. 5. 3.
 Clergy, privileges of, Mat. 17. 26.
 Clergy, superiority of, 1 Pet. 5. 3.
 Clergy, tyranny of, 1 Pet. 5. 3.
 Clerk and clergy, 1 Pet. 5. 3.
 Coadjutors of Peter, Luke 5. 7.
 Colen, three kings of, Mat. 2. 11.
 Colleges, building of, Luke 7. 5.
 Comfort of the afflicted, Heb. 10. 38.
 Coming of antichrist, 2 Thes. 2. 3.
 Commandments and counsels, Mark 10. 21.
 Commandments and traditions, Mat. 19. 12.
 Commandments kept, Luke 10. 28.
 Commandments kept by men, Mat. 19. 12.
 Commandments of Councils, Acts 15. 20.
 Commandments of God, Mat. 11. 30.
 Commandments of men, Mark 7. 7.
 Commandments possible, Mat. 11. 30.
 Commandments possible to be kept, 1 John 5. 3.
 Commandment the fourth, 1 Tim. 3. 4.
 Commemoration sacrifices, Luke 22. 19.
 Commission of the apostles, Gal. 2. 7.
 Common living, Acts 2. 44.
 Common people read the scriptures, Preface 12.
 Communication with heretics, 2 Cor. 6. 14.
 Communication with the excommunicated, 2 Thes. 3. 14.
 Communion, 1 Cor. 11. 24.
 Communion and mass, 1 Cor. 11. 24.
 Communion by massmen, John 6. 58.
 Communion in one kind, John 6. 58.
 Communion of heretics, 1 Cor. 11. 24.
 Communion, part of the mass, 1 Cor. 11. 24.
 Community of goods, Acts 2. 44.

Community of life, Acts 2. 44.
Comparison of scripture and the church, Gal. 2. 4.
Concupiscence, Rom. 6. 12.
Concupiscence after baptism, 1 John 3. 4.
Concupiscence defleth not the just, Rom. 7. 25.
Concupiscence in thought, Rom. 7. 15.
Concupiscence not sin, James 1. 15.
Concupiscence, remedy for it, 1 Tim. 5. 15.
Concupiscence, sin, Rom. 6. 12.
Confession, James 5. 16.
Confession auricular, John 20. 23.
Confession before mass, 1 Cor. 11. 28.
Confession of all mortal sins, John 20. 23.
Confession of Christ, Mat. 10. 32.
Confession of Christ's truth, Mat. 10. 32.
Confession of faith, Luke 12. 8.
Confession of faith necessary, Rom. 10. 8.
Confession of sin, John 20. 23.
Confession particular, Mark 1. 5.
Confession secret, John 20. 23.
Confession to priests, Luke 17. 14.
Confirmation, Acts 9. 17.
Confirmation indelible, 2 Cor. 1. 22.
Conscience, Mark 15. 15.
Conscience, honour of, Mat. 27. 3.
Conscience in honour, Mat. 27. 24.
Conscience opposed, Mat. 27. 24.
Consecration, Mat. 26. 26.
Consecration by priests only, 1 Cor. 11. 24.
Consecration of altars, Rev. 6. 9.
Consecration of Paul and Barnabas, Acts 13. 2.
Consecration of priests, 1 Tim. 4. 14.
Consecration of the elements, 1 Cor. 11. 24.
Consecration, words of, 1 Cor. 11. 24.
Contemplation solitary, Mark 1. 35.
Contemplative life, Luke 10. 42.
Contempt of Christ's blood, Heb. 10. 29.
Continency, 1 Cor. 7. 6.
Continency of married persons 1 Cor. 7. 5, 6.
Continency of priests, Luke 1. 23.
Continency of the clergy, 1 Cor. 7. 32.
Continual succession of bishops, Ephes. 4. 13.
Continual succession of the true temple, Heb. 9. 4.
Contrition, 2 Cor. 7. 10.
Contrition for sin, 2 Cor. 7. 9.
Conventicles of heretics, Mat. 24. 26.
Converting of souls, James 5. 20.
Conversation with heretics, 2 John 10.
Corporale, Mat. 27. 59.
Corporal presence, John 12. 8.
Corporals, Mat. 27. 59.
Cost of altars, Mat. 26. 8.
Cost of churches, Mat. 26. 8.
Council of Jerusalem, Acts 15. 6.
Councils, Luke 1. 3.
Councils and fathers, Heb. 10. 11.
Councils general, Acts 15. 28.
Councils provincial, Acts 15. 28.
Councils try doctrines, Gal. 2. 2.
Counsel evangelical, 1 Cor. 7. 25.
Counsels and precepts, Mat. 19. 12.
Counsels not precepts, 1 Cor. 7. 25.
Covering of sin, Rom. 4. 7.
Creature blessed by Christ, Mat. 26. 26.
Creature, principal, Ephes. 5. 29.
Creatures adored, Acts 10. 25.
Creatures, miraculous virtue of, John 5. 2.
Creatures, religious worship of, Rev. 19. 10.
Credit, rash, 1 Thes. 5. 21.
Creed of the apostles, 2 Tim. 2. 15.
Cross holy, John 19. 17.
Cross of Christ, Heb. 9. 4.

Cross, sacrifice of, Heb. 5. 7.
Cross, sign of, 1 Tim. 3. 5.
Cross, sufferings of, Heb. 5. 7.
Crowns of Doctors, 1 Pet. 5. 4.
Crowns of priests, 1 Pet. 5. 3.
Crucifix, Heb. 9. 4.
Crucifixion of Peter, John 21. 18.
Cup of devils, 1 Cor. 10. 21.
Cups at Christ's supper, Luke 22. 17.
Curious questions, 1 Tim. 1. 4.
Curse against the Calvinists, 1 John 5. 21.
Curse for altering the Bible, Rev. 22. 18.
Curse of Paul upon new doctrine, Gal. 1. 8.
Custom of the church, 1 Cor. 11. 16.

D.

Day of judgment uncertain, 2 Thes. 2. 2.
Day of our Lord, 1 Cor. 3. 13.
Days, Rom. 14. 5.
Days distinguished, Rom. 14. 5.
Days observed, Gal. 4. 10.
Days of fasting, Mat. 15. 9.
Deaconesses, 1 Tim. 5. 9.
Deacons, Acts 6. 3.
Dead, prayers for, 2 Cor. 5. 10.
Dead saints interfere for the living, Mat. 17. 3.
Dead saints pray for the living, 2 Pet. 1. 15.
Dead saints, translation of, Mat. 14. 12.
Dealing of clergy in the world, Luke 12. 14.
Death of Christ in the sacrament, 1 Cor. 11. 26.
Death of Virgin Mary, Acts 1. 14.
Decrees against books, Acts 19. 19.
Dedication of both Testaments in blood, Luke 22. 20.
Dedication of churches, John 10. 22.
Demeritorious works, 1 Cor. 5. 10.
Depositum, 1 Tim. 6. 20.
Descent of Christ to Hell, 1 Pet. 3. 19.
Deserving of heaven, Luke 20. 35.
Desperation, Mat. 27. 3.
Desire of revenge, Luke 9. 55.
Determination of councils, Acts 15. 31.
Devil confounded, Acts 19. 15.
Devil's cup, 1 Cor. 10. 21.
Devil sinned from the beginning, 1 John 3. 8.
Devil's table, 1 Cor. 10. 21.
Devil's temptations, Luke 4. 13.
Devotedness to Christ's body, Mark 16. 1.
Devotion, Luke 19. 4.
Devotional signs, Luke 19. 4.
Devotion of the people, 1 Cor. 14.
Devotion of verbum caro factus est, John 1. 14.
Devotion of Zaccheus, Luke 19. 8.
Devotion to holy places, Mat. 17. 9.
Difference between counsels and precepts, 1 Cor. 7. 25.
Difference between Jewish and apostolical traditions, Mat. 15. 9.
Difference between idols and images, 1 John 5. 21.
Difference between prayer to Christ and saints, 1 Tim. 2. 5.
Difference of days, Rev. 1. 10.
Difference of glory in Heaven, Mat. 20. 2.
Difference of meats, Mat. 15. 11.
Difference of merits, Mat. 13. 8.
Difference of merits and rewards, Mat. 20. 23.
Difference of rewards, Mat. 13. 8.
Difference of rewards in Heaven, Mat. 20. 9.
Difficulties in scriptures, Preface 13.
Difficulties of the apocalypse, Rev. 1. 1.
Dignity of apostles, Luke 6. 31.
Dignity of Rome Mat. 16. 18.

Dignity of saints, Luke 20. 36.
 Dignity of the church, Ephes. 5. 29.
 Dignity of the keys, Mat. 16. 19.
 Diminishing of the Bible, Rev. 22. 18.
 Dionysius the Areopagite, Acts 17. 34.
 Disagreement of ancient fathers, Phil. 3. 13.
 Discerning of Christ's body, 1 Cor. 11. 29.
 Discernment of spirits, 1 John 4. 1.
 Diseases not natural, Luke 13. 16.
 Disobedience damnable, Rom. 14. 17.
 Disobedience to the church, Mat. 18. 17.
 Disorders in worship, 1 Cor. 14. 27.
 Dissensions in religion, Acts 15. 2.
 Dissensions of Heretics, Mark 3. 24.
 Distinction between bishops and priests Phil. 1. 1.
 Distinction of days, Rom. 14. 5.
 Divinity of glory in Heaven, Mat. 20. 9.
 Doctors, Mat. 23. 10.
 Doctors' crowns, 1 Pet. 5. 4.
 Doctrine of Paul tried by Peter, Gal. 2. 2.
 Doctrine of the apostles, Rom. 6. 17.
 Doctrine of the fathers, Heb. 13. 7.
 Doctrines of Paul approved, Gal. 2. 2.
 Doctrines tried by bishops, Gal. 2. 2.
 Doctrines tried by councils, Gal. 2. 2.
 Doing against conscience, Mark 8. 36.
 Doing well for reward, 1 Cor. 9. 23.
 Dominion, tyrannical, forbidden, 2 Cor. 2. 24.
 Double perfection, Phil. 3. 12.
 Doubts resolved by the pope, Luke 22. 31.
 Drinks, 1 Tim. 5. 23.
 Dues of pastors, 1 Cor. 9. 7.
 Dues of preachers, 1 Cor. 9. 7.
 Dulia, Heb. 11. 21.
 Duty to parents, Mark 7. 11.
 Duty to spiritual teachers, Gal. 6. 6.
 Duty to the bodies of Christ and saints, Mark 15. 46.
 Dying to sin Rom. 6. 10.

E.

Easter, Acts 12. 1.
 Easy sacraments, Gal. 4. 3.
 Eating, believing, John 6. 32.
 Eating of Christ perpetual, Heb. 8. 4.
 Eating of meats, Rom. 14. 17.
 Ecclesiastical authority, 1 Cor. 5. 4.
 Ecclesiastical censures, 1 Cor. 5. 4.
 Ecclesiastical functions, 1 Tim. 3. 1.
 Ecclesiastical jurisdiction, Mat. 16. 19.
 Ecclesiastical power, 2 Cor. 13. 10.
 Ecclesiastical writings used with scriptures, 2 Thes. 2. 15.
 Effects of excommunication, 1 Tim. 1. 20.
 Effects of extreme unction, James 5. 15.
 Effects of the sacrament, John 6. 53.
 Effects of the sacrament in one kind, whole, John 6. 58.
 Election, 2 Pet. 1. 10.
 Elements after consecration called bread and wine, Mat. 26. 29.
 Elements consecrated, 1 Cor. 11. 24.
 Elements in the sacraments, Gal. 4. 3.
 Elias the prophet, Mat. 17. 11.
 Ember days, Acts 13. 3.
 Emulation, Acts 6. 1.
 Enoch, Heb. 11. 5.
 Enoch and Elias yet alive, Rev. 11. 4.
 Epiphany, Mat. 2. 1.
 Epistle of Christ, 2 Cor. 3. 3.
 Epistle of James against faith, James 2. 14.
 Error not in the church, Luke 19. 8.

Error of Peter, Gal. 2. 13.
 Error of popes, Luke 22. 31.
 Esau, Rom. 9. 10.
 Estimation of tradition, 2 Thes. 2. 15.
 Eternal priesthood of Christ, Heb. 7. 17.
 Eternal sacrifice, Mat. 9. 13.
 Eternity of the new priesthood, Heb. 7. 21.
 Eucharist a sacrament, Mat. 26. 26.
 Eucharist a sacrifice, Mat. 26. 26.
 Eucharistia, Heb. 13. 15.
 Eve builded by Adam, John 19. 34.
 Evensong, Acts 10. 9.
 Everlasting life, Rom. 6. 23.
 Eve seduced, 2 Cor. 11. 3.
 Evil permitted, Mark 10. 4.
 Evil tolerated by Christ, John 12. 6.
 Example of penance by Christ, Mark 1. 12.
 Examples of punishment, Luke 13. 2.
 Examples of tradition, 2 Thes. 2. 15.
 Excellency of Christ's grace, John 3. 31.
 Excellency of Christ's power, John 3. 31.
 Excellency of power, 1 Pet. 2. 13.
 Excellency of the scriptures, 2 Tim. 3. 16.
 Excellency of the Virgin Mary, Luke 1. 43.
 Excommunicated, avoiding of, 1 Cor. 6. 11.
 Excommunicated, zeal against, Gal. 1. 8.
 Excommunication, Mat. 18. 17.
 Excommunication by heretics, John 9. 22.
 Excommunication by Paul, 2 Cor. 2. 6.
 Excommunication by priests, Mat. 18. 17.
 Excommunication by the church, Mat. 18. 17.
 Excommunication of heretics, 1 Tim. 1. 20.
 Excommunication with corporal pains, Acts 5. 3.
 Excuses against reconciliation to God, Mat. 22. 5.
 Execution of laws against conscience, Mat. 27. 24.
 Execution of laws against the innocent, Mark 15. 15.
 Exemption from obedience to princes denied, 1 Pet. 2. 18.
 Exemptions of the clergy, Mat. 17. 26.
 Exorcism, Mark 7. 34.
 Exorcisms at baptism, Mark 7. 34.
 Exorcisms of the church, 1 Tim. 3. 5.
 Expense for Christ, Mark 14. 4.
 Expenses for the church, Mat. 26. 8.
 Exposition of mysteries, Rev. 13. 1.
 External ceremonies, John 9. 6.
 External devotion, Luke 19. 4.
 External elements, Gal. 4. 3.
 External priesthood, Heb. 7. 12.
 External sacrifice, Heb. 7. 12.
 External worship of God, Gal. 4. 3.
 Extreme unction, James 5. 14.

F.

Faith, Heb. 11. 1.
 Faith alone, Mat. 7. 21.
 Faith, analogy of, Rom. 12. 6.
 Faith and works, James 2. 22.
 Faith by hearing, 1 Cor. 1. 5.
 Faith confessed, Luke 12. 11.
 Faith comforts the afflicted, Heb. 10. 38.
 Faith denied, James 2. 14.
 Faith examined, Rom. 16. 17.
 Faith, foundation of justification, Rom. 5. 2.
 Faith gives not grace, Gal. 3. 27.
 Faith gives not justification, Gal. 3. 27.
 Faith known, Mat. 17. 20.
 Faithless heretics, Mark 12. 24.
 Faithless men believe not the real presence, John 6. 66.
 Faith necessary to the sacrament, Mark 14. 23, 24.

Faith not by reading, 1 Cor. 1. 5.
Faith not only, Mat. 7. 21.
Faith not to be moved, Luke 8. 13.
Faith of Peter's successors, Luke 22. 31.
Faith of Peter unfailing, Luke 22. 31.
Faith of saints, Philemon 5.
Faith planted by miracles, 2 Cor. 12. 12.
Faith required in prayers, James 1. 6.
Faith, Roman, Rom. 1. 8.
Faith, rule of, Rom. 2. 6.
Faith, special, James 2. 26.
Faith without works, James 2. 26.
Faith worketh by charity, Gal. 5. 6.
Faith zealous, 1 Cor. 12. 9.
False application of scripture, Luke 4. 8.
False Christs, Mark 13. 6.
False martyrs, Mat. 5. 10.
False prophets, Mark 13. 22.
False teachers, 1 John 4. 6.
False titles of heretics, Acts 11. 26.
Fantastical imputative justice, Rom. 3. 22.
Fasting, Mat. 9. 14.
Fasting and prayer, Mat. 17. 21.
Fasting days, Mat. 15. 9.
Fasting meritorious, 1 Cor. 15. 32.
Fasting public, Mat. 6. 16.
Fasting religious, Luke 2. 37.
Fast of Lent, Mat. 4. 2.
Fathers and councils, Heb. 10. 11.
Fathers called the sacrifice the mass, 1 Cor. 10. 22.
Fathers, disagreement of, Phil. 3. 15.
Fathers, Greek and Latin, Preface 18.
Fathers honoured the Virgin Mary, Acts 1. 14.
Fathers, meaning of, James 2. 24.
Fathers' opinion upon the reading of the Bible, Preface 12.
Fathers, spiritual, Mat. 23. 10.
Fathers went to the pope for information, Luke 22. 31.
Fathers, worship of, John 4. 20.
Fear, 1 John 4. 18.
Fear of God, 1 John 4. 18.
Fear of hell, Acts 24. 25.
Fear, servile, 1 John 4. 18.
Feast of Virgin Mary, Acts 1. 14.
Feasts, Gal. 4. 10.
Feasts of martyrs, Gal. 4. 10.
Feasts of saints, Heb. 13. 7.
Feigned words of heretics, 2 Pet. 2. 3.
Festivals observed, Gal. 4. 10.
Festivities of Christ, Gal. 4. 10.
Festivities of saints, Gal. 4. 10.
Festivity of Virgin Mary, Gal. 4. 10.
Few sacraments, Gal. 4. 10.
Figurative and real presence, Heb. 1. 3.
Figurative sacrifices, Luke 22. 19.
Figures of sacraments, Luke 22. 19.
Final impenitence, Mat. 12. 32.
Fire from Heaven, Rev. 20. 9.
First council at Jerusalem, Acts 15. 6.
Fishing by Peter, Luke 5. 6.
Fishing for souls, Luke 5. 10.
Fleshly estimation of matrimony, Ephes. 5. 32.
Followers of Antichrist, 2 Thes. 2. 9.
Following Christ, Luke 5. 28.
Force of alms, Luke 11. 41.
Forerunners of Antichrist, 2 Thes. 2. 3.
Forgiveness of sins, Rom. 4. 7.
Forgiveness of sins after death, Mark 3. 29.
Formal cause of justification, Gal. 6. 15.
Forsaking all for Christ, Mark 10. 30.
Four gospels, sum of, Page 26.
Fourth commandment, 1 Tim. 4. 4.

Free will, Mat. 16. 27.
Free will and grace, 1 Cor. 15. 10.
Free will and grace concur, 2 Cor. 3. 5.
Friars, barefoot, Mark 6. 9.
Fruits of alms, 2 Cor. 9. 9.
Fruit of images, 1 John 5. 21.
Fruits of heretics, Mat. 7. 16.
Full remission of sin by baptism, Heb. 10. 8.
Functions ecclesiastical, 1 Tim. 3. 1.

G.

Game, running for it, 1 Cor. 9. 24.
Garments priestly, Rev. 1. 13.
General apostacy, 2 Thes. 2. 3.
General councils, Acts 15. 6.
Gentiles committed to Paul, Gal. 7. 2.
Gifts of miracles, Mark 16. 17.
Giving cheerfully, 2 Cor. 9. 5.
Glorified bodies, Rev. 21. 18.
Glory in Heaven, 2 Cor. 1. 14.
God, Mat. 4. 12.
God accepts not persons, Rom. 9. 14.
God and our lady, Acts 15. 28.
God causes not sin, Rom. 3. 3.
God draws without free will, John 6. 44.
God not contained in peace, Acts 7. 48.
God not the author of sin, Mat. 6. 13.
God punishes sin, Rom. 1. 26.
God's covenant with man, Heb. 8. 10.
God's grace forceth no man, 2 Cor. 6. 1.
God's grace working with man, James 4. 8.
God's justice, Rom. 10. 3.
God's long-suffering, Rom. 2. 4.
God's ministers his coadjutors, 2 Cor. 6. 1.
God's predestination, 2 Pet. 1. 10.
God's predestination taketh not away free will, Rom. 8. 30.
God's providence to Rome, Acts 27. 23.
God's word corrupted, 2 Cor. 4. 2.
God the Son called the Word, John 1. 1.
God to be served before princes, Mark 12. 17.
Going after Satan, 1 Tim. 5. 15.
Going out, mark of heretics, Acts 15. 24.
Going to law before heathens or heretics, 1 Cor. 6. 6, 7.
Good and evil in the church, Mat. 13. 30.
Good pastors, John 10. 11.
Goods lost for religion, Heb. 10. 34.
Good works, Mat. 16. 27.
Good works before faith, Acts 10. 2.
Good works concur with predestination, 2 Pet. 1. 10.
Good works justify, Mat. 6. 1.
Good works meritorious, Rom. 2. 6.
Good works necessary, Mat. 25. 1.
Good works to be rewarded, 2 Tim. 1. 12.
Gospel, Mark 8. 35.
Gospel in unwritten tradition, Gal. 1. 8.
Gospel not the written word only, Rom. 1. 11.
Gospel preached to infidels, Mat. 24. 14.
Gospels, sum of, Page 26.
Gospel, sufferings for, Mark 8. 35.
Government spiritual, 1 Pet. 2. 13.
Government temporal, 1 Pet. 2. 13.
Grace, 2 Cor. 6. 1.
Grace and free will, 2 Cor. 3. 9.
Grace and free will concur, 2 Cor. 3. 5.
Grace increased by alms, 2 Cor. 9. 9.
Grace by baptism, Gal. 3. 27.
Grace forceth not the will, 2 Cor. 6. 1.
Grace from God, Rev. 1. 7.
Grace from the Virgin Mary, Rev. 1. 4.

Grace given by marriage, Ephes. 5. 32.
 Grace given in orders, 1 Tim. 4. 14.
 Grace of God works with man, James 4. 8.
 Grace of the sacrament in one kind, John 6. 58.
 Grace, the effect of the New Testament, Heb. 8. 10.
 Grace uncertain, Rev. 2. 4.
 Great Antichrist, 2 Thes. 2. 3.
 Greek fathers, Preface 18.
 Greek liturgies, Acts 1. 14.
 Greek text, Preface 16.
 Gregory, Pope, dislikes the "Universal Bishop," John 21. 17.
 Gregory, Pope, furthers Antichrist's pride, 2 Thes. 2. 3.
 Gregory's reverence of councils, Acts 15. 28.
 Grounds of indulgences, 2 Cor. 2. 10.
 Grounds of pardons, 2 Cor. 2. 10.
 Guilt of one offence, James 2. 10.

H.

Hallowing of creatures, 1 Tim. 4. 5.
 Harbours of angels, Heb. 13. 2.
 Hardness of scripture, 2 Pet. 3. 16.
 Hay and wood and stubble, 1 Cor. 3. 12.
 Head and body, Ephes. 1. 22.
 Head of the church, Ephes. 1. 22.
 Healing by Christ, Mat. 4. 23.
 Hearts known by angels, Luke 15. 10.
 Hearts known by saints, Luke 15. 10.
 Heathenish observation of days, Gal. 4. 10.
 Heathen judges, 1 Cor. 6. 6.
 Heathens' days, Rev. 1. 10.
 Heaven, Heb. 8. 5.
 Heaven, kingdom of, Heb. 8. 5.
 Heavenly crowns, 1 Pet. 5. 9.
 Heavenly glory, 2 Cor. 1. 14.
 Heaven reward of good works, Mat. 25. 34.
 Hell, Christ's descent into, 1 Pet. 3. 19.
 Hell fire, Mat. 5. 23.
 Heresies, Acts 8. 17.
 Heresy against matrimony, 1 Tim. 4. 4.
 Heresy against rule, Rom. 13. 4.
 Heresy promoted by women, 1 Tim. 2. 12.
 Heretical assemblies, Mat. 24. 26.
 Heretical boasting of the spirit, 1 John 4. 1.
 Heretical books, Acts 19. 19.
 Heretical consistories, 2 Cor. 10. 6.
 Heretical doctrines, fables, 1 Tim. 1. 4.
 Heretical judges, 1 Cor. 6. 6.
 Heretical orators, 2 Cor. 12. 6.
 Heretical phrases, 1 Tim. 6. 20.
 Heretical preachers, vanity of, Luke 6. 26.
 Heretical shifts to avoid scripture, John 20. 19.
 Heretical translations corrupt, Luke 1. 6.
 Heretical translators, Acts 14. 22.
 Heretical words, 1 Tim. 6. 20.
 Heretic and Jews, 2 Cor. 3. 6.
 Heretics, Acts 11. 26.
 Heretics allege scripture, Mat. 4. 6.
 Heretics and Jews unbelievers in Christ, 2 Cor. 3. 6.
 Heretics, Antichrists, 1 John 2. 18.
 Heretics, apostates, 1 Tim. 4. 4.
 Heretics arrogate knowledge, 1 Tim. 6. 20.
 Heretics, a sect, Mat. 7. 15.
 Heretics' baptism damnable, 1 Pet. 5. 21.
 Heretics believe not the real presence, John 6. 66.
 Heretics, bishops' power against, 2 Cor. 10. 7.
 Heretics, blasphemy of, 1 Tim. 6. 20.
 Heretics, blindness of, 2 Cor. 4. 14.
 Heretics, blood of, Rev. 17. 6.
 Heretics boast of the scriptures, Luke 6. 3.

Heretics, cavillation of, 2 Thes. 3. 10.
 Heretics, communion of, 1 Cor. 11. 24.
 Heretics compelled by panel laws, 2 Cor. 10. 6.
 Heretics control the Latin and Greek text, Luke 1. 78.
 Heretics corrupt God's word, 2 Cor. 4. 2.
 Heretics, conversation with, 2 John 10.
 Heretics cut off from the church, Tit. 3. 11.
 Heretics, dissensions of, Mark 3. 24.
 Heretics, divisions of, Mat. 23. 8.
 Heretics' doctrine not tried, Gal. 2. 2.
 Heretics except to councils, Acts 15. 31.
 Heretics, excommunication of, John 9. 22.
 Heretics, false titles of, Acts 11. 26.
 Heretics, feigned words of, 2 Pet. 2. 3.
 Heretics find not the truth, John 5. 39.
 Heretics, forerunners of Antichrist, 1 John 2. 10.
 Heretics, great boasters, 1 Tim. 1. 7.
 Heretics hate the Roman see, Rom. 16. 16.
 Heretics have no right to the scriptures, Preface 24.
 Heretics, hypocrisy of, Rev. 9. 5.
 Heretics ignorant, Mark 12. 24.
 Heretics judged already, John 3. 18.
 Heretics known by their fruits, Mat. 7. 16.
 Heretics know not Christ, Gal. 1. 8.
 Heretics like Balaam, Jude 10.
 Heretics like Cain, Jude 10.
 Heretics like Core, Jude 10.
 Heretics, mark of, 1 John 2. 19.
 Heretics, marriage of, 2 Cor. 6. 14.
 Heretics, no religious communication with, 2 Cor. 6. 14.
 Heretics, prayers of, Mark 3. 12.
 Heretics predicted as Protestants, 2 Pet. 2. 2.
 Heretics, pretences of, Luke 6. 3.
 Heretics, pride of, 2 Cor. 10. 4.
 Heretics, punishment of, 2 Cor. 10. 3.
 Heretics, ravaging wolves, Acts 21. 29.
 Heretics reprehend popish bishops, Gal. 2. 11.
 Heretics run, not sent, Mat. 21. 23.
 Heretics, salutation of, Rom. 1. 7.
 Heretics seduce the people, Mat. 24. 4.
 Heretics segregate themselves, Jude 19.
 Heretics, sermons of, Mark 3. 12.
 Heretics, service of, Mark 3. 12.
 Heretics, spite of, Mat. 7. 16.
 Heretics, thieves, John 10. 1.
 Heretics typified by Balaam, Rev. 2. 14.
 Heretics understand not the scriptures, Luke 6. 3.
 Heretics unlearned, 1 Tim. 1. 7.
 Heretics, vain security of, 1 Cor. 2. 12.
 Heretic, voluptuousness of, Rom. 16. 18.
 Heretics, wicked words of, 2 Pet. 2. 3.
 Heretics, without faith, Mark 12. 24.
 Heretics wrestle against scripture, John 20. 23.
 Hermits, Mat. 11. 7.
 Hermits, life of, Mat. 11. 7.
 Hierarchy, Roman, orders of, 1 Tim. 3. 8.
 Holy bread, 1 Tim. 3. 5.
 Holy cross, John 19. 17.
 Holydays, Gal. 4. 10.
 Holy Ghost, John 15. 16.
 Holy Ghost assists councils, Acts 15. 28.
 Holy Ghost given to the apostles, Acts 2. 4.
 Holy Ghost promised to the church, John 15. 16.
 Holy Ghost sent down, Acts 2. 4.
 Holy Ghost's teaching, Luke 12. 11.
 Holy Ghost, virtue of, Mat. 26. 69.
 Holy images, 1 John 5. 21.
 Holy Land, Mat. 17. 9.
 Holy men, intercession of, 2 Cor. 1. 11.
 Holy oil, James 5. 14.

Holy orders, Acts 13. 3.
 Holy orders bound to chastity, 1 Tim. 3. 8.
 Holy orders exclude bigamy, 1 Tim. 3. 2.
 Holy orders indelible, 2 Cor. 1. 22.
 Holy orders instituted, Mat. 26. 20.
 Holy places, Mat. 17. 9.
 Holy sepulchre, Mat. 28. 1.
 Holy things, Acts 5. 2.
 Holy things adorned, Heb. 11. 21.
 Holy times, 1 Tim. 3. 5.
 Holy virgin's feasts, 2 Pet. 1. 15.
 Holy water, James 5. 14.
 Holy widowhood, Luke 2. 37.
 Holy women followed Christ, Luke 8. 3.
 Homo factus est, John 1. 14.
 Honour of angels, Col. 2. 18.
 Honour of Christ's body, Mat. 21. 8.
 Honour of Christ's image, Rev. 10. 11.
 Honour of conscience, Mat. 27. 24.
 Honour of the priesthood, Mat. 23. 13.
 Honour to name of Jesus, Phil. 3. 10.
 Honour to relics, Mat. 14. 2.
 Honour to saints, 1 John 2. 1.
 Honour to the Virgin Mary, Luke 1. 48.
 Hope strengthened by well-doing, Rom. 5. 4.
 Horror of conscience, Mat. 27. 3.
 Hosanna, Mat. 21. 9.
 Hospitality, Heb. 13. 2.
 Hosts spiritual, 1 Pet. 2. 5.
 Hours canonical, Acts 10. 9.
How, a Jewish word, John 6. 52.
 Human science, Col. 2. 8.
 Hurtful books, Tit. 3. 10.
 Hypocrisy, Mat. 6. 5.
 Hypocrisy of heretics, Rev. 9. 5.
 Hypocritical abstinence, Col. 2. 23.

I

Idols, Col. 3. 5.
 Idolater, 1 Cor. 10. 22.
 Idolatry, 1 Cor. 10. 22.
 Idols and images differ, 1 John 5. 21.
 Ignorance causeth blasphemy, Jude 10.
 Ignorant heretics, Mark 12. 24.
 Images, Col. 3. 5.
 Images and idols differ, 1 John 5. 21.
 Images and relics, Mat. 9. 21.
 Images, antiquity of, 1 John 5. 21.
 Images for the people's instruction, Acts 17. 29.
 Images in Solomon's temple, Heb. 9. 4.
 Images of angels, Acts 17. 29.
 Images of the Trinity, Acts 17. 29.
 Images sacred, 1 John 5. 21.
 Image-worshippers, Phil. 2. 10.
 Imitation of Christ, 1 Thes. 1. 6.
 Imitation of holy men, 1 Thes. 1. 6.
 Imitation of the Saviour, 1 Thes. 1. 6.
 Impenitence final, Mat. 12. 32.
 Imposition of hands, Acts 13. 3.
 Imputative justice, Rom. 3. 22.
 Inconstancy of Protestants, 2 Cor. 1. 18.
 Increase of the church, Mat. 4. 31.
 Indelible character of some sacraments, 2 Cor. 1. 22.
 Indifferents in religion, Rev. 3. 16.
 Indifferent things, 1 Cor. 10. 23.
 Indulgences, 2 Cor. 2. 10.
 Indulgences and pardons, 2 Cor. 2. 11.
 Indulgences, grounds of, 2 Cor. 2. 10.
 Indulgences in the primitive church, Col. 1. 24.
 Inferiors reprehend superiors, Gal. 2. 11.
 Infidels actions of sin, Rom. 14. 23.

Infidels hear the gospel, Mat. 24. 14.
 Infidels judged already, John 3. 18.
 Infirmary of man, Mat. 26. 74.
 Infirmary through sin, John 5. 14.
 Inherent justice, Mat. 5. 21.
 Iniquity, mystery of, 2 Thes. 2. 7.
 Innocents punished, Mark 15. 15.
 Institution of holy orders, Luke 22. 19.
 Institution of penance, John 20. 23.
 Intention, Mat. 23. 28.
 Intercession of Christ, Heb. 7. 8.
 Intercession of Mary, John 2. 3.
 Intercession of men, 2 Cor. 1. 11.
 Intercession of Peter, Acts 5. 15.
 Intercession of saints, Luke 5. 20.
 Interpretation of Babylon, Rev. 17. 18.
 Interpretation private, 2 Pet. 1. 20.
 Introduction of new priesthood, Heb. 7. 19.
 Introductory Remarks, Page 24.
 Invocation of angels, Col. 2. 18.
 Invocation of saints, Heb. 4. 16.
 Involuntary motions, Rom. 7. 15.
 Isaac, Rom. 9. 7.
 Ishmael, Rom. 9. 7.

J

Jacob, Rom. 9. 10.
 James against faith, James 2. 14.
 James against Protestants, James 2. 24.
 James and Paul, James 2. 25.
 Jerusalem, council of, Acts 15. 6.
 Jesus, name of, revered, Phil. 2. 10.
 Jew and heretic, 2 Cor. 3. 6.
 Jewish days, Rom. 14. 5.
 Jewish traditions, Mat. 15. 9.
 Jewish word, *How*, John 6. 52.
 Jews and heretics alike, 2 Cor. 3. 6.
 Jews committed to Peter, Gal. 2. 7.
 Jews find not the truth, John 5. 39.
 Jews, inexcusable, Mat. 11. 21.
 Jews own justice, Rom. 10. 3.
 Jews, sacraments of, Heb. 10. 2.
 Jews, worship of, John 4. 23.
 Jezebel, Rev. 2. 20.
 John adores the angel, Rev. 19. 10.
 John and Mary by the rood, John 19. 27.
 John, baptism of, Mat. 3. 11.
 John, prayer of, Rev. 22. 20.
 John's example of penance, Mark 1. 5.
 Jonas, Luke 11. 29.
 Joy in Heaven over penitents, Luke 16. 7.
 Judaical abstinence, Heb. 13. 9.
 Judaical drinks, Col. 2. 16.
 Judaical meats, Col. 2. 16.
 Judaical observation of days, Col. 2. 16.
 Judas believed not the real presence, John 6. 64.
 Judas Maccabeus, John 10. 22.
 Judas personified all heretics, John 6. 68.
 Judgment day, Rev. 20. 12.
 Judgment of heretics, John 3. 18.
 Judgment of infidels, John 3. 18.
 Judges of scripture, Acts 17. 11.
 Judging other men, Rom. 2. 1.
 Judicial power of bishops, Rev. 20. 4.
 Jurisdiction ecclesiastical, Mat. 16. 19.
 Jurisdiction temporal, John 2. 15.
 Jurisdiction universal, John 2. 15.
 Justice, Rom. 3. 22.
 Justice an inherent quality, Gal. 6. 15.
 Justice before men, Rom. 4. 2.
 Justice before God, Rom. 4. 2.
 Justice imputed, Ephes. 1. 4.

Justice inherent, Mat. 5. 21.
 Justice is keeping of the law, Rom. 2. 28.
 Justice not imputative, Rom. 3. 22.
 Justice of faith, Rom. 10. 6.
 Justice of God, 2 Cor. 5. 21.
 Justice of Jews, Rom. 10. 5.
 Justification, Rom. 2. 13.
 Justification by baptism, Gal. 3. 27.
 Justification by charity, Rom. 8. 24.
 Justification by faith disproved, Mark 5. 36.
 Justification by good works, Mat. 6. 1.
 Justification by grace, Ephes. 2. 8.
 Justification by works, Rom. 2. 13.
 Justification, formal cause of, Gal. 6. 15.
 Justification not by faith alone, Luke 8. 50.
 Justifications of saints, Rev. 19. 8.
 Justification uncertain, 1 Cor. 4. 4.
 Justification without works, Rom. 2. 13.
 Justifying faith, Rom. 1. 17.
 Just men hardly saved, 1 Pet. 4. 18.

K.

Keys, Mat. 16. 19.
 Keys, dignity of, Mat. 16. 19.
 Kinds of sins, 1 John 1. 8.
 Kingdom of Heaven, Heb. 8. 5.
 Kingdom of heretics, Mat. 12. 30.
 Kings, 1 Pet. 2. 13.
 Kings and priests, Rev. 1. 6.
 Kings and priests spiritual, Rev. 5. 10.
 Kings of Colen, Mat. 2. 11.
 Kissing the Pax, Rom. 16. 16.
 Kissing the pope's foot, Acts 4. 37.
 Kneeling at the words of Christ's consecration, Mat. 8. 3.
 Knowledge arrogated by heretics, 1 Tim. 6. 20.
 Knowledge better than words, 2 Cor. 11. 6.
 Knowledge of grace uncertain, Rev. 2. 4.
 Knowledge of scripture, John 5. 39.

L.

Lady Mary, Luke 1. 38.
 Laity reading the scriptures, Acts 17. 11.
 Latin fathers, Preface 18.
 Latin, not a strange tongue, 1 Cor. 14.
 Latin service, sameness of, 1 Cor. 14.
 Latin tongue, 1 Cor. 14.
 Latin Vulgate, Heb. 11. 21.
 Latria, Acts 14. 12.
 Latter councils admit former, Acts 15. 13.
 Latter day, 2 Thes. 2. 3.
 Law carnal, Rom. 2. 29.
 Lawful oaths, James 5. 12.
 Law of liberty, James 1. 25.
 Law of Moses, Rom. 10. 1.
 Laws against books, Acts 19. 19.
 Laws executed against conscience, Mat. 27. 24.
 Laws executed against the innocent, Mark 15. 15.
 Laws for heretics, Rev. 17. 6.
 Law spiritual, Rom. 2. 29.
 Lawyers and priests, Luke 12. 46.
 Laymen, Acts 17. 11.
 Learned heretics know not Christ, Gal. 1. 8.
 Learning of the schools, Col. 2. 8.
 Legends of Virgin Mary, Acts 1. 14.
 Lent, fast of, Mat. 4. 2.
 Leo Pope furthers Antichrist's pride, 2 Thes. 2. 3.
 Letter and spirit, 2 Cor. 3. 6.
 Letter killeth Jew and heretic, 2 Cor. 3. 6.
 Libertines, 1 Pet. 2. 16.
 Libertines allege scripture, 1 Tim. 1. 9.

Liberty not carnal, 2 Cor. 3. 17.
 Liberty of Christians, 2 Cor. 3. 17.
 Life active, Luke 10. 42.
 Life angelical, Mat. 22. 30.
 Life common, Acts 2. 44.
 Life contemplative, Luke 10. 42.
 Life everlasting, Rom. 6. 23.
 Life religious, Luke 10. 42.
 Life secular, Luke 10. 42.
 Limbus patrum, Luke 16. 22.
 Literal sense of scripture, Gal. 4. 24.
 Liturgies of Greeks, Acts 1. 14.
 Liturgy of the apostles, Acts 12. 2.
 Living in common, Acts 2. 44.
 Living to God, Rom. 6. 10.
 Looking back, Luke 9. 62.
 Loosing and binding, Mat. 18. 18.
 Loosing of Satan, Rev. 20. 7.
 Lordliness of clergy, 1 Pet. 5. 3.
 Lord's body revered, Mat. 21. 8.
 Lord's body sanctifies the altar, Mat. 23. 19.
 Lord's supper, 1 Cor. 11. 20.
 Loss of goods for religion, Heb. 10. 34.
 Lots cast, Acts 1. 26.
 Love of Christ to the church, Ephes. 5. 25.
 Luke and Matthew reconciled, Luke 3. 23.

M.

Maccabees, John 10. 22.
 Magi, Mat. 2. 11.
 Malta, Acts 28. 1.
 Manna, John 6. 49.
 Manna of the rock, John 6. 55.
 Manner of translating the Bible Preface 22.
 Man sensual, 2 Cor. 2. 14.
 Man's infirmity, Mat. 26. 74.
 Man spiritual, 2 Cor. 2. 14.
 Man working with God's grace, James 4. 8.
 Many antichrists, 2 Thes. 2. 3.
 Many things taught by the church, John 16. 12.
 Mark of false teachers, 1 John 4. 8.
 Mark of heretics, 1 John 2. 19.
 Mark of seducers, 2 John 10.
 Marriage, 1 Cor. 7. 2.
 Marriage after divorce unlawful, Mat. 19. 9.
 Marriage a Sacrament, Mat. 5. 23.
 Marriage forbidden, 1 Tim. 4. 1.
 Marriage gives grace, Ephes. 5. 32.
 Marriage honourable, Heb. 13. 2.
 Marriage honoured by Christ, John 2. 2.
 Marriage not dissolved by divorce, Mat. 5. 32.
 Marriage of brother's wife, Mark 12. 19.
 Marriage of heretics, 2 Cor. 6. 14.
 Marriage of priests, 1 Tim. 3. 2.
 Marriage of priests contrary to the canons, 1 Tim. 3. 2.
 Marriage remedy for concupiscence, 1 Tim. 5. 12.
 Mark of heretics, Acts 15. 24.
 Martyrdom, Phil. 2. 17.
 Martyrdom of the Innocents, Mat. 2. 16.
 Martyrs, Rev. 6. 10.
 Martyrs, false, Mat. 5. 10.
 Martyrs, feast of, Gal. 4. 10.
 Martyrs, masses for, Gal. 4. 10.
 Martyrs, sepulchres of, John 20. 11.
 Mary, Luke 1. 42.
 Mary and John by the rood, John 19. 27.
 Mary, festivity of, Gal. 4. 4.
 Mary, intercession of, John 2. 3.
 Mary, legends of, Acts 1. 14.
 Mary, perpetual virginity of, Mat. 1. 23.
 Mass, 1 Cor. 10. 21.

- Mass a figure, Heb. 1. 3.**
Mass and communion, 1 Cor. 11. 24.
Mass, canon of, John 17. 20.
Masses for martyrs, Gal. 4. 10.
Mass for the apostles, 1 Cor. 11. 24.
Mass includes communion, 1 Cor. 11. 24.
Massmen, receive in both kinds, John 6. 58.
Mass of the apostles, 1 Cor. 11. 34.
Mass, the true body of Christ, Heb. 1. 3.
Masters, Mat. 23. 10.
Masters of sects, Rom. 16. 17.
Material altars, Heb. 13. 10.
Matrimony estimated, Ephes. 5. 32.
Matrimony, heresy against, 1 Tim. 4. 4.
Matter of scripture hard, 2 Pet. 3. 16.
Matthew and Luke reconciled, Luke 3. 23.
Matins, Acts 10. 9.
Maundy Thursday, Heb. 7. 18.
Meaning of ceremonies, John 9. 6.
Meaning of fathers, James 2. 24.
Meaning of sacraments, John 13. 14.
Meats, Rom. 14. 2.
Meats, abstinence from, 1 Tim. 4. 4.
Meats, different, Mat. 15. 11.
Meats, eating of, Rom. 14. 2.
Meats, unclean, 1 Cor. 8. 1.
Mediator, 1 Tim. 2. 5.
Mediator, Christ, 1 Tim. 2. 5.
Mediators, many, 1 Tim. 2. 5.
Melchisedec, Heb. 5. 6.
Melchisedec and Christ, Heb. 7. 3.
Melchisedec blessed Abraham, Heb. 7. 7.
Memory of saints, Heb. 13. 7.
Men, advocates, 1 John 2. 1.
Men bound to confess all their sins, John 20. 23.
Men called saviours, 1 Tim. 4. 16.
Men, commandments of, Mark 7. 7.
Men have power to forgive sins, Mat. 9. 5.
Men, heads of the church, Ephes. 1. 22.
Men in grace sin not mortally, 1 John 3. 6.
Men, intercession of, 2 Cor. 1. 11.
Men, just and keep the commandments, Mat. 19. 12.
Men, kings, Ephes. 1. 22.
Men, natural, Mark 5. 3.
Men, not sure of perseverance, 1 Cor. 9. 27.
Men, profane, Mark 5. 3.
Merces, 1 Cor. 3. 8.
Mercy to prisoners, Heb. 10. 34.
Mercy, works of, James 2. 13.
Merit, Acts 9. 36.
Merit and satisfaction, 2 Cor. 1. 5.
Merit for alms, 2 Cor. 9. 6.
Meriting heaven, Luke 20. 35.
Meritorious fasting, 1 Cor. 15. 32.
Meritorious penance, 1 Cor. 9. 27.
Meritorious tribulation, 2 Cor. 4. 17.
Meritorious works, Mat. 6. 20.
Merits, Mat. 6. 4.
Merits and rewards, Mat. 13. 8.
Merits of Christ, Phil. 2. 9.
Merits of Christ applied, Col. 1. 24.
Michael fighting with the dragon, Rev. 12. 7.
Millenaries, Rev. 20. 7.
Ministers, coadjutors with God, 2 Cor. 6. 1.
Ministers of reconciliation, 2 Cor. 5. 18.
Ministers of the English church absolve, John 20. 23.
Ministers of the English church hear confession, John 20. 23.
Miracles, John 15. 24.
Miracles at solemnities, John 5. 2.
Miracles by Christ's spittle, Mark. 7. 33.
Miracles done by relics, John 14. 12.
Miracles in different places, Luke 4. 23.
Miracles patronised by angels, John 5. 2.
Miracles patronised by saints, John 5. 2.
Miracles, reasoning upon, John 14. 12.
Miracles wrought by angels, John 5. 2.
Miracles wrought by saints, John 5. 2.
Miraculous gifts, Mark 16. 17.
Miraculous virtue in creatures, John 5. 2.
Monasteries, building of, Luke 7. 5.
Monks, Mat. 14. 12.
Monks shaven, 2 Thes. 3. 10.
Mortal men see God, John 1. 18.
Mortal sins, 1 John 3. 6.
Moses, Rom. 10. 5.
Moses, law of, Rom. 10. 5.
Motions, involuntary, Rom. 7. 15.
Murmuring, Acts 6. 1.
Mysteries expounded, Rev. 13. 1.
Mystery, Babylon, Rev. 17. 5.
Mystery in the sacrament, Mat. 26. 20.
Mystery of iniquity, 2 Thes. 2. 7.
Mystery of names, Luke 1. 63.
Mystical numbers, Rev. 1. 4.
- N.**
- Name, new, Acts 11. 26.**
Name of apostles, Luke 6. 14.
Name of Christians, Acts 11. 26.
Name of Jesus, Mark 9. 38.
Name of Jesus honoured, Phil. 2. 10.
Name of Papist, Acts 11. 26.
Names given in baptism, Luke 1. 63.
Names, mysterious, Luke 1. 63.
Names of heretics, Acts 11. 26.
Names of sectaries, Acts 11. 26.
Natural men, Mark 5. 3.
Necessity of penance, John 20. 23.
Neophytes, 1 Tim. 3. 6.
Neutrals in religion, Mat. 12. 30.
New doctrine cursed by Paul, Gal. 1. 8.
New man, Col. 3. 10.
New name, Acts 11. 26.
New paschal, Luke 22. 15.
New priesthood, Heb. 7. 19.
New priesthood eternal, Heb. 7. 21.
New Testament, priests of, Mark 15. 11.
New Testaments, sacraments of pre-eminent, 2 Cor. 3. 9.
Nicolaïtes, Rev. 2. 6.
Nine orders of angels, Ephes. 1. 21.
Noah's ark, 1 Pet. 3. 21.
No apostacy of the true Church, 2 Thes. 2. 3.
Nocturns and vigils, Mat. 26. 41.
No error in the Church, Luke 18. 8.
No meats unclean, 1 Cor. 8. 1.
No salvation out of the church, 1 John 1. 3.
No spot in the Church, Ephes. 5. 25.
Not only faith, Mat. 22. 40.
Novatian's heresy, Heb. 6. 4.
Novelty in false doctrine, 1 Tim. 6. 20.
Novelty of words, 1 Tim. 6. 20.
No wrinkle in the church, Ephes. 5. 25.
Number seven, Rev. 1. 4.
Numbers mystical, Rev. 1. 4.
Number twelve, Mark 3. 14.
Nuns, 2 Thes. 3. 10.
Nuns clipped of their hair, 2 Thes. 3. 10.
Nuns working, 2 Thes. 3. 10.

O.

Oaths, Acts 23. 12.
 Oaths lawful, James 5. 12.
 Oaths unlawful, James 5. 12.
 Obedience to bishops, Heb. 13. 17.
 Obedience to parents, Mark 7. 11.
 Obedience to priests, Heb. 13. 17.
 Obedience to princes, 1 Pet. 2. 18.
 Obedience to rulers, Rom. 13. 1.
 Observations, 1 Tim. 2. 1.
 Observation of days by Jews, Col. 2. 16.
 Observation of festivals by Christians, Gal. 4. 10.
 Offending in one commandment, James 2. 10.
 Office of a priest, Heb. 5. 1.
 Office of the Pope called apostleship, Ephes. 4. 11.
 Officers spiritual, Ephes. 4. 11.
 Oil, holy, James 5. 14.
 Old man, Col. 3. 10.
 Old sacrifices of the Jews, Heb. 10. 2, 4.
 Old Testament, figures of, Heb. 9. 20.
 Old Testament, priests of, Mark 15. 11.
 Omission of sacraments, Luke 7. 30.
 Only sacrifice on the cross, Heb. 9. 12.
 Opposition to conscience, Mat. 27. 24.
 Opus operatum, John 3. 5.
 Orators among the heretics, 2 Cor. 12. 6.
 Order and calling of Priests, Heb. 5. 1.
 Orders, 2 Cor. 1. 22.
 Orders in the Roman hierarchy, 1 Tim. 3. 8.
 Orders of angels, Ephes. 1. 21.
 Original sin, Romans 5. 10.
 Ornaments of churches, John 12. 5.

P.

Palm Sunday, Mat. 21. 8.
 Papist, name of, Acts 11. 26.
 Papists, Acts 11. 26.
 Papist unlearned knows Christ, Luke 10. 21.
 Parable of the wounded man, Luke 10. 30.
 Pardon by Christ, 2 Cor. 2. 10.
 Pardon by Paul, 2 Cor. 2. 6.
 Pardon of due penance, Luke 23. 43.
 Pardon of satisfaction, Luke 23. 43.
 Pardons, 2 Cor. 2. 10.
 Pardons and indulgences, 2 Cor. 2. 11.
 Pardons, grounds of, 2 Cor. 2. 10.
 Pardons in the primitive church, 2 Cor. 2. 11.
 Parents, Mark 7. 11.
 Parents, obedience to, Luke 2. 51.
 Participation of sacraments, 1 Cor. 10. 20.
 Participation with idolaters, 1 Cor. 10. 22.
 Particular confession, Mark 1. 5.
 Pasch, Acts 12. 1.
 Passion of Christ sufficient, Heb. 5. 9.
 Pastor flying, John 10. 13.
 Pastors of all pastors, John 21. 17.
 Pastors, dues of, 1 Cor. 9. 7.
 Pastor tarrying, John 10. 13.
 Paternosters in the mass, 1 Tim. 2. 1.
 Patriarchs not in heaven before Christ, Heb. 11. 40.
 Patriarcha, works of, Heb. 11. 33.
 Patronage of angels, Acts 12. 15.
 Paul, absolution by, 2 Cor. 2. 6.
 Paul and James, James 2. 25.
 Paul, authority of, 1 Cor. 5. 3.
 Paul claims obedience, 1 Cor. 5. 4.
 Paul consecrated, Acts 13. 2.
 Paul, contradictions of, Heb. 10. 18.
 Paul, ecclesiastical authority of, 1 Cor. 5. 4.
 Paul, excommunication by, 2 Cor. 2. 6.
 Paul had no wife, 1 Cor. 9. 5.

Paul honoured Peter, Gal. 1. 18.
 Paul instructed bishops, 1 Tim. 3. 2.
 Paul instructed priests, 1 Tim. 3. 2.
 Paul, pardon by, 2 Cor. 2. 6.
 Paul's chains, Acts 28. 20.
 Paul's commission to the Gentiles, Gal. 2. 7.
 Paul's conference with Peter, Gal. 2. 2.
 Paul's curse of new doctrine, Gal. 1. 8.
 Paul's doctrine approved, Gal. 2. 2.
 Paul's doctrine of faith, Heb. 11. 1.
 Paul's doctrine of good works, Rom. 4. 1.
 Paul's doctrine tried, Gal. 2. 2.
 Paul sent to preach, Gal. 1. 1.
 Paul's reprehension of Peter, Gal. 2. 11.
 Paul's reverence to Peter, Gal. 1. 18.
 Paul visits Peter, Gal. 1. 18.
 Pax, kissing of, Rom. 16. 16.
 Pedigree of Christ, Mat. 1. 16.
 Penal laws for heretics, Luke 14. 23.
 Penance, Mat. 3. 2.
 Penance a grateful sacrifice, Rom. 12. 1.
 Penance and satisfaction, 1 Cor. 11. 31.
 Penance by Christ's example, Mark 1. 12.
 Penance by Paul, 1 Cor. 9. 27.
 Penance due pardoned, Luke 23. 43.
 Penance in sackcloth, Mat. 11. 21.
 Penance instituted, John 20. 23.
 Penance meritorious, 1 Cor. 9. 27.
 Penance, necessity of, Luke 13. 3.
 Penance of the primitive church, 2 Cor. 2. 11.
 Penance ready for all sins, Heb. 5. 4.
 Penance remitted, Luke 23. 43.
 Penance voluntary, 2 Cor. 6. 5.
 Penitents make joy in heaven, Luke 15. 7.
 Pentecost, Acts 2. 1.
 People, devotion of, 1 Cor. 14.
 People instructed by images, Acts 17. 29.
 People not defrauded by sacrament in one kind, John 6. 58.
 People not judges of scripture, Acts 17. 11.
 People seduced by heretics, Mat. 24. 4.
 Perdition of Man, 1 Tim. 2. 4.
 Perfection, Phil. 3. 12.
 Perfection double, Phil. 3. 12.
 Perfection of scriptures, 2 Tim. 3. 16.
 Perfection, religious state of, Mat. 19. 21.
 Permission of evil, Mark 10. 4.
 Permission of sin, Mark 10. 4.
 Perpetual continency, 1 Cor. 7. 6.
 Perpetual sacrifice of Christ, Heb. 7. 17.
 Perpetuity of the visible church, Acts 2. 47.
 Persecution, 2 Tim. 3. 12.
 Persecution by Antichrist, Rev. 13. 7.
 Persecution for Christ, Luke 6. 23.
 Perseverance in good, Rev. 3. 11.
 Perseverance not sure, 1 Cor. 9. 27.
 Persons, acception of, James 2. 1.
 Persons, incredulous, 1 Pet. 3. 20.
 Persons in the Trinity, 1 John 5. 7.
 Peter, Mat. 16. 17.
 Peter and his successors, John 21. 17.
 Peter and Paul founded the church at Rome, Gal. 2. 7.
 Peter approves Paul's doctrine, Gal. 2. 2.
 Peter at Rome, Rom. 16. 16.
 Peter begins his primacy, Acts 1. 15.
 Peter, chains of, Acts 12. 6.
 Peter, coadjutors of, Luke 5. 7.
 Peter crucified at Rome, John 21. 18.
 Peter fishing for souls, Luke 5. 10.
 Peter, general pastor, John 21. 17.
 Peter head of the church, John 21. 17.
 Peter head of the council, Acts 15. 7.

- Peter, intercession of, Acts 5. 15.**
Peter, pastoral care of, after death, 2 Pet. 1. 15.
Peter personified all believing Catholics, John 6. 68.
Peter, pre-eminence of, Mark 3. 16.
Peter president of councils, Acts 15. 6.
Peter, primacy of, Mat. 10. 2.
Peter, repentance of, Mat. 26. 75.
Peter reprehended by Paul, Gal. 2. 11.
Peter revered by Paul, Gal. 1. 18.
Peter rock of the church, Mat. 16. 18.
Peter's chair, Rom. 1. 8.
Peter's commission to the Jews, Gal. 2. 7.
Peter's error in behaviour, Gal. 2. 11.
Peter's error in conversation, Gal. 2. 11.
Peter's error not in faith, Gal. 2. 11.
Peter's faith unfailing, Luke 22. 31.
Peter's fishing, Luke 5. 6.
Peter, shadow of, Acts 5. 15.
Peter, ship of, Luke 5. 3.
Peter, successors of, John 21. 17.
Peter, successors of, in authority, John 21. 17.
Peter, successors of, in the faith, Luke 22. 31.
Peter, supremacy of, John 21. 17.
Peter, tears of, Mat. 26. 75.
Peter tries Paul's doctrine, Gal. 2. 2.
Peter visited by Paul, Gal. 1. 18.
Peter writeth from Babylon, 1 Pet. 5. 13.
Petition of Virgin Mary granted, John 2. 5.
Pharaoh, Rom. 9. 17.
Philosophy, Col. 2. 8.
Philosophy abused, Col. 2. 8.
Pilgrimage, Mat. 2. 1.
Pilgrimage to holy places, Mat. 17. 9.
Pilgrimage to the holy sepulchre, Mat. 28. 1.
Pilgrims, Mat. 28. 1.
Pillars of truth, 1 Tim. 3. 15.
Places holy, Mat. 17. 9.
Platonics, John 1. 1.
Pleutudo potestatis, Mat. 16. 19.
Polyearp, 2 John 10.
Poor relieved, Mat. 26. 10.
Pope, Ephes. 4. 13.
Pope antichrist, Mat. 24. 22.
Pope Joan, Rev. 17. 4.
Pope, infallibility of, Luke 22. 31.
Pope not Antichrist, Rev. 13. 18.
Pope, office of, called apostleship, Ephes. 4. 11.
Pope, pastor of all pastors, John 21. 17.
Pope, rector of the church, 1 Tim. 3. 15.
Pope resolves doubts, Luke 22. 31.
Popes err not definitely, Luke 22. 31.
Popes err not judicially, Luke 22. 31.
Popes err personally, Luke 22. 31.
Pope's foot kissed, Acts 4. 37.
Popes, succession of, Ephes. 4. 11.
Popish ancestors, 2 Tim. 1. 5.
Popish bishops reprehended by heretics, Gal. 2. 11.
Popish confession, James 5. 16.
Popish confirmation, Acts 8. 17.
Popish fasting days, Mat. 9. 14.
Popish priests communicate with Peter and his successors, Mat. 12. 30.
Popish sacraments, Gal. 4. 3.
Popish vestments, 1 Cor. 11. 23.
Postulations, 1 Tim. 2. 1.
Potter and pot, Rom. 9. 21.
Power, judicial, of bishops, Rev. 20. 4.
Power of bishops against heretics, 2 Cor. 10. 6.
Power of Christ, John 3. 31.
Power of consecration, 1 Cor. 11. 24.
Power of priests above angels, John 20. 23.
Power of priests above princes, John 20. 23.
Power of the apostles to remit sins, Mat. 18. 18.
Power to bind, Mat. 18. 18.
Power to loose, Mat. 18. 19.
Power to pardon, 1 Cor. 4. 21.
Power to punish, 1 Cor. 4. 21.
Prayer, 1 Tim. 2. 1.
Prayer and fasting, Mat. 17. 21.
Prayer for Peter, Acts 12. 17.
Prayer for the conversion of souls, Rom. 1. 9.
Prayer for the dead, 2 Cor. 5. 10.
Prayer in Latin, 1 Cor. 14.
Prayer in the Mass, 1 Tim. 2. 2.
Prayer of heretics, Mark 3. 12.
Prayer of John, Rev. 22. 20.
Prayer of priests, Heb. 5. 7.
Prayer requires faith, James 1. 6.
Prayers of papists, Heb. 5. 7.
Prayers and fasts, Mat. 17. 21.
Prayers at the time of holy orders, Luke 6. 12.
Prayers not understood acceptable, Mat. 21. 16.
Prayers of Christ effectual, Heb. 5. 7.
Prayers of saints, 2 Cor. 1. 3.
Prayers of saints in heaven, 2 Pet. 1. 15.
Prayer to saints, Mat. 22. 30.
Praying to Christ, 1 Tim. 2. 5.
Praying to saints, 1 Tim. 3. 5.
Preachers, calling of, Heb. 5. 4.
Preachers, crowns of, 1 Pet. 5. 4.
Preachers, due of, 1 Cor. 9. 7.
Preachers, heretical, vanity of, Luke 6. 20.
Preachers not called, Rom. 10. 15.
Preachers not sent, Rom. 10. 15.
Preachers, reward of, Phillip. 4. 1.
Preaching contrary to the faith forbidden, Gal. 1. 8.
Preaching of protestants avoided, Tit. 3. 10.
Precepts and counsels, Mat. 19. 12.
Precepts of the apostles, 1 Cor. 7. 12.
Precepts of the church, 1 Thes. 4. 8.
Precursors of Antichrist, 2 Thes. 2. 3.
Predestination of God, Rom. 8. 30.
Pre-eminence of bishops above priests, Tit. 1. 5.
Pre-eminence of Peter, Mark 3. 16.
Pre-eminence of sacrament above manna, John 6. 49.
Pre-eminence of the New Testament sacrament, 2 Cor. 3. 9.
Preference in alms, Gal. 6. 10.
Presbyter, Acts 14. 22.
Prescript fasting days, Mat. 15. 9.
Presence, corporal, John 12. 8.
Presence, figurative, Mat. 26. 26.
Presence of Christ in the sacrament, 1 Cor. 11. 27.
Presence, real, Mat. 26. 26.
Preservation of Rome, 2 Thes. 2. 3.
Presumption of Protestants, 1 John 4. 17.
Presumptuous security, 1 John 4. 17.
Pride of heretics, 2 Cor. 10. 4.
Priest and king, Christ, Heb. 5. 6.
Priest, calling of, Heb. 5. 1, 4.
Priest forever, Christ, Heb. 7. 17.
Priesthood, external, Heb. 7. 12.
Priesthood, honour of, Mat. 23. 13.
Priesthood, new, introduced, Heb. 7. 19.
Priesthood of Christ, Heb. 5. 1.
Priesthood of Christ, external, Heb. 8. 3.
Priesthood of Christ most excellent, Heb. 5. 6.
Priesthood, transiation of, Heb. 7. 12.
Priesthood usurped, John 10. 1.
Priesthood, vicarship of Christ, 2 Cor. 5. 18.
Priestly actions of Christ, Heb. 5. 7.
Priestly garments, Rev. 1. 13.
Priestly petalon Rev. 1. 13.

- Priest, name of, Acts 14. 22.**
Priest, office of, Heb. 5. 1.
Priests and bishops distinct, Phil. 1. 1.
Priests and lawyers, Luke 12. 46.
Priests, blessing of pre-eminent, Heb. 5. 7.
Priests called angels, Rev. 1. 20.
Priests, continency of Luke 1. 23.
Priests consecrated by bishops, Tit. 1. 5.
Priests, consecration of, 1 Tim. 4. 14.
Priests, continuing of, Ephes. 4. 13.
Priests' crown shaven, 1 Pet. 5. 3.
Priests forgive sins, Mat. 8. 4.
Priests instructed by Paul, 1 Tim. 3. 2.
Priests, marriage of, Mat. 8. 14.
Priests, marriage of, contrary to the canons, 1 Tim. 3. 2.
Priests, ministers of extreme unction, James 5. 15.
Priests, ministers of reconciliation, 2 Cor. 5. 18.
Priests necessary, Heb. 5. 1.
Priests of the Old Testament, Mark 15. 11.
Priests of the New Testament, Mark 15. 11.
Priests, order of, Heb. 5. 1.
Priests, power of, to consecrate, Luke 22. 19.
Priests remit sins, Luke 5. 24.
Priests saying mass, receive in both kinds, John 6. 58.
Priests, shaven crowns of, 1 Pet. 5. 3.
Priests superior to princes, John 20. 23.
Primacy of Peter, Mat. 10. 2.
Primitive church, John 6. 58.
Princes have not ecclesiastical jurisdiction, Mat. 22. 21.
Princes inferior to priests, John 20. 23.
Princes not spiritual heads, 1 Pet. 2. 13.
Princes, sins of, exempt not from obedience, 1 Pet. 2. 18.
Princes, temporal authority of, Heb. 5. 1.
Princes to be obeyed, Mark 12. 17.
Principal creature, Ephes. 5. 29.
Principal question, Acts 15. 13.
Prisoners, 2 Cor. 9. 1.
Prisoners for religion, Heb. 10. 34.
Prisoners relieved, 2 Tim. 1. 12.
Private interpretation of scripture, 2 Pet. 1. 20.
Privilege of office, John 11. 51.
Privilege of order, John 11. 51.
Privileges of the clergy, Mat. 17. 26.
Privileges of wicked Priests, Luke 10. 16.
Procession of Palm Sunday, Mat. 21. 8.
Processions, Mat. 21. 8.
Processions meritorious, Mat. 21. 8.
Proctors for prisoners, 2 Cor. 9. 1.
Profanation of churches, Mark 11. 16.
Profane bread of Protestants, 1 Cor. 11. 29.
Profane men, Mark 5. 3.
Profaners of churches punished, Mark 11. 16.
Professed virgin may marry, 1 Cor. 7. 28.
Professed virgin may not marry, 1 Cor. 7. 28.
Professing, Acts 19. 18.
Profitable servants, Luke 17. 10.
Profit of reading the scriptures, 2 Tim. 3. 16.
Prohibition of marriage, 1 Tim. 4. 1.
Protection of Angels, Mat. 18. 18.
Protection of the church by Christ, Mat. 28. 20.
Protectors, angels, 1 John 3. 1.
Protestant books avoided, Tit. 3. 10.
Protestants, Acts 11. 26.
Protestants abhor the word Catholic, James 1. 1.
Protestants against James, James 2. 24.
Protestants described as heretics, 2 Pet. 2. 19.
Protestants' estimation of marriage, Ephes. 5. 32.
Protestants, faith of, 1 Tim. 1. 4.
Protestants forerunners of Antichrist, 2 Thea. 2. 2.
Protestants imitate not Christ, 1 Cor. 11. 23.
Protestants, inconstancy of, 2 Cor. 1. 18.
Protestants, preaching of, avoided, Tit. 3. 10.
Protestants, presumption of, 1 John 4. 17.
Protestants, profane bread of, 1 Cor. 11. 29.
PROTESTANTS see HERETICS.
Protestants, service of, avoided, Tit. 3. 10.
Protestants take away the sacrament, 1 Cor. 11. 24.
Protestants, their estimation of matrimony, Ephes. 5. 32.
Protestants, their security of salvation, Rom. 5. 1.
Protestants, wolves ravening, Acts 20. 29.
Protestants wrangle like Arians, John 1. 1.
Protestation of faith, Rom. 10. 8.
Providence of God to Rome, Acts 27. 23.
Provincial councils, Acts 15. 28.
Public fasts, Mat. 6. 16.
Public prayers, 1 Tim. 2. 2.
Publishing, Acts 19. 18.
Punishments after remission of sins, Heb. 12. 6.
Punishment for example, Luke 13. 2.
Punishment of heretics, 2 Cor. 10. 3.
Punishment of profaners of churches, John 2. 15.
Punishment of sin, Rom. 1. 26.
Purgatorial fire, 1 Cor. 3. 5.
Purgatory, Mat. 12. 32.
Purity before the sacrament, John 13. 5.
- R.**
- Rabbi, Mat. 23. 8.**
Rahab, James 2. 25.
Rash admittance to the priesthood, 1 Tim. 3. 6.
Rash credit, 1 Thea. 5. 21.
Reading of the Bible, Acts 17. 11.
Real presence not believed, John 6. 66.
Reading the scriptures, 2 Tim. 3. 16.
Reasoning upon miracles, John 5. 2.
Receiving in both kinds not necessary, John 6. 32.
Receiving in one kind authorized by the primitive church, John 6. 58.
Receiving in one kind authorized by the scriptures, John 6. 58.
Real Presence, Mark 14. 22.
Receiving in one or both kinds indifferent, John 6. 58.
Receiving of the sacrament requires purity, John 13. 5.
Receiving the mass unworthily, 1 Cor. 11. 27.
Receiving the sacrament, John 6. 53.
Reconciliation to Rome, John 4. 20.
Re tor of the church, 1 Tim. 3. 15.
Redeemers, many, 1 Tim. 2. 5.
Reign of Antichrist, Rev. 20. 7.
Reign of Christ, Rev. 20. 4.
Relics, 1 Tim. 3. 15.
Relics and images, Mat. 9. 21.
Relics confound the devil, Acts 19. 15.
Relics honoured, Mat. 14. 2.
Relics of Stephen, Acts 8. 2.
Relics perform miracles, Acts 19. 12.
Relics, touching of, Mat. 9. 22.
Relics translated, Heb. 11. 22.
Relics, true, Acts 19. 12.
Relief of the poor, Mat. 26. 10.
Relievers of prisoners, 2 Tim. 1. 12.
Religion of angels, Col. 2. 18.
Religion of the New Testament is the sacrament of the altar, Luke 22. 20.
Religious almsgiving, Phillip. 4. 18.
Religious communication with heretics, 2 Cor. 6. 14.

- Religious dissensions, Acts 15. 2.
 Religious fasting, Luke 2. 37.
 Religious life, Luke 10. 42.
 Religious men, blessing of, Mat. 19. 13.
 Religious perfection, Mat. 19. 21.
 Religious persons imitate Christ, 1 Thes. 1. 6.
 Religious single life, Mat. 22. 30.
 Religious state of perfection, Mat. 19. 21.
 Religious worship of creatures, Rev. 19. 10.
 Remission by Christ, Mark 3. 10.
 Remission of penance, Luke 23. 43.
 Remission of sin by baptism, Heb. 10. 18.
 Remission of sin by creatures, James 5. 14.
 Remission of sin by the blood of Christ, 1 John 1. 7.
 Remission of sin in the church, Mat. 12. 32.
 Repentance of Peter, Mat. 26. 75.
 Repetition of the sanctus, Rev. 4. 8.
 Reprobation, Rom. 9. 22.
 Resemblances of angels, Acts 17. 29.
 Resemblances of the Trinity, Acts 17. 29.
 Respect of masters in religion, 2 Cor. 8. 5.
 Respect of reward, Rev. 3. 5.
 Restitution, Luke 19. 8.
 Resurrection of the soul, Rev. 20. 5.
 Retaining of sins, John 20. 23.
 Reverence of Jesus' name, Phil. 2. 10.
 Reverence to the Lord's body, Mat. 27. 59.
 Reward, Mat. 5. 12.
 Rewards and merits, Mat. 13. 8.
 Reward for alms, 2 Cor. 9. 6.
 Reward of good works, 2 Tim. 1. 12.
 Reward of preachers, Phillip. 4. 1.
 Reward of forsaking anything for Christ's sake, Mark 10. 30.
 Reward of vow of poverty, Mat. 19. 27.
 Reward of well doing, Rev. 2. 5.
 Rewards in heaven different, Mat. 20. 9.
 Rhemish translation, reasons for, Preface 16.
 Rich man, Luke 16. 22.
 Right intention, Mat. 25. 3.
 Rock of the church, Mat. 16. 18.
 Roman apostacy, 2 Thes. 2. 3.
 Roman faith, Luke 22. 31.
 Roman faith commended, Rom. 1. 8.
 Roman hierarchy, orders of, 1 Tim. 3. 8.
 Roman pilgrimages, Mat. 17. 9.
 Roman stations, Mat. 17. 9.
 Rome and Babylon, Rev. 17. 4.
 Rome called Babylon, Rev. 17. 18.
 Rome described, Rev. 17. 9.
 Rome, dignity of, Mat. 23. 3.
 Rome drunk with saint's blood, Rev. 17. 6.
 Rome is Babylon, 1 Pet. 5. 13.
 Rome preserved in the truth, Mat. 23. 2.
 Rood in churches, John 19. 26.
 Rule of Augustine, 1 Cor. 14.
 Rule of faith, Rom. 12. 6.
 Ruler of the church, 1 Tim. 3. 15.
 Running for the game, 1 Cor. 9. 24.

 S.
 Sackcloth penance, Mat. 3. 2.
 Sacrament above manna, John 6. 55.
 Sacrament adored, Mat. 2. 11.
 Sacramental benefits, John 4. 23.
 Sacramental mystery, Mat. 26. 20.
 Sacramental words, James 5. 11.
 Sacraments, both kinds not necessary, John 6. 33.
 Sacrament called bread, Mat. 26. 29.
 Sacrament, effects of, John 6. 53.
 Sacrament in one kind, John 6. 58.
 Sacrament is not in receiving, 1 Cor. 11. 24.
 Sacrament, manna, John 6. 49.
 Sacrament not necessary to salvation, John 6. 53.
 Sacrament of confirmation, Acts 8. 17.
 Sacrament of marriage, Mat. 5. 33.
 Sacrament of the altar, John 6. 32.
 Sacrament requires purity, John 13. 5.
 Sacraments, John 13. 14.
 Sacraments, causes of justification, 1 Tim. 1. 5.
 Sacraments compared, Gal. 4. 3.
 Sacraments defined by the church, John 13. 14.
 Sacraments, external elements of, Gal. 4. 3.
 Sacraments, figures of, Luke 22. 19.
 Sacraments from Christ's side, John 19. 34.
 Sacraments in sickness, Mark 2. 5.
 Sacraments, meaning of, taught, John 13. 14.
 Sacraments of New Testament, 2 Cor. 3. 9.
 Sacraments omitted, Luke 7. 30.
 Sacraments, virtue of, John 19. 34.
 Sacrament taken away, 1 Cor. 11. 24.
 Sacrament, water of the rock, John 6. 55.
 Sacred ceremonies, John 9. 6.
 Sacred Images, Col. 3. 5.
 Sacrifice, Luke 22. 19.
 Sacrifice, commemorative, Luke 22. 19.
 Sacrifice, eternal, Mat. 9. 13.
 Sacrifice, figurative, Luke 22. 19.
 Sacrifice, necessary, Heb. 5. 1.
 Sacrifice of Christ perpetual, Heb. 7. 17.
 Sacrifice of the altar, Heb. 9. 16, 25.
 Sacrifice of the altar abolished, 2 Thes. 2. 3.
 Sacrifice of the cross, Heb. 5. 1.
 Sacrifice of the Jews insufficient, Heb. 10. 2.
 Sacrifice of the mass, Mat. 26. 26.
 Sacrilege, Acts 5. 2.
 Sacrilege against relics, Mat. 14. 2.
 Sadducees, Acts 23. 8.
 Saints, Luke 20. 36.
 Saints, after death, with Christ, 2 Cor. 5. 8.
 Saints, advocates, 1 John 2. 1.
 Saints, belief of, Philemon 5.
 Saints canonized, Mat. 2. 16.
 Saints care for us, Rev. 2. 26.
 Saints dead interfere for the living, Mat. 17. 3.
 Saints dead, translation of, Mat. 14. 12.
 Saints, dignity of, Luke 20. 36.
 Saints, faith of, Philemon 5.
 Saints, feasts of, Heb. 13. 7.
 Saints, festivities of, Gal. 4. 4.
 Saints hear prayers, Mat. 22. 30.
 Saints in heaven pray for the living, 2 Pet. 1. 15.
 Saints honoured, 1 John 2. 1.
 Saints, intercession of, Luke 5. 20.
 Saints, invocation of, Heb. 4. 16.
 Saints, justification of, Rev. 19. 8.
 Saints know our hearts, Luke 15. 10.
 Saints know our thoughts, 1 Cor. 2. 11.
 Saints, mediators, 2 Cor. 1. 11.
 Saints, memory of, Heb. 13. 7.
 Saints, our hope, Rom. 10. 14.
 Saints, patrons, Rev. 2. 26.
 Saints, patrons of miracles, John 5. 2.
 Saints, prayers of, 2 Cor. 1. 3.
 Saints pray for us, Rev. 6. 10.
 Saints present at relics, Rev. 6. 8.
 Saints present at tombs, Rev. 6. 8.
 Saints, redeemers, 1 Tim. 1. 5.
 Saints, relics of, Rev. 6. 8.
 Saints translated, Mat. 14. 12.
 Saints workers of miracles, John 5. 2.
 Salutation apostolical, Rom. 1. 7.
 Salvation, Ephes. 2. 8.
 Salvation by Christ without creatures, John 5. 2.

- Salvation in the church, 1 John 1. 3.
 Salvation without the sacraments, John 6. 53.
 Sanctification of the altar by the Lord's body, Mat. 23. 19.
 Sanctified creatures, Acts 5. 2.
 Sanctus thrice repeated, Rev. 4. 8.
 Satan, following of, 1 Tim. 5. 15.
 Satisfaction, 2 Cor. 1. 5.
 Satisfaction and merit, 2 Cor. 1. 5.
 Satisfaction and penance, Luke 23. 43.
 Satisfaction due pardoned, Luke 23. 43.
 Satisfaction for others, 2 Cor. 2. 10.
 Satisfaction for sin, Mat. 3. 8.
 Saviour imitated, 1 Thes. 1. 6.
 Saviours many, 1 Tim. 2. 5.
 Satan, binding of, Rev. 20. 7.
 Satan, loosing of, Rev. 20. 7.
 Scandal avoided, Acts 22. 24.
 Scandal in things indifferent, 1 Cor. 10. 22.
 Schism, Acts 15. 24.
 Schismatical assemblies, Acts 15. 28.
 Schismatical temple, John 4. 20.
 Schismatics, Jude 19.
 Schismatics, baptism of, detestable, 1 Pet. 3. 21.
 Schism detestable, 1 John 2. 19.
 Schools, learning of, Col. 2. 8.
 Sciences, human, Col. 2. 8.
 Scripture, Gal. 2. 4.
 Scripture abused, Col. 2. 16, 21.
 Scripture alleged by Arians, John 14. 28.
 Scripture alleged by heretics, Mat. 4. 6.
 Scripture altered by heretics, Luke 1. 6.
 Scripture and the church compared, Gal. 2. 4.
 Scripture and tradition, 2 Thes. 2. 15.
 Scripture, antiquity of, Gal. 2. 4.
 Scripture as pearls to swine, Mat. 7. 6.
 Scripture, authority of, Gal. 2. 4.
 Scripture translated not necessary, *Preface* 9.
 Scripture translated not profitable, *Preface* 9.
 Scripture, translators of, *Preface* 13.
 Scriptures always true, 1 Tim. 3. 15.
 Scriptures belong not to heretics, *Page* 24.
 Scriptures canonical, Gal. 2. 4.
 Scriptures, difficulties in, *Preface* 16.
 Scriptures falsely applied, Luke 4. 8.
 Scriptures hardly understood, 2 Pet. 3. 16.
 Scriptures not generally read, 2 Tim. 3. 16.
 Scriptures not understood by heretics, Luke 6. 3.
 Scriptures perfect, 2 Tim. 3. 16.
 Scriptures read by common people, *Preface* 12.
 Scriptures testified by the church, Gal. 2. 4.
 Scripture written, 2 Cor. 3. 3.
 Secret confession, John 20. 23.
 Sect, Acts 28. 22.
 Sectarian spite, Mat. 7. 16.
 Sectaries, Acts 11. 26.
 Sectmasters, James 3. 1.
 Security of salvation, Rom. 5. 1.
 Security of salvation vain, Rom. 5. 1.
 Security of the church, Mat. 16. 18.
 Security presumptuous, 1 John 4. 17.
 Secular life, Luke 10. 42.
 Seducers, 2 John 10.
 Seduction by heretics, 2 Cor. 11. 3.
 Seduction of heretics, Mat. 24. 4.
 See of Rome preserved in truth, Mat. 23. 2.
 Segregation of heretics, Jude 19.
 Sending down the Holy Ghost, Acts 2. 4.
 Seniors, 1 Pet. 5. 1.
 Sense allegorical, Gal. 4. 24.
 Sense literal, Gal. 4. 24.
 Sense of scripture Gal. 4. 24.
 Sensual man, 2 Cor. 2. 14.
 Sepulchre of Christ, pilgrimage to, Mat. 28. 1.
 Sepulchres of martyrs, John 20. 11.
 Sepulchre visited, Mat. 28. 1.
 Sermons of heretics, Mark 3. 12.
 Servants, unprofitable, Luke 17. 10.
 Service in the Latin tongue, 1 Cor. 14.
 Service of heretics, Mark 3. 12.
 Servile fear, 1 John 4. 18.
 Servos servorum Dei, John 21. 17.
 Seven a mystical number, Rev. 1. 4.
 Seven churches, Rev. 1. 4.
 Seven stars, Rev. 1. 20.
 Seventh day, Heb. 4. 4.
 Shadow of Peter, Acts 5. 15.
 Shaven crowns of priests, 2 Thes. 3. 10.
 Ship of Peter, Luke 5. 3.
 Sickness, Mark 2. 5.
 Sickness through sin, John 5. 14.
 Sign and thing, Luke 22. 19.
 Signification of names, Luke 1. 63.
 Sign of Jonas, Luke 11. 29.
 Sign of the cross, 1 Tim. 3. 5.
 Signs of devotion, Luke 19. 4.
 Signs special, 2 Thes. 2. 3.
 Simon Magus, Acts 8. 24.
 Simony, Acts 8. 18.
 Sin, James 1. 15.
 Sin against conscience, Rom. 14. 23.
 Sin against the Holy Ghost, Mat. 12. 32.
 Sin, contrition for, 2 Cor. 7. 9.
 Sin, dead to, Rom. 6. 10.
 Sin forgiven after death, Mark 3. 29.
 Single life angelical, Mat. 22. 30.
 Sin, original, Ephes. 1. 21.
 Sin remitted by baptism, Heb. 10. 18.
 Sin remitted by penance, Heb. 10. 26.
 Sin the cause of infirmity, John 5. 14.
 Sin the cause of sickness, John 5. 14.
 Sin to death, 1 John 5. 16.
 Sin without consent, 1 John 3. 4.
 Sins covered, Rom. 4. 7.
 Sins crying to heaven, James 5. 4.
 Sins forgiven by priests, Mat. 8. 4.
 Sins, mortal, 1 John 3. 4.
 Sins must be confessed to a priest, Luke 17. 14.
 Sins of two kinds, 1 John 1. 8.
 Sins remitted, John 20. 23.
 Sins remitted in the church, Mat. 12. 32.
 Sins retained, John 20. 23.
 Sins venial, Mat. 5. 23.
 Society of predestinates, 1 Tim. 3. 15.
 Solemnities, miracles at, John 5. 2.
 Solitary contemplation, Mark 1. 35.
 Solomon's temple, Heb. 9. 4.
 Souls converted, James 5. 20.
 Special faith, James 2. 26.
 Special signs, 2 Thes. 2. 3.
 Special virtue from a bishop, 2 Tim. 1. 7.
 Spirit boasted of, 1 John 4. 1.
 Spirit of truth, John 16. 23.
 Spirits of truth assists the church, John 16. 23.
 Spirits discerned, 1 John 4. 1.
 Spirits tried, 1 John 4. 1.
 Spirit, testimony of, Rom. 8. 16.
 Spiritual fathers, Mat. 23. 10.
 Spiritual government, 1 Pet. 2. 13.
 Spiritual hosts, 1 Pet. 2. 13.
 Spiritual kindred preferred, Gal. 6. 10.
 Spiritual kings, Rev. 5. 10.
 Spiritual law, Rom. 2. 29.
 Spiritual man, 2 Cor. 2. 14.
 Spiritual officers, Ephes. 4. 11.

- Spiritual power punishes the profaners of churches, Mark 11. 16.
 Spiritual priests, 1 Pet. 2. 13.
 Spiritual teachers, duty to, Gal. 6. 6.
 Spiteful writings of heretics, Phil. 3. 15.
 Spitefulness of sects, Phil. 3. 15.
 Spite of heretics, Mat. 7. 16.
 Spit of Christ works miracles, Mark 8. 33.
 Spot in the church, Ephes. 5. 25.
 Stars angels, Rev. 1. 20.
 State of religious perfection, Mat. 19. 21.
 Stephen, relics of, Acts 8. 2.
 Strange tongues, 1 Cor. 14.
 Stubble, hay and wood, 1 Cor. 3. 12.
 Style of Scriptures hard, 2 Pet. 3. 16.
 Succession by the true temple, John 4. 20.
 Succession of bishops, Ephes. 4. 13.
 Succession of popes, Ephes. 4. 11.
 Suffering meritorious, 2 Cor. 4. 17.
 Sufferings for the gospel, Mark 8. 35.
 Sufferings of the cross, Heb. 5. 7.
 Sufficiency of Christ's passion, Heb. 5. 9.
 Sunday, Rev. 1. 10.
 Supererogation, Luke 10. 35.
 Supererogation for others, 2 Cor. 8. 14.
 Supererogation, works of, 1 Cor. 9. 16.
 Superiority of the clergy, 1 Pet. 5. 3.
 Superiors reprehended by inferiors, Gal. 2. 11.
 Superstition, Acts 17. 22.
 Superstitious touching of relics, Mat. 9. 22.
 Supersubstantial bread, Mat. 6. 11.
 Supper of charity, 1 Cor. 11. 20.
 Supper of the Lord, 1 Cor. 11. 20.
 Supremacy of Peter, John 21. 17.
 Supremacy of Princes, 1 Pet. 2. 13.
 Synagogue casting out of, John 9. 22.
- T.**
- Table blessed by a priest, 1 Tim. 4. 4.
 Table of Devils, 1 Cor. 10. 21.
 Teachers, false, 1 John 4. 8.
 Teachers, spiritual, Gal. 6. 6.
 Teaching of the Holy Ghost, Luke 12. 11.
 Tears of Peter, Mat. 26. 75.
 Temple of Antichrist, 2 Thes. 2. 3.
 Temples schismatical, John 4. 20.
 Temples true, John 4. 20.
 Temporal authority of princes, Heb. 5. 1.
 Temporal benefits for ministers, 2 Cor. 8. 14.
 Temporal government, 1 Pet. 2. 13.
 Temporal princes have no ecclesiastical jurisdiction, Mat. 22. 21.
 Temporal punishment, Heb. 12. 6.
 Temptations of the devil, Luke 4. 13.
 Testament established by the blood of Christ, Heb. 8. 11.
 Testaments dedicated in blood, Luke 22. 20.
 Testimony of the church to the scriptures, Gal. 2. 4.
 Testimony of the spirit, Rom. 8. 16.
 Thanksgiving, 1 Tim. 2. 1.
 Theological virtues, 1 Cor. 13. 13.
 Thing and sign, Luke 22. 19.
 Things indifferent, 1 Cor. 10. 22.
 Third place after life, Luke 8. 55.
 Thousand years reign of Christ, Rev. 20. 4.
 Three kings of Colen, Mat. 2. 11.
 Time of holy orders, Acts 13. 3.
 Times, holy, 1 Tim. 3. 5.
 Tithes, Heb. 7. 4.
 Tithes of Abraham, Heb. 7. 4.
 Titles of Virgin Mary, Acts 1. 14.
- Toleration of evil, John 12. 6.
 Tongues, 1 Cor. 14. 2.
 Tongues unknown, 1 Cor. 14.
 Touching of relics, Mat. 9. 22.
 Tradition, 2 Thes. 2. 15.
 Tradition and scripture, 2 Thes. 2. 15.
 Tradition unwritten, 2 Cor. 3. 3.
 Tradition unwritten is gospel, Gal. 1. 8.
 Tradition without writing, 2 Thes. 2. 15.
 Traditions apostolical, Mat. 15. 9.
 Traditions Jewish, Mat. 15. 9.
 Traditions with scripture, 2 Thes. 2. 15.
 Transfiguration, Mat. 17. 2.
 Translation of dead saints, Mat. 14. 12.
 Translation of heretics corrupt, 2 Cor. 4. 2.
 Translation of priesthood, Heb. 7. 12.
 Translation of scripture not necessary, Preface 9.
 Translation of the Bible not profitable, Preface 9.
 Translators, heretical, Acts 14. 23.
 Translators of the Bible, Preface 13.
 Transubstantiation, Mat. 26. 26.
 Tribulation meritorious of glory, 2 Cor. 4. 17.
 Tribute from clergy, Rom. 13. 6.
 Trinity, images of, Acts 17. 29.
 Triple Antichrist against Christ, Rev. 12. 17.
 True bread, John 6. 32.
 True Christian liberty, 2 Cor. 3. 17.
 True miracles only in the Catholic church, Mat. 17. 19.
 True temple prevails, John 4. 20.
 True temple proved by succession, John 4. 20.
 Truth not found by heretics, John 6. 39.
 Truth not found by Jews, John 5. 39.
 Truth of relics, Acts 19. 12.
 Truth of scripture, 1 Tim. 3. 15.
 Truth, pillar of, 1 Tim. 3. 15.
 Truth, spirit of, John 16. 23.
 Twelfth day, Mat. 2. 1.
 Two chalices at the Lord's supper, Luke 22. 17.
 Two cups at the Lord's supper, Luke 22. 17.
 Two kinds of sins, 1 John 1. 8.
 Tyrannical dominion forbidden, 2 Cor. 2. 24.
 Tyranny of clergy, 1 Pet. 5. 3.
- U.**
- Ubiquitarians, John 20. 19.
 Unbelievers have Judas for chief, John 6. 69.
 Unbloody sacrifice, Heb. 9. 25.
 Uncertainty of grace, Rev. 2. 4.
 Uncertainty of justification, 1 Cor. 4. 4.
 Unclean meats, 1 Cor. 8. 1.
 Uncion, James 5. 14.
 Uncion extreme, James 5. 14.
 Unity of the church, Ephes. 4. 5.
 Universal Bishop, John 21. 17.
 Universal church, Luke 24. 47.
 Universal jurisdiction, John 2. 15.
 Unknown tongues, 1 Cor. 14.
 Unlawfulness of marriage after divorce, Mat. 19. 9.
 Unlawful oaths, James 5. 12.
 Unlawful vows, Acts 23. 12.
 Unlearned Papist knows Christ, Luke 10. 21.
 Unleavened bread, 1 Cor. 11. 23.
 Unmerciful rich man, Luke 16. 22.
 Unnatural diseases, Luke 13. 16.
 Unprofitable servants, Luke 17. 10.
 Unworthy receiving of the sacrament, 1 Cor. 11. 27.
 Unwritten tradition is gospel, Gal. 1. 8.
 Unwritten traditions, 2 Cor. 3. 3.
 Use of external elements in the sacrament, Gal. 4. 3.

Use of images, 1 John 5. 21.
Usurpations of priesthood, Heb. 5. 5.

V.

Vain security of salvation, Rom. 5. 1.
Vanity of heretical preachers, Luke 6. 26.
Venial sins, Mat. 5. 23.
Venial sins taken away, John 13. 10.
Verbum caro factum est, John 1. 14.
Vestments, Popish, 1 Cor. 11. 29.
Vigils and Nocturns, Mat. 26. 41.
Virgin, feasts of, 2 Pet. 1. 15.
Virginity meritorious, Mat. 1. 23.
Virginity, perpetual, of Mary, Mat. 1. 23.
Virginity preferred, Mat. 1. 23.
Virginity preserved, 1 Tim. 5. 15.
Virginity vowed, 1 Tim. 5. 14.
Virgin Mary, assumption of, Acts 1. 14.
Virgin Mary blessed, Luke 1. 48.
Virgin Mary, contemplations of, Luke 2. 19.
Virgin Mary, death of, Acts 1. 14.
Virgin Mary, excellency of, Luke 1. 43.
Virgin Mary, festivity of, Gal. 4. 4.
Virgin Mary, grace of, Rev. 1. 4.
Virgin Mary honoured, Luke 1. 48.
Virgin Mary, intercession of, John 2. 3.
Virgin Mary, legends of, Acts 1. 14.
Virgin Mary our advocate, 1 John 2. 1.
Virgin Mary, perpetual virginity of, Mat. 1. 23.
Virgin Mary's petition granted, John 2. 5.
Virgin Mary's vow of virginity, Luke 1. 3, 4.
Virgin Mary, titles of, Acts 1. 14.
Virgin Mary without sin, 1 John 1. 8.
Virgins, Mat. 19. 12.
Virgins, professed, may marry, 1 Cor. 7. 28.
Virtue of miracles in creatures, John 5. 2.
Virtue of sacraments, John 19. 34.
Virtue of the Holy Ghost, Mat. 26. 69.
Virtue from Christ's side, John 19. 34.
Virtues required of a bishop, Rev. 2. 2.
Virtues theological, 1 Cor. 13. 13.
Visible church, Mat. 5. 15.
Visions, 2 Cor. 12. 1.
Visiting the Lord's body, Mat. 27. 59.
Visit to Christ's sepulchre, Mat. 28. 1.
Voluntary penance, 2 Cor. 6. 5.
Voluptuousness of heretics, Rom. 16. 18.
Votaries, Luke 5. 28.
Votaries and vows, Luke 10. 42.
Vow of chastity, Mat. 19. 12.
Vow of chastity broken, 1 Tim. 5. 15.
Vow of chastity lawful, 1 Tim. 5. 15.
Vow of poverty, Mat. 19. 27.
Vows, Luke 10. 42.
Vows and votaries, Luke 10. 42.
Vows, monastical, 1 Tim. 5. 14.
Vows of virginity, 1 Tim. 5. 14.
Vows unlawful, Acts 23. 12.
Vulgar translations, Heb. 11. 21.
Vulgate translation, Heb. 11. 21.

W.

Water holy, James 5. 14.
Water mixed with wine, 1 Cor. 11. 23.
Water of Bethesda, figure of baptism, John 5. 2.
Water of the rock, John 6. 55.
Well doing for reward, Rev. 2. 5.
Whitsunday, Acts 20. 16.
Whitsuntide, Mat. 15. 9.
Wicked bishops of Rome, Mat. 23. 3.
Wicked priests, privileges of, Luke 10. 16.
Wickliffites, 1 Tim. 3. 16.

Widowhood, 1 Tim. 5. 3.
Widowhood holy, 1 Tim. 5. 3.
Widows, 1 Tim. 5. 9.
Widows, office of, 1 Tim. 5. 9.
Widows of one husband, 1 Tim. 5. 9.
Wife of Paul, 1 Cor. 9. 5.
Wine mixed with water, 1 Cor. 11. 23.
Withholding of the scriptures, *Preface* 12.
Wives deserted by the apostles, Luke 4. 38.
Women deceived by heresy, 2 Tim. 3. 6.
Women following Christ, Luke 8. 3.
Women have no ecclesiastical functions, 1 Cor. 14. 34.
Women promoters of heresy, 1 Tim. 2. 12.
Women talkers of scripture, 1 Tim. 2. 12.
Wood, hay, and stubble, 1 Cor. 3. 12.
Word *How*, John 6. 52.
Word, not a creature, John 1. 3.
Word of God, 1 Thes. 2. 12.
Word of God corrupted, 2 Cor. 4. 2.
Words feigned of heretics, 2 Pet. 2. 3.
Words, novelties of, 1 Tim. 6. 20.
Words of consecration, 1 Cor. 11. 24.
Word, Son of God, John 1. 1.
Words sacramental, James 5. 15.
Word, true God, John 1. 1.
Working days, Rev. 1. 10.
Works avail without faith, Rom. 3. 20.
Works avail without grace, Rom. 3. 20.
Works before faith, Acts 10. 2.
Works cause of salvation, 2 Tim. 4. 8.
Work concur with faith, James 2. 22.
Works demeritorious, 2 Cor. 5. 10.
Works excluded from justification, Rom. 3. 28.
Works, good, Mat. 16. 27.
Works justify before God, James 2. 23.
Works manifested by fire, 1 Cor. 3. 13.
Works merit heaven, 1 Cor. 3. 8.
Works meritorious, Mat. 6. 20.
Works of mercy, James 2. 13.
Works of the laws, Rom. 3. 20.
Works of patriarchs, Heb. 11. 33.
Works of perfection, Phil. 3. 15.
Works of supererogation, 1 Cor. 9. 16.
Works satisfactory, 2 Cor. 2. 10.
Worldly affairs by clergy, Luke 12. 14.
Worldly excuses, Mat. 22. 5.
Worship in spirit, John 4. 23.
Worship of Christians, John 4. 23.
Worship of creatures, Rev. 19. 10.
Worship of fathers, John 4. 20.
Worship of Jews, John 4. 20.
Worship of God external, Gal. 4. 3.
Worshippers of images, Phil. 2. 10.
Worthy of heaven, 1 Cor. 3. 8.
Worthy receiving, Mat. 7. 6.
Wrestling of heretics against scripture, John 20. 23.
Wrinkle in the church, *Ephes* 5. 25.
Written word alone, 1 Thes. 12.

Y.

Younglings in faith, 1 Tim. 3. 6.
Young orators, Mat. 21. 16.
Young women professed, 1 Tim. 5. 14.

Z.

Zaccheus, Luke 19. 4.
Zeal, Acts 17. 1.
Zeal against heretics, Rev. 2. 5.
Zeal against the excommunicated, Gal. 1. 8.
Zeal for souls, James 5. 20.
Zealous faith, 1 Cor. 12. 9.